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THE

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By SEVERAL HANDS.

VOL. IX.

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A

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THE MONTHLY REVIEW

For JULY, 1753.

ART. I. *The first six books* of* Virgil's Æneid. *Translated into blank verse, by* Alexander Strahan, *esq*; 8vo. 4s. Strahan.

THE translation now before us is not inferior to the former translations of *Virgil* into blank verse. Mr. *Strahan* endeavours to imitate *Milton's* manner, as thinking it the only true method of succeeding in a translation of *Virgil:* he keeps close to his author, in respect to his sense; and is frequently happy in the imitation of his phrases and manner of diction. The following specimen is taken from the account of *Æneas's* descent into hell, in the sixth book of the *Æneid*, the most finished part, as mr. *Strahan* justly deems it, of the whole poem.

> Ye gods, who rule departed souls, ye shades,
> And *Phlegeton* and *Chaos*, places wrap'd
> In silence deep, and night profound, permit,
> That what I've heard I may relate: by leave
> Of your divinities, disclose things hid
> In utter darkness, and th' abyss below.
> Alone in gloom, and shades obscure they went,
> Thro' *Pluto's* vacant seats, and empty realms.
> Such is the moon's uncertain envious light

* Mr. *Strahan* informs us, in his preface, that if these six books meet with a favourable reception, it will encourage him to proceed in finishing the other six, two of which are already near done.

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In travelling thro' woods, when *Jove* diſturb'd
Covers the heavens with clouds, and ſable night
The colour of all objects takes away.
Before the threſhold, in the firſt approach
Of hell, grief, and corroding cares, their beds
Prepar'd: diſtempers pale inhabit there,
Old age moroſe, and fear, and hunger lean,
Prompter of wickedneſs, and indigence
Moſt wretched; ſpectres terrible to ſee!
Labour and death, and ſleep, brother of death,
And joys of evil minds; on th' other ſide
Deſtructive war, and of the furies, built
Of ſolid iron, the chambers; diſcord mad,
Her viper-hair with bloody fillets bound.
I'th'midſt a lofty elm extended wide
Her branches and old arms, in which 'tis ſaid
Falſe dreams their habitation make, and hang
Beneath the leaves in cluſters. Many more
Appearances beſides of monſters, houſe
Before the portal; *Scyllas* double ſhap'd
And *Centaurs*, and earth-born *Briareus*,
With his twice fifty hands, and hiſſing dire
The ſnake *Lernæan*, and *Chimæra* arm'd
With flames, *Gorgonian* terrors, harpies dire,
And of the triple-bodied ghoſt the form.
Æneas, ſeiz'd with ſudden fear, his ſword
Here draws, and its redoubted point preſents
To them approaching. And had not his guide
Advertis'd him, that theſe aerial ſhapes
Wander'd without a body, under mere
Appearances of form, he had attack'd,
And 'gainſt the ghoſts employ'd his ſword in vain.
From hence to *Acheron*'s *Tartarean* ſtream
The way: a turbid gulph, with whirlpool vaſt,
Boils over here, diſgorging all its ſand
Into *Cocytus*. Of this ſtream the guard
And waters is committed to the care
Of *Charon*, nauſeous for his horrid filth.
Neglected lies, his long white beard, his eyes
Ardent like fire; down from his ſhoulders hangs
His ſordid garment, faſten'd by a knot.
He with a pole himſelf the bark impels,
And manages the ſails, and in his boat
Of iron colour, ferries o'er the ghoſts:
Aged the god, yet vigorous in his age,
And green. Here to the bank crouds pouring ruſh,
Matrons and men, and forms, depriv'd of life,
Of heroes moſt magnanimous, boys, girls,
In wedlock never join'd, and blooming youths
On funeral piles laid in their parents ſight.

As

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As numerous as the leaves that falling drop
At firſt approaches of autumnal cold
In woods; or fowl that from the ocean wide
To land by myriads flock, when froſts intenſe
Chaſe them o'er ſeas, in ſearch of warmer climes.
All ſtand entreating to paſs over firſt,
And ſtretch their hands, impatient to arrive
At th'other ſhore. But the ſtern ferryman,
Now theſe, now thoſe admits; and all the reſt
Far diſtant from the ſtrand, he drives away.
Æneas mov'd, and wond'ring at the croud,
O virgin, tell, what means this concourſe great,
He ſaid, towards the ſtream? What do the ſouls
Deſire? Or by what preference, theſe ſweep
With oars the livid ford? Thoſe leave the banks?
To whom the prieſteſs old, in brief reply'd.
Anchiſes' ſon, undoubted progeny
Of gods, *Cocytus'* waters deep you ſee,
And *Stygian* pool, by whoſe divinity
Gods dread to ſwear, and violate their oaths.
This multitude you ſee is all a croud
Of wretches unintomb'd: that ferryman
Is *Charon*, and the buried thoſe who croſs.
Nor theſe terrific banks, and waters hoarſe
Is it allow'd to paſs, before their bones,
Cover'd with earth, repoſe. A hundred years
They wander hovering round theſe ſhores: at length
Admitted, they reviſit then the ſtream
So long deſir'd. *Anchiſes'* ſon his ſteps
Reſtrain'd, and ſtood revolving many a thought
Within himſelf, and their unhappy lot
Commiſerating much. *Leucaſpis* there,
And of the *Lycian* fleet *Orontes* chief,
Mourning he ſaw, of honours due at death
Depriv'd: whom, ſailing through tempeſtuous ſeas
From *Troy*, the ſouth wind ſunk together, men,
And ſhip with waters whelming. When behold
The pilot *Palinurus* ſlow advanc'd:
Who in the *Libyan* navigation late
Whilſt he the ſtars obſerv'd, fell overboard,
Plung'd in the deepeſt waves. Him ſorrowful
When ſcarcely thro' the diſmal gloom he knew,
Firſt he addreſſes thus. Which of the gods,
O *Palinurus*, ſnatch'd you from your friends,
And buried in mid-ſea? I pray declare.
For in this ſingle oracle, before
Found ever true, has *Phœbus* me deceiv'd.
Who, that you ſhould the dangers of the deep
Eſcape, and touch *Auſonian* ſhores, foretold.
Behold his promis'd faith? He then reply'd.

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Nor did *Apollo*'s oracle deceive
Your hopes, illuſtrious chief, nor any god
Plunge me amid the waves: for I, by chance,
Appointed pilot, falling headlong down,
The helm drew with me, broke away by force,
As faſt to it I clung. Th'outrageous ſeas
I call to witneſs, for myſelf my fear
Was not ſo ſtrong, as that your ſhip, deſpoil'd
Of helm, depriv'd of pilot, ſhould remain
To ſuch tempeſtuous ſeas an eaſy wreck.
Three ſtormy nights along the deep immenſe
The boiſtrous ſouth-wind drove me on the waves:
By the fourth morning's light, on a high ſurge
Uplifted, I deſcry'd th'*Italian* ſhore;
To land I by degrees advanc'd, and now
Was in ſecurity, when climbing up
The craggy ſummit of a mountain high,
With graſping hands, a people inhumane
Fell on me with the ſword, fatigu'd, oppreſs'd
With garments wet, eſteeming me rich prey,
Thro' ignorance. The deep receives me now,
The ſport of winds and tides along the ſhore.
But by the light of heaven, and vital air,
I beg you, by remembrance of your ſire,
By hope of young *Iulus*' riſing fame,
Deliver me, O chief invincible,
From all theſe ills: or cover me with earth,
You may, by ſailing to the *Velian* port:
Or if, in poſſibility, a way
There be, if any has been pointed out
By your celeſtial mother (for without
Th'aſſiſtance of the gods, I cannot deem
Such mighty rivers, and the *Stygian* lake
You would attempt to paſs) ſtretch out your hand
To wretched me, and in your company
Bear croſs the river, that at leaſt in death
I may remain in peaceful ſeats at reſt.
Thus having ſpoke, the propheteſs began.
Whence this deſire ſo impious, *Palinure*?
Shall you the *Stygian* waters and the ſtream,
Unburied, of the furies ſee, or paſs
To th'other ſhore, the gods not granting leave?
Forbear to hope the deſtinies divine
By prayers can alter'd be: but what I ſay
Retain, in ſolace of your ſad miſhap.
For all the region, cities far and near,
Forc'd by celeſtial prodigies, your death
Shall expiate, and ſhall a monument
Erect, and to the monument ſend gifts,
And *Palinurus* ſhall the place be call'd

For

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For ever. With theſe words his racking cares
Alleviated were, and grief a while
From his afflicted heart was driv'n away:
He glories in the land to bear his name.
The journey then commenc'd they finiſh ſoon,
And to the river come. Whom when as ſoon
The boatman from the *Stygian* lake deſcried,
Croſſing the ſilent wood, and to the bank
Their ſteps directing, with theſe words he firſt
Attacks, and gladly chides: Whoe'er thou art
That to my river com'ſt in arms, ſay quick,
What's your intent, and there your ſteps reſtrain
Immediately. The region this of ghoſts,
Of ſleep, and drowſy night. Fate diſallows
To bear the living in the *Stygian* boat.
How dearly I repent that on the lake,
Or great *Alcides*, or *Pirithous*,
Or *Theſeus* I receiv'd, altho' from gods
Deſcent, and ſtrength invincible they claim'd:
He, the *Tartarean* keeper trembling dragg'd
From underneath the king's own throne, and bound
In chains: and theſe the queen attempted, even
From *Pluto*'s bed to take by force. To which
Briefly reply'd th' *Amphryſian* propheteſs.
Here no ſuch treacheries; your temper keep;
Nor force theſe arms intend: the porter huge
May fright the ſpirits pale within his den,
And bark for ever; and chaſte *Proſerpine*
May reſt ſecure within her royal dome.
Æneas, *Trojan* born, for arms renown'd
And piety, down to the loweſt ſhades
Of *Erebus* deſcends to meet his ſire.
If ſuch an image great of piety
Affect you little, yet this bough (ſhe then
The bough diſcloſes which her veſt conceal'd)
You'll know. His boiling anger fell aſſwag'd;
Nor more than this. He of the fatal twig
The venerable gift admiring, ſeen
After ſo long a tract of time, directs
His livid veſſel back, and makes the ſhore.
Then other ſouls, which on the benches long
Were ſitting, he removes, and clears the way,
And in the bark *Æneas* great receives.
The oft-patch'd veſſel groan'd beneath the weight,
And leaky, large receiv'd the troubled pool.
Beyond the river, on the ſlimy mud,
And oozy weed, at length he landed ſafe
Both propheteſs and hero. *Cerberus*,
The monſter, thro' theſe realms from triple throat
Howls barking, ſtretch'd enormous in his den

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On th'other ſide. To whom the ſibyl now,
His neck terrific grown with riſing ſnakes,
A cake of honey throws and ſleepy drugs;
He ſnatches as it falls with hungry rage,
Opening his triple jaws; his monſtrous chine
Relaxing then, ſtretch'd on the ground, he lies
Extended huge o'er all the kennel wide.
The guardian buried thus in ſleep, the paſs
Æneas ſeiz'd, and of that ſtream the bank
Left quick, which paſs'd, is ne'er to be repaſs'd.
Shrill voices ſtrait were heard, and wailing loud,
And ſouls of infants weeping firſt they ſaw;
Whom, from the breaſt harſh torn, and of ſweet life
Bereav'd, the fatal moment ſnatch'd, and ſunk
Untimely in the grave. Next theſe, appear
They who unjuſtly were to death condemn'd,
Nor without judge or ſentence are theſe ſeats
Allotted: *Minos* ſhakes the urn; he calls
To full aſſembly all the ſilent ghoſts;
And ſtrict enquires into their lives and crimes.
Next thoſe dejected hold the places, who
With their own hands death to themſelves procur'd,
Tho' innocent, yet hating light, their lives
Threw prodigal away: how gladly now
The hardeſt labours, poverty itſelf,
Patient in light above would they endure!
The fates obſtruct, with dreary wave the pool
Of deadly hate debars them, *Styx* abhor'd,
With nine meanders flowing round, detains.
Nor diſtant far are ſhewn, on every ſide
Spread out, the fields of mourning, by that name
They're call'd; here thoſe whom cruel love conſum'd
By ſlow diſeaſe, walks unfrequented hide,
And round a grove of myrtle cloſe conceals,
Their cares tormenting ceaſe not even in death.
Here *Phædra*, *Procris*, and *Eriphyle*,
Shewing her ſon's unnatural wound, he ſaw,
Evadne, and *Paſiphae*: with theſe
Companion, faithful *Laodamia* goes,
And *Ceneus*, once a youth, but woman now,
By fate return'd into her priſtine form.
'Mid theſe was wandring thro' the ſpacious wood
Phœnician Dido, recent from her wound:
To whom, ſoon as the *Trojan* hero near
Approach'd, and thro' the ſhade obſcure perceiv'd;
Like one who from behind the cloud the moon
Sees riſing after change, or thinks he ſees;
He ſpoke with tender love, and drop'd ſome tears.
Unhappy *Dido!* then too true the news
Reported of your death, and that with ſteel

Your-

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Yourſelf you had deſtroy'd? Was I, alas!
The cauſe of your deſtruction? By the ſtars,
And gods I ſwear, and if there's any faith
In ſubterraneous regions here, O queen,
Reluctant I departed from your ſhores.
But the commands of gods, which force me now
To travel this profound, thro' doleful ſhades,
And regions full of horror, drove me on
By their authority; nor could I think,
That my departure with ſuch deſp'rate grief
Could have affected you. But ſtay your ſteps,
Nor from my longing eyes yourſelf withdraw.
Whom flieſt thou? This interview's the laſt
That cruel fate allows me to enjoy.
Æneas thus, tears flowing, ſtrove to calm
Her troubled mind, and hate-denouncing looks,
Fixt on the ground her eyes averſe ſhe kept,
Nor more was moved, than if a ſtatue ſtood
Of *Parian* marble, or *Numidian* ſtone.
At laſt, with enmity declar'd, ſhe flew
Into the ſhady grove, where her firſt lord
Sichæus of her cares partakes, and love
Meets equal love. *Æneas* not the leſs
Struck with her wretched fate, purſu'd her far
With weeping eyes, and pitied as ſhe fled.
From hence the way permitted he attempts.
And now the fields moſt diſtant they had reach'd,
Inclos'd apart, where thoſe renown'd in war
Inhabit. *Tydeus* meets him here, for arms
Here fam'd *Parthenopæus*, and the pale
Adraſtus' image. Many *Trojans* here
In battle ſlain, lamented much above:
Whom in long rank diſcerning he bewail'd;
Medon and *Glaucus*, and *Therſilochus*,
Sons of *Antenor*, and the ſacred prieſt
Of *Ceres*, *Polybœtes*; here he ſaw
Idæus with the car, and arms prepar'd.
Innumerable ghoſts, to right and left,
Incloſe him round. Nor was't enough to've ſeen
Him once, they longer take delight to ſtay,
T'approach more near, and of his coming learn
The cauſe. But th' *Argive* leaders, and the troops
Of *Agamemnon*, ſoon as they beheld
The hero thro' the gloom, known by his arms
Refulgent, trembled with exceſs of fear.
Part fled, as heretofore when to their ſhips
They ran, and part their feeble voices raiſe;
The voice begun deceiv'd their open mouths.
Deïphobus, the ſon of *Priam* here,
In all his body mangled, he perceiv'd;

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His face disfigur'd cruelly; his face,
And both his hands, his temples of his ears
Despoil'd, and nose with shameful wound impair'd.
He scarcely knew him trembling, and his wounds
Most terrible concealing, and with voice
Familiar long he thus accosts him first.
Potent in arms, *Deïphobus*, from blood
Of *Teucer* noble sprang; who could desire
Of thee such punishment to take? To whom
Such power allow'd o'er thee? In that last night
Fame spread abroad, that with vast slaughter tir'd
Of *Grecians*, you had fallen upon a heap
Of carcasses confus'd. Then I uprear'd
An empty tomb on the *Rhœtean* shore,
And thrice with a loud voice your manes call'd:
Your name and arms the place retains. Your corpse,
My friend, departing, I could no where find,
To give you burial in our native land.
To which the son of *Priam*: Nothing's left
By you, my friend, undone; you have discharg'd
All pious duties to *Deïphobus*,
And to his shade. But me my destiny,
And that *Laconian* woman's wickedness
Detestable, o'erwhelm'd with all these ills:
These monuments she left me. How we spent
In joys delusive that last night you know,
And more than necessary cause remains
To keep in mem'ry. When the fatal horse
Leap'd o'er the lofty walls of *Pergamus*,
And pregnant, in its womb brought warriors arm'd;
To *Bacchus* she pretending sacrifice,
The *Phrygian* matrons led in dance, around
The sacred vases yelling; she herself
I'th'midst a lighted torch upheld, and gave
The signal to the *Greeks*. Oppress'd with cares,
With sleep o'ercome, on my unlucky bed
I then was laid, and all my senses lock'd
In sleep profound, as in an easy death.
Mean while the arms from every room my spouse
Incomparable had remov'd, and stole
From underneath my head my trusty sword;
Within the house she *Menelaus* calls,
And opens wide the doors. A grateful gift
To her fond consort hoping this would prove,
And haply might efface the memory
Of all her former crimes. But why delay?
They rush into my chamber: with them join'd,
Prompter of wickedness, *Ulysses* comes.
Ye gods, if it be lawful to demand
Just punishments, retaliation due

In

Inflict upon the *Graians*. But what chance,
Now in your turn declare, into theſe realms
Brought you yet living? Drove by boiſt'rous ſeas,
Or by the gods directed do you come?
Or what misfortune forces you to ſeats
Of heav'n's bleſt light depriv'd, and full of grief?
Whilſt they diſcourſe, *Apollo* in his car
Had meaſur'd half the circle of his courſe
Etherial: and perhaps th'allotted time
They'd quite conſum'd in theſe enquiries vain,
But his companion interpos'd, and brief
The Sibyl thus admoniſh'd. Night haſtes on
Æneas; and we weeping ſpend our time:
Here into two the road itſelf divides;
The right to *Pluto*'s city leads, by this
Our way t'*Elyſium* lies; the left conducts
To horrid *Tartarus*, where wicked men
Their puniſhment receive. *Deïphobus*
Reply'd. Great prieſteſs chide not, I'll depart,
And ſtay my deſtin'd time in darkneſs here:
Our glory, go; go, happier fates attend.
This as he ſpake he turn'd his ſtep aſide.
Æneas look'd, and ſaw, beneath a rock
On the left ſide, a city of vaſt extent,
With triple walls inclos'd; which *Phlegeton*
With rapid waves of torrent fire ſurrounds,
And rolls the rocky fragments thund'ring down.
Large was the gate in front, on pillars rais'd
Of ſolid adamant; ſo that no ſtrength
Of men, nor gods themſelves, have pow'r to raſe
By force of arms. An iron tower aſcends
Up to the clouds, and ſell *Tyſiphone*,
Clad in a bloody robe, ſits day and night,
Her eye-lids never clos'd, and th' entrance guards.
Hence groans were to be heard, and cruel ſtripes,
And clanking ſound of iron, and dragging chains.
Æneas ſtopt amaz'd, and catch'd the noiſe.
What ſort of crimes, O virgin, ſay, are judg'd?
And what the puniſhments inflicted here?
What loud complaints are theſe that pierce the air?
The prieſteſs then began. Great chief of *Troy*,
To none that's pious is it lawful deem'd
To tread that wicked ground: but *Hecate*,
When me ſhe nominated to preſide
O'er th' *Averuan* groves, inform'd at large
Of every puniſhment, and every crime.
This miniſtry ſevere is exercis'd
By *Cretan Rhadamanthus*: he of frauds
Takes cogniſance, and penalties inflicts;
And forces all the guilty to confeſs

Their

Their crimes, which, pleas'd with their vain fraud, they had
Conceal'd above, the expiations meet
Too late deferring till their courſe was run.
Tyſiphone th'avenger, arm'd with whips,
The guilty ſcourges, with inſulting mood,
And worſe ſtill threatning, from the ſerpents graſp'd
In her left hand, her ſiſter furies calls.
Juſt then, with dreadful ſound, on jarring hinge
Th' infernal gates wide open fly. Behold
What watch the threſhold guards? What ſpectre keeps
Th' approaches? And a *Hydra* fiercer far,
With fifty mouths, moſt monſtrous, gaping wide,
Stables within. Then *Tartarus* it ſelf
Opens into a precipice below,
And to the ſhades as deep extends it ſelf,
As twice the diſtance to th'empyreal heav'n.
Earth's antient progeny, *Titanian* ſons,
By thunder-bolts precipitated, lie
Together rolling in the loweſt pit.
Enormous in their ſize, th'*Aloyan* twins
I ſaw, who heav'n attempted to ſubvert
By ſtrength of hand, and *Jove* himſelf expel
From his dominion of the realms above.
Salmoneus ſuffering cruel pains I ſaw,
For having dar'd the pointed lightning's flame,
And thunder dread to imitate in vain.
He, drawn in chariot by four courſers fleet,
And waving in his hand a lighted torch,
Thro' *Grecian* ſtates, and *Elis* city rode
Triumphant, and the honours, due alone
To the immortal gods, claim'd to himſelf.
Inſenſate! who could think to counterfeit
By braſs, and prancing ſteeds with horny hooſs,
Th' inimitable thunder and heav'n's fire.
But from amid thick clouds th'almighty fire
Darted his flaming bolt, no flambeau dim,
Nor torch with ſmoky light, and him, tranſixt,
Hurl'd headlong in a fiery whirlwind down.
There *Tityus* too, earth's foſter ſon was ſeen,
All-bearing parent earth, whoſe body huge
Extended o'er nine acres ſpace complete;
And his immortal liver with hook'd beak
A monſtrous vulture tearing; deep he digs
His entrails, fruitful to new puniſhment,
For delicacies, and his ample breaſt
Inhabits, nor is any reſpite given
To fibres ſtill renew'd to cloſe the wounds.
Why ſhould I mention of *Piritheüs* make,
Ixion, and the *Lapithæ*? on whom
Th'incumbent rock juſt ready ſeems to fall,

Nay

Nay, is already falling. Splendid ſhine
On golden pillars genial beds, and feaſts
Before them ſet with regal luxury:
The Queen of furies hard by lies reclin'd,
And even the taſting bars, and ſtarting up
Holds out her torch, and ſcares with thund'ring voice.
Here thoſe who 'gainſt their brothers hatred bore,
Whilſt life remain'd; or diſobedient ſtruck
A parent; or their clients to deceive
Had frauds contriv'd; or who alone intent
On heaping up of riches, gave no part
To their relations. Theſe moſt numerous far.
And thoſe who for adultery were ſlain;
Or who to impious arms adhering, made
No ſcruple their moſt ſolemn oaths to break.
All theſe their puniſhments await. Aſk not
What pains, what change, or fortune they're to bear.
Some roll a maſſy ſtone, and hang on ſpokes
Of wheels diſtended. *Theſeus* wretched ſits,
And will for ever ſit: and *Phlegyas* all
The ghoſts exhorts, moſt miſerable he,
And with loud voice thro' all the ſhades proclaims;
Learn juſtice, and forewarn'd revere the gods.
This man his country ſold, and introduc'd
A tyrant, bribed by gold; laws he enacts,
And afterwards repeals for a ſet price.
His daughter's bed, forbidden nuptials, this
Invaded. Monſtrous wickedneſs all dared,
And what they dar'd accompliſh'd and enjoy'd.
Not if a hundred tongues, a hundred mouths,
A voice and lungs of iron I had, could I
The various ſcenes of wickedneſs deſcribe;
Or diff'rent puniſhments inflicted tell.

ART. II. *Q. Horatii Flacci epiſtolæ ad Piſones, & Auguſtum: With an Engliſh Commentary and Notes. To which are added, two Diſſertations: the one, on the Provinces of the ſeveral ſpecies of Dramatic Poetry; the other, on Poetical imitation.* 8vo. *two volumes.* 7s. 2d. edition. Dodſley.

IN our *Review* for *Auguſt*, 1749, we gave a ſhort account of an excellent commentary, *&c.* on the epiſtle to the *Piſos*. The very ingenious author of that work has now obliged the public with a judicious commentary and notes on *Horace*'s epiſtle to *Auguſtus*, which, being an apology for the *Roman* poets, may be conſidered as a ſequel of that to the *Piſos*. With regard to the merit of both theſe pieces, it is ſuperior

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rior to any praiſes we can beſtow: our commentator appears to be poſſeſſed, and that in an uncommon degree, of the qualifications neceſſary for criticiſm, *a fine taſte*, and *a philoſophic ſpirit*. He is not content with retailing the remarks of thoſe who have gone before him in the ſame office, or, out of the rubbiſh of their voluminous writings, with ſelecting the beſt, but has executed his taſk with the ſpirit of a true critic, and by the force of his own genius, has happily illuſtrated many obſcure paſſages in theſe celebrated epiſtles of *Horace*, given his readers a clear view of their deſign, and diſtinctly pointed out the connexion of their ſeveral parts.

The idea he gives of the general plan of *Horace*'s epiſtle to *Auguſtus* is as follows. 'In conducting this work, ſays he, 'which is *an apology for the poets of his own time*, the method 'of the writer is no other than that which plain ſenſe, and the 'ſubject itſelf required of him. For as the main diſlike to 'the *Auguſtan* poets had ariſen from an *exceſſive reverence* paid 'to their elder brethren, the *firſt* part of the epiſtle (from 'v. 1. *to* 118) is very naturally laid out in the ridicule and 'confutation of ſo abſurd a prejudice. And having, by this 'preparation, obtained a candid hearing for his defence, he 'then proceeds (in what follows to the *end*) to vindicate their 'real *merits*; ſetting in view the excellencies of the *Latin 'poetry*, as cultivated by the great modern maſters; and 'throwing the blame of their ill ſucceſs, and of the contempt 'in which they had lain, not ſo much on themſelves, or their 'profeſſion (the dignity of *which*, in particular, he inſiſts high-'ly upon, and aſſerts with ſpirit) as on the vicious taſte of 'the age, and certain unfavouring circumſtances, which had 'accidentally concurred to diſhonour *both*.

'This idea of the *general* plan being comprehended, the 'reader will find it no difficulty to perceive the order and ar-'rangement of *particular* parts, which the natural tranſition 'of the poet's thought inſenſibly drew along with it.'

Having thus given a ſhort view of the general plan of the epiſtle, our author proceeds, in the remaining part of the commentary, to diſplay *Horace*'s happy art in obviating the popular and reigning prejudices againſt the modern poets, to *v.* 118. and ſhews with what judgment he afterwards diſcharges his office of advocate for their fame. He obſerves, that *Horace*, in drawing the character of the *true poet*, endeavours to impreſs as advantageous an idea, as poſſible, on the emperor, of the worth and dignity of their calling; and this, not in the fierce inſulting tone of a zealot for the honour of his order, but with that unpretending air of inſinuation, which good ſenſe,

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ſenſe, improved by a thorough knowledge of the world, teaches; with that ſeeming indifference, which diſarms prejudice; with that gracious ſmile in his aſpect, which his ſtrong admirer and faint copier, *Perſius*, ſo juſtly noted in him, and which convinces almoſt without the help of argument.

There are many ingenious notes on this epiſtle, and, like thoſe on the epiſtle to the *Piſos*, they are printed by themſelves, that they might not interrupt the thread of the commentary. Theſe notes are not merely critical and explanatory, but often occaſional diſquiſitions, to which our author is led by hints ſuggeſted in the poem: of this kind is the note on the ſixteenth line of the epiſtle, in which he diſcourſes, in a very beautiful and entertaining manner, on the introductory lines to the third book of *Virgil's Georgics*, which contain one of the fineſt allegories in antiquity. This note, for the benefit of ſuch of our readers as have a claſſical taſte, we ſhall take the liberty to inſert: it is as follows.

'On the idea of the *Apotheoſis*, which was the uſual mode 'of flattery in the *Auguſtan* age, but, as having the countenance of public authority, ſometimes inartificially enough 'employed, *Virgil* hath projected one of the nobleſt allegories 'in antient poetry, and at the ſame time hath given to it all 'the force of *juſt* compliment, the *occaſion* itſelf allowed. *Each* 'of theſe excellencies was to be expected from his talents. 'For as his genius led him to the *ſublime*, ſo his exquiſite 'judgment would inſtruct him to palliate this bold fiction, 'and qualify, as much as poſſible, the ſhocking adulation implied in it. So ſingular a beauty deſerves to be ſhewn at 'large.

'The *third Georgic* ſets out with an apology for the low 'and ſimple argument of that work, which, yet, the poet 'eſteemed, for its novelty, preferable to the ſublimer, but 'trite, themes of the *Greek* writers. Not but he intended, 'on ſome future occaſion, to adorn a nobler ſubject. This 'was the great plan of the *Æneïs*, which he now *prefigures* 'and unfolds at large. For, taking advantage of the nobleſt 'privilege of his *art*, he breaks away, in a fit of *prophetic* enthuſiaſm, to foretel his ſucceſſes in this projected enterprize, 'and, under the imagery of the antient *triumph*, which comprehends, or ſuggeſts to the imagination, whatever is moſt 'auguſt in human affairs, to delineate the future glories of 'this ambitious deſign. The whole conception, as we ſhall 'ſee, is of the utmoſt grandeur and magnificence; though, 'according to the uſual management of the poet (which, as 'not being apprehended by his critics, hath furniſhed occa-

'ſion,

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'sion, even to the beſt of them, to charge him with a want 'of the *ſublime)* he hath contrived to ſoften and *familiarize* 'its appearance to the reader, by the artful manner in which 'it is introduced. It ſtands thus:

'*tentanda via eſt, qua me quoque poſſim*
'*Tollere humo,* victorque *virûm volitare per ora.*

'This idea of *victory*, thus caſually dropped, he makes the 'baſis of his imagery; which, by means of this gradual pre-'paration, offers itſelf eaſily to the apprehenſion, though it 'thereby loſes, as the poet deſigned it ſhould, much of that '*broad glare*, in which writers of leſs judgment love to ſhew 'their ideas, as tending to ſet the common reader at a gaze. 'The allegory then proceeds:

'*Primus ego in patriam mecum (modo vita ſuperſit)*
'*Aonio rediens deducam vertice Muſas.*

'The projected conqueſt was no leſs than that of all the *Gre-'cian Muſes* at once; whom, to carry on the decorum of the 'allegory, he threatens, 1. to force from their high and ad-'vantageous ſituation on the ſummit of the *Aonian mount*; 'and, 2. to bring *captive* with him into *Italy*: the *former* 'circumſtance intimating to us the difficulty and danger of 'the enterprize; and the *latter*, his complete execution 'of it.

'The *palmy*, triumphal entry, which was uſual to victors 'on their return from foreign ſucceſſes, follows:

'*Primus Idumæas referam tibi, Mantua, palmas.*

'But antient conquerors did not hold it ſufficient to reap this 'tranſient fruit of their labours. They were ambitious to 'conſecrate their glory to immortality, by a *temple*, or other 'public monument, which was to be built out of the ſpoils of 'the conquered cities or countries. This the reader ſees is 'ſuitable to the idea of the great work propoſed; which was, 'out of the old remains of *Grecian* art, to compoſe a *new* one, 'that ſhould comprize the virtues of them all: as, in fact, 'the *Æneid* is known to unite in itſelf whatever is moſt ex-'cellent, not in *Homer* only, but, univerſally, in the wits of '*Greece*. The everlaſting monument of the *marble* temple is 'then reared:

'*Et*

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' *Et viridi in campo templum de* marmore *ponam.*

' And, becauſe antient ſuperſtition uſually preferred, for theſe ' purpoſes, the banks of *rivers* to other ſituations, therefore ' the poet, in beautiful alluſion to the ſite of ſome of the moſt ' celebrated pagan temples, builds *his* on the *Mincius.* We ſee ' with what a ſcrupulous propriety the alluſion is carried on.

' *Propter aquam, tardis ingens ubi flexibus errat*
' Mincius, *& tenera prætexit arundine ripas.*

' Next, this temple was to be dedicated, as a monument of the ' victor's *piety*, as well as glory, to ſome propitious, tutelary ' deity, under whoſe auſpices the great adventure had been ' atchieved. The *dedication* is then made to the poet's *divi-* ' *nity*, Auguſtus:

' *In medio mihi* Cæſar *erit, templumque tenebit.*

' *Templum tenebit.* The expreſſion is emphatical; as inti- ' mating to us, and prefiguring the ſecret purpoſe of the ' *Æneïs*, which was, in the perſon of *Æneas*, to ſhadow forth ' and conſecrate the character of *Auguſtus.* His divinity was ' to fill and *occupy* that great work. And the ample circuit ' and magnificence of the epic plan was projected only, as a ' more awful encloſure of that auguſt preſence, which was to ' *inhabit* and ſolemnize the vaſt round of this poetic building.

' And now the wonderful addreſs of the poet's artifice ap- ' pears. The mad ſervility of his country had *deified* the em- ' peror in good earneſt: and his brother poets made no ſcru- ' ple to *worſhip* in his temples, and to come before him with ' handfuls of *real* incenſe, ſmoking from the altars. But the ' ſobriety of *Virgil*'s adoration was of another caſt. He ſeizes ' this circumſtance only to *embody* a poetical fiction; which, ' on the ſuppoſition of an actual *deification*, hath all the force ' of compliment, which the *fact* implies, and yet, as preſent- ' ed through the chaſte veil of allegory, eludes the mon- ' ſtrous offence, which the *naked* recital muſt needs have gi- ' ven to decency and common ſenſe. Had the emperor's ' *popular* divinity been flatly acknowledged, and adored, the ' praiſe, even under *Virgil*'s management, had been inſuffera- ' ble for its extravagance; and, without ſome ſupport for his ' poetical *numen* to reſt upon, the figure had been more forced ' and ſtrained, than the rules of juſt writing allow. As it is,

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'the hiſtorical truth of his *apotheoſis* authorizes and ſupports 'the *fiction*, and the fiction, in its turn, ſerves to refine and 'palliate the *hiſtory*.

'The *Æneïs* being, by the poet's improvement of this cir-'cumſtance, thus naturally predicted under the image of a '*temple*, we may expect to find a cloſe and ſtudied analogy 'betwixt them. The great component parts of the *one* will, 'no doubt, be made, very faithfully, to repreſent and adum-'brate thoſe of the *other*. This hath been executed with 'great art and diligence.

'1. The *temple*, we obſerved, was erected on the banks 'of a river. This ſite was not only proper, for the reaſon al-'ready mentioned, but alſo, for the further convenience of 'inſtituting *public games*, the ordinary attendants of the *con-'ſecration* of temples. Theſe were generally, as in the caſe 'of the *Olympic* and others, celebrated on the banks of 'rivers.

'*Illi victor ego, et Tyrio conſpectus in oſtro,*
'*Centum quadrijugos agitabo ad flumina currus.*
'*Cuncta mihi, Alpheum linquens lucuſque Molorchi,*
'*Curſibus et crudo decernet Græcia cæſtu.*

'To ſee the propriety of the *figure* in this place, the reader 'needs only be reminded of the *book of games* in the *Æneïd*, 'which was purpoſely introduced in honour of the emperor, 'and, not, as is commonly thought, for a mere trial of ſkill 'between the poet and his maſter. The emperor was paſſio-'nately fond of theſe ſports, and was even the author, or re-'ſtorer, of *one* of them. It is not to be doubted, that he al-'ludes alſo to the *quinquennial games*, actually celebrated, in 'honour of his temples, through many parts of the empire. 'And this the poet undertakes in the *civil* office of *victor*.

'2. What follows is in the *religious* office of *prieſt*. For 'it is to be noted, that, in aſſuming this double character, 'which the decorum of the ſolemnities, here recounted, pre-'ſcribed, the poet has an eye to the *political* deſign of the '*Æneïs*, which was to do honour to *Cæſar*, in either capacity 'of a *civil* and *religious* perſonage; both being eſſential to the 'idea of the perfect legiſlator, he was to adorn and recom-'mend. The account of his *ſacerdotal functions* is delivered in 'theſe words:

'*Ipſe*

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'*Ipse caput tonsæ foliis ornatus olivæ*
'*Dona feram. Jam nunc solemnes ducere pompas*
'*Ad delubra juvat, cæsosque videre juvencos;*
'*Vel scena ut versis discedat frontibus, utque*
'*Purpurea intexti tollant aulæa Britanni.*

'The imagery in this place cannot be understood, without 'reflecting on the customary form and disposition of the pa-'gan temples. *Delubrum*, or *Delubra*, for either *number* is 'used indifferently, denotes the shrine, or sanctuary, wherein 'the statue of the presiding God was placed. This was in 'the center of the building. Exactly before the *delubrum*, 'and at no great distance from it, was the *altar*. Further, 'the shrine, or *delubrum*, was inclosed and shut up on all sides 'by *doors* of curious carved-work, and ductile *veils*, embel-'lished by the rich embroidery of *flowers*, *animals*, or *human* '*figures*. This being observed, the progress of the imagery 'before us will be this. The procession *ad delubra*, or shrine: 'the sacrifice on the *altars*, erected before it: and lastly, the 'painted, or rather wrought *scenery* of the purple *veils*, in-'closing the image, which were ornamented, and seemed to 'be sustained or held up by the figures of *inwoven Britons*. 'The meaning of all which, is, that the poet would proceed 'to the celebration of *Cæsar*'s praise in all the gradual, so-'lemn preparation of poetic pomp: that he would render the 'most grateful *offerings* to his divinity in those occasional *epi-'sodes*, which he should consecrate to his more immediate ho-'nour: and finally, that he would provide the richest texture 'of his fancy, for a covering to that admired *image* of his 'virtues, which was to make the sovereign pride and glory of 'his poem. The choice of the *inwoven Britons*, for the support 'of his *veil*, is well accounted for by those, who tell us, that '*Augustus* was proud to have a number of these to serve about 'him in quality of slaves.

'The ornaments of the *doors* of this *delubrum*, on which 'the sculptor used to lavish all the riches of his *art*, are next 'delineated.

'*In foribus pugnam ex auro solidoque elephanto*
'*Gangaridum faciam, victoriisque arma Quirini;*
'*Atque hic undantem bello, magnumque fluentem*
'*Nilum, ac navali surgentes ære columnas.*
'*Addam urbes Asiæ domitas, pulsumque Niphatem,*
'*Fidentemque fugâ Parthum versisque sagittis;*
'*Et duo rapta manu diverso ex hoste trophæa,*
'*Bisque triumphatas utroque ex litore gentes.*

'Here the covering of the *figure* is too thin to hide the *literal* meaning from the commoneſt reader, who ſees, that the ſeveral triumphs of *Cæſar*, here recorded in *ſculpture*, are thoſe, which the poet hath taken moſt pains to *finiſh*, and hath occaſionally inſerted, as it were, in *miniature*, in ſeveral places of his *poem*. Let him only turn to the prophetic ſpeech of *Anchiſes'* ſhade in the VIth, and to the deſcription of the ſhield in the VIIIth book.

'Hitherto we have contemplated the decorations of the *ſhrine*, *i. e.* ſuch as bear a more direct and immediate reference to the honour of *Cæſar*. We are now preſented with a view of the remoter, ſurrounding ornaments of the temple. Theſe are the illuſtrious *Trojan* chiefs, whoſe ſtory was to furniſh the materials, or, more properly, to form the body and *caſe*, as it were, of his auguſt ſtructure. They are alſo connected with the idol deity of the place, by the cloſeſt ties of relationſhip, the *Julian* family affecting to derive its pedigree from this proud original. The poet then, in his arrangement of theſe additional figures, with admirable judgment, completes and rounds the entire fiction.

'*Stabunt & Parii lapides, ſpirantia ſigna,*
'*Aſſaraci proles, demiſſæque ab Jove gentis*
'*Nomina: Troſque parens & Trojæ Cynthius auctor.*

'Nothing now remains but for *fame* to eternize the glories of what the great architect had, at the expence of ſo much art and labour, completed; which is predicted in the higheſt ſublime of antient poetry, under the idea of *envy*; whom the poet perſonalizes, ſhuddering at the view of ſuch tranſcendant perfection; and taſting, beforehand, the pains of a remedileſs vexation, ſtrongly pictured in the image of the worſt infernal tortures.

'Invidia *infelix furias amnemque ſeverum*
'*Cocyti metuit, tortoſque Ixionis angues,*
'*Immanemque rotam, & non exuperabile ſaxum.*

'Thus have I preſumed, but with a religious awe, to inſpect and declare the myſteries of this ideal temple. The attempt, after all, might have been cenſured, as prophane, if the great *Myſtagogue* himſelf, or ſomebody for him *, had

* In theſe lines,
'*Mox tamen ardentes accingar dicere pugnas*
'*Cæſaris, & nomen famâ tot ferre per annos,*
'*Tithoni primâ quot abeſt ab origine Cæſar.*
Which I ſuſpect not to have been from the hand of *Virgil*.

'not

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'not given us the undoubted key to it. Under this encou-
'ragement I could not withſtand the temptation of diſcloſing
'thus much of one of the nobleſt fictions of antiquity; and
'the rather, as the propriety of allegoric compoſition, which
'made the diſtinguiſhed pride of antient poetry, ſeems but
'little known, or attended to, by the *modern* profeſſors of
'this fine art.'

We now proceed to give ſome account of our author's *diſcourſe on poetical imitation*, which is ſubjoined to his notes on the epiſtle to *Auguſtus*. His view in entering on this new field of criticiſm, is to furniſh a pertinent anſwer to the two following queſtions, in which, he tells us, the credit of almoſt all great writers, ſince the time of *Homer*, is intimately concerned: the firſt is, *Whether what we commonly take for* IMITATION, *may not, with probability enough, for the moſt part, be accounted for from general cauſes*; the ſecond, *Whether, in the caſe of confeſſed imitations, any certain and neceſſary concluſion holds to the diſadvantage of the natural* GENIUS *of the imitator*. In order to reſolve theſe queſtions, he takes the matter pretty deep, and endeavours to deduce it from its firſt principles.

That it may appear how far the ſame common principles of nature will go towards effecting the *ſimilarity*, obſerved in two or more writers, he conſiders very diſtinctly, 1*ſt*, the MATTER, and, 2*dly*, the MANNER, *of all poetical imitation*. He obſerves, that in all that range of *natural objects*, over which the reſtleſs imagination of the poet expatiates, there is no ſubject of picture or imitation, that is not reducible to one or other of the three following claſſes: 1. The material world, or that vaſt compages of corporeal forms, of which this univerſe is compounded; 2. The internal workings and movements of his own mind, under which our author comprehends the manners, ſentiments, and paſſions; 3. Thoſe internal operations, as they are made objective to ſenſe by the outward ſigns of geſture, attitude, or action.

Of all the various delineations in the poets, of the HEAVENS, in their viciſſitude of times and ſeaſons; of the EARTH, in its diverſity of mountains, valleys, promontories, *&c.* of the SEA, under its ſeveral aſpects of turbulence, or ſerenity; of the make and ſtructure of ANIMALS, *&c.* he tells us, it can rarely be affirmed, that they are copies of one another, but rather the genuine products of the ſame creating fancy, operating uniformly in them all. As that beauteous arrangement of natural objects, which arreſts the attention on all ſides, and is the object of that ſpecies of poetical imitation called deſcrip-

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tive, makes a neceſſary and forcible impreſſion on the human mind, and is continually preſent to the eye, mr. *Hurd* thinks there is no way of avoiding the moſt exact agreement of repreſentation of it.

To explain his meaning by a familiar inſtance, he lays before his readers *Ælian*'s deſcription of the *Grecian* TEMPE, given from the life, and without the heightenings of poetic ornament, and obſerves, that this picture is, in fact, the ſubſtance of all thoſe luſcious and luxuriant paintings, which poetry hath ever been able to feign, and that there is nothing more in the *Elyſium*, the *Arcadias*, the *Edens* of antient and modern fame. But when he ſays, that the *identity of the ſubject-matter* in natural deſcription is no ſure evidence of imitation, he only ſpeaks of deſcription in *general*; for he allows, that where the local peculiarities of nature are to be deſcribed, there an exact conformity of the matter will evince an imitation. 'To give an obvious inſtance, ſays he, which hath been ſug-'geſted to me, though it hath not, perhaps, been taken no-'tice of by any writer. Deſcriptive poets have ever been 'fond of laviſhing all the riches of their fancy on the *Spring*. 'But the appearances of this *Prime of the year* are ſo diverſified 'with the climate, that deſcriptions of it, if taken directly 'from nature, muſt needs be very different. The *Greek* and '*Latin*, and ſince them the *Provencal* poets, when they inſiſt, 'as they always do, on the indulgent ſoftneſs of this ſeaſon, 'its *genial dews* and *foſtering breezes*, ſpeak nothing but what 'is agreeable to their own experience and *feeling*.

'*Ite ver; & Venus; & Veneris prænuntius antè*
'*Pinnatus graditur Zephyrus veſtigia propter:*
'*Flora quibus mater præſpergens antè viai*
'*Cuncta coloribus egregiis & odoribus opplet.*

'*Venus*, or the ſpirit of love, is repreſented by thoſe poets as 'brooding o'er this delicious ſeaſon,

'*Rura fœcundat voluptas: rura Venerem ſentiunt,*
'*Ipſa gemmas purpurantem pingit annum floribus,*
'*Ipſa ſurgentis papillas de Favoni ſpiritu*
'*Urguet in toros tepentes; ipſa roris lucidi, &c.*

'and a great deal more to the ſame purpoſe, which every one 'recollects in the old claſſic, and in the *Provencal* poets.

'But when we hear this language from the more northern, 'and particularly our *Engliſh* bards, who perhaps are ſhiver-'ing with the blaſts of the north-eaſt, at the very time their

'imagination

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'imagination would warm itſelf with theſe notions, one is 'certain this cannot be the effect of *obſervation*, but of a ſport- 'ful fancy, enchanted by the native lovelineſs of theſe exotic 'images, and charmed by the ſecret inſenſible power of *imi-* 'tation.

'And to ſhew the certainty of this concluſion, *Shakeſpear*, 'we may obſerve, who had none of this claſſical or *Proven-* 'cal bias in his mind, always deſcribes, not a *Greek*, or *Ita-* 'lian, or *Provencal* ſpring, but an *Engliſh* one; where we 'meet with many unamiable *characters*; and, among the 'reſt, inſtead of *Zephyr* or *Favonius*, we have the bleak 'north-eaſt, that nips *the blooming infants of the ſpring*.'

After this our author goes on to ſhew, that the poet, in addreſſing himſelf to that province of his art, which conſiſts in deſcribing *manners*, *ſentiments*, and *paſſions*, hath only to conſult with his own conſcious reflection. Whatever be the ſituation of the perſons, whom he would make known to us, let him but take counſel of his own heart, we are told, and it will very faithfully ſuggeſt the fitteſt and moſt natural expreſſions of their character. 'No man, ſays he, can deſcribe of 'others further than he hath *felt* himſelf: and what he hath 'thus known from his own *feeling* is ſo conſonant to the ex- 'perience of all others, that his deſcription muſt needs be 'true; that is, be the very ſame, which a careful attention to 'ſuch experience muſt have dictated to every other.—In ſum '—*To catch the manners living, as they riſe*, I mean, from 'our own internal frame and conſtitution, is the ſole way of 'writing naturally and juſtly of human life. And every ſuch 'deſcription of *ourſelves* (the great exemplar of *moral imita-* 'tion) will be as unavoidably ſimilar to any deſcription copied 'on the like occaſion, by other poets; as pictures of the *na-* 'tural world by different hands, are, and muſt be, to each 'other, as being all derived from the archetype of one com- 'mon original.'

After ſeveral very ingenious illuſtrations of this branch of his ſubject, mr. *Hurd* proceeds to contemplate the effects of *reaſon*, *character*, and *paſſion*, in viſible appearances. He obſerves, that nature is not more regular and conſiſtent with herſelf, in touching the fine and hidden ſprings of humanity, than in ordering the outward and groſſer movements; that the thoughts and affections of men paint themſelves on the *countenance*; ſtand forth in *airs* and *attitudes*; and declare themſelves in all the diverſities of human *action*. This, he tells us, is a new field for mimic genius to range in; a great

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and glorious one, and which affords the nobleſt and moſt intereſting objects of *imitation*.

He treats this part of his ſubject at great length, and with much judgment and accuracy, and after reviewing the various objects of *poetical imitation*, comes to the following concluſion, *viz.* that of any ſingle *image or ſentiment*, conſidered ſeparately, and by itſelf, it can never be affirmed certainly, hardly with any ſhew of reaſon, merely on account of its agreement in *ſubject-matter* with any other, that it was copied from it. If there be any foundation of this inference, it muſt be laid, he ſays, not in the *matter*, but MANNER of *imitation*: and this leads him to take a ſurvey of the ſecond diviſion of his ſubject, *viz.* the *manner of imitation*, which, when conſidered in its full extent, he tells us comprehends, 1. The general plan or diſpoſition of a poem; 2. The choice and application of particular ſubjects; and, 3. The expreſſion.

In regard to the firſt of theſe, he endeavours likewiſe to evince the efficacy of *general principles*, to bring about a ſimilitude in the *method* of compoſition, without the guidance of the pole-ſtar of example. To ſupport this by the evidence of fact, he gives us a ſhort account of a *Chineſe* tragedy, entitled the ORPHAN OF THE HOUSE OF CHAU, mentioned by *P. Du Halde*. This tragedy he examines by the rules of dramatic poetry, and ſhews, that, beſides ſeveral leſſer marks of *coincidence* between it and the *Grecian* models, the general plan or ſtructure of the poem, in the main, agrees very well to the *Greek form*. Now, in a country ſo remote in ſituation as *China*, and ſecluded by its circumſtances, and not leſs by the native pride and ſufficiency of its inhabitants, from all commerce with other nations, he tells us, that it will not even bear a ſuſpicion that their ideas of dramatic writing can be *derived*, and that we may be ſure nothing but their own unaſſiſted ſenſe has been their guide in theſe matters: ſo that if common ſenſe could lead the *Chineſe*, in ſo rude a ſtate of their poetry, to ſuch an identity of compoſition with that of *Greece*, in more enlightened countries and times, where the diſcipline of long experience, and criticiſm, come in to the aſſiſtance of the poet, he thinks that the ſtricteſt *conformity* may well be conſidered as the reſult of common principles, though exploded under the opprobrious name of *imitation*.

Having ſhewn what it is that determines the *general plan* of a poem, our author proceeds to conſider what there is in the nature of things to fix *the order and connexion of ſingle parts*. He obſerves, that the *general plan itſelf*, of any poem, will occaſion ſome unavoidable conformities in the diſpoſition of its

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its component parts; that the *identity* or *similarity* of the subject may create others; and that, if no other assimilating cause intervene, the very uniformity of common nature will, of necessity, introduce some. In regard to the last of these *causes* he explains himself very fully, and begins with telling us, that the principal constituent members of any work, next to the essential parts of the fable, are *episodes*, *descriptions*, and *similies*. Part of what he advances on the subject of *episodes* is as follows.

'The *episode*, says he, belongs principally to the epic muse; 'and the design of it is to diversify and ennoble the narra- 'tion by *digressive*, yet not *unrelated* ornaments; the *former* 'circumstance relieving the *simplicity* of the epic fable, while 'the *other* prevents its *unity* from being violated. Now these 'episodical narrations must either proceed from the poet him- 'self, or be imputed to some other who is engaged in the 'course of the fable; and in either case, must help, indi- 'rectly at least, to forward it.

'If of the *latter* kind, a probable pretext must be contrived 'for their introduction; which can be no other than that of 'satisfying the *curiosity*, or of serving to the necessary *informa-* 'tion of some other. And in either of these ways a striking 'conformity in the mode of conducting the work is unavoid- 'able.

'If the *episode* be referred to the *former* class, its *manner* of 'introduction will admit a greater latitude. For it will vary 'with the subject, or occasions of relating it. Yet we shall 'mistake, if we believe these subjects, and consequently the 'occasions, connected with them, very numerous. 1. They 'must be of uncommon dignity and splendor, otherwise no- 'thing can excuse the going out of the way to insert them. '2. They must have some apparent connection with the fa- 'ble. 3. They must further accord to the idea and state of 'the times, from which the *fable* is taken. Put these things 'together, and see if they will not, with probability, account 'for some coincidence *in the choice and applications* of the *di-* 'rect episode. And, admitting this, the similarity of even *its* 'constituent parts is also necessary.'

The case of *description*, our author tells us, is still clearer, the *objects* themselves being not only necessarily obtruded on the poet, but the *occasions* of introducing them restrained by many limitations. After a short illustration of this part of his subject, he comes to the following conclusion, *viz.* that the *descriptions of characters*, even in the most original *designers*, will resemble each other; and that the very *contexture* of a

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work, deſigned to evidence them in *action*, will, under the management of different writers, be frequently much the ſame. What he ſays in regard to *metaphor and compariſon*, is ſo very ingenious, that we cannot forbear laying it before our readers: it is as follows.

'In truth, ſays he, ſo far as *direct and immediate deſcription* is 'concerned, the matter is ſo plain, that it will hardly be called 'into queſtion. The difficulty is to account for the ſimilarity 'of *metaphor and* COMPARISON (that is, of *imagery*, which 'comes in obliquely, and for the purpoſe of illuſtrating ſome 'other, and, frequently, very remote and diſtant ſubject) ob'ſervable in all writers. Here it may not ſeem quite ſo eaſy 'to make out an original claim; for, though deſcriptions of 'the *ſame object*, when it occurs, muſt needs be ſimilar, yet 'it remains to ſhew how the ſame object comes, in this 'caſe, to occur at all. Before an anſwer can be given to this 'queſtion, it muſt be obſerved, 1. that there is in the mind 'of man, not only a ſtrong natural love of *imitation*, but of '*compariſon*. We are not only fond of *copying* ſingle objects, 'as they preſent themſelves, but we delight to ſet two ob'jects together, and contemplate their mutual aſpects and 'appearances. The *pleaſure* we find in this exerciſe of the 'imagination, is the main ſource of that perpetual uſage of '*indirect and alluſive imagery* in the writings of the poets; for 'I need not here conſider the *neceſſity* of the thing, and the 'unavoidable introduction of ſenſible images into all language. '2. This work of *compariſon* is not gone about by the 'mind *cauſeleſsly and capriciouſly*. There are certain ob'vious and ſtriking reſemblances in nature, which the poet 'is carried neceſſarily to obſerve, and which offer them'ſelves to him on the ſlighteſt exerciſe and exertion of his '*comparing* powers. It may be difficult to explain the cauſes 'of this eſtabliſhed relationſhip in all caſes; or to ſhew di'ſtinctly, what theſe ſecret ties and connexions are, which 'link the objects of ſenſe together, and draw the imagination 'thus inſenſibly from one ſubject to another. The moſt ob'vious and natural is that of *actual ſimilitude*, whether in '*ſhape*, *attitude*, *colour*, or *aſpect*. As when *heroes* are com'pared to *gods*,----*a hero in act to ſtrike at his foe*, to *a faul'con ſtooping at a dove*,----*blood running down the ſkin* to *the 'ſtaining of ivory*,----*corn waving with the wind*, to *water in 'motion*. Sometimes the aſſociating cauſe lies in the *effect*. 'As when the *return of a good prince to his country* is com'pared *to the ſun*,----a *freſh gale to mariners*, to *the timely 'coming of a general to his troops*, &c. more commonly, in

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'some *property*, *attribute*, or *circumstance*. Thus an *intrepid* 'hero suggests the idea of a *rock*, on account of *its firmness* 'and *stability*,---of *a lion*, for his *fierceness*,---*of a deer encom-* 'passed with wolves, for his *situation when surrounded with* 'enemies. In short, for I pretend not to make a complete 'enumeration of the *grounds* of connexion, whatever the 'mind observes in any object, that bears an analogy to some- 'thing in any other, becomes the *occasion* of comparison be- 'twixt them; and the fancy, which is ever, in a great genius, 'quick at espying these *traits* of resemblance, and delights to 'survey them, lets slip no opportunity of setting them over 'against each other, and producing them to observation.

'But whatever be the *causes*, which associate the ideas of 'the poet, and how fantastic soever, or even casual may 'sometimes appear to be the *ground* of such association, yet, 'in respect of the greater works of genius, there will still be 'found the most exact *uniformity* of allusion, the same ideas 'and aspects of things constantly admonishing the poet of the 'same *resemblances and relations*. I say, in *the greater works* 'of genius, which must be attended to; for the folly of taking 'resemblances for *imitations*, in this province of *allusion*, hath 'arisen from hence; that the poet is believed to have all art 'and nature before him, and to be at liberty to fetch his 'hints of similitude and correspondence from every distant 'and obscure corner of the universe. That is, the genius of 'the epic, dramatic, and universally, of the greater, poetry 'hath not been comprehended, nor their distinct laws and 'characters distinguished from those of an inferior species.

'The *mutual habitudes and relations*, (at least what the 'mind is capable of regarding as *such*) subsisting between those 'innumerable objects of thought and sense, which make up 'the entire natural, and intellectual world, are indeed infi- 'nite; and if the poet be allowed to associate and bring to- 'gether all those ideas, wherein the ingenuity of the mind 'can perceive any remote sign or glimpse of *resemblance*, it 'were truly wonderful, that, in any number of images and 'allusions, there should be found a close conformity of them 'with those of any other writer. But this is far from being 'the case. For 1. the more august poetry disclaims, as un- 'suited to its state and dignity, that inquisitive and anxious 'diligence, which pries into nature's retirements; and search- 'es through all her secret and hidden haunts, to detect a 'forbidden commerce, and expose to light some strange un- 'expected conjunction of ideas. This quaint combination of 'remote, unallied imagery, constitutes a species of enter-

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'tainment, which, for its *novelty*, may amuſe and divert 'the mind in other compoſitions; but it is wholly incon-'ſiſtent with the reſerve and ſolemnity of the *graver* forms. 'There is too much curioſity of art, too ſolicitous an af-'fectation of *pleaſing* in theſe ingenious exerciſes of the 'fancy, to ſuit with the ſimple majeſty of the *epos* or *drama*; 'which diſdains to caſt about for forced and tortured allu-'ſions, and aims only to expoſe, in the faireſt light, ſuch, as 'are moſt obvious and natural. 2. This work of *indirect* 'imagery is intended, not ſo much to illuſtrate and enforce 'the original thought, to which it is applied, as to amuſe and 'entertain the fancy, by holding up to view, in theſe occa-'ſional digreſſive repreſentations, the pictures of pleaſing ſcenes 'and objects. But this *end* of alluſion (which is principal in 'the ſublimer works of genius) reſtrains the poet to the uſe 'of a few ſelect images, for the moſt part taken from ob-'vious common nature; theſe being always moſt illuſtrious 'in themſelves, and therefore moſt apt to ſeize and captivate 'the imagination of the reader. Thus is the poet confined, 'by the very nature of his work, to a very moderate com-'paſs of alluſion, on both theſe accounts; *firſt*, as he muſt 'employ the eaſieſt and moſt apparent reſemblances: and '*ſecondly*, of *theſe*, ſuch as impreſs the moſt delightful images 'on the fancy.

'This being the caſe, it cannot but happen, that the al-'luſions of different poets, of the higher claſs, though writ-'ing without any communication with each other, will, of 'courſe, be much the ſame on ſimilar occaſions. There are 'fixed and real analogies between different *material objects*; 'between theſe objects, and the *inward workings* of the mind; 'and, again, between theſe, and the *external ſigns* of them. 'Such, on every occaſion, will not only offer themſelves to 'the ſearching eye of the poet, but almoſt force themſelves 'upon him; ſo that if he ſubmit to be guided by the moſt 'natural views of things, he cannot avoid a very remarkable 'correſpondence of imagery with his predeceſſors. And we 'find this concluſion verified in fact; as appears not only 'from comparing together the great antient and modern 'writers, who are known to have held an intimate correſ-'pondence with each other, but thoſe, who cannot be ſuſ-'pected of this commerce. Several critics, I obſerved, have 'taken great pains to illuſtrate the *ſentiments* of *Homer* from 'ſimilar inſtances in the ſacred writers. The ſame deſign 'might eaſily be carried on, in reſpect of *alluſive imagery*, 'it being obvious to common obſervation, that numberleſs,

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'of the moſt beautiful *compariſons* in the *Greek* poet are to 'be met with in the *Hebrew* prophets. Nay, the remark 'may be extended to the undiſciplined writers and ſpeakers 'of the ſartheſt *weſt* and *eaſt*, whom nature inſtructs to beau-'tify and adorn their conceptions with the ſame imagery. So 'little doth it argue an inferiority of genius in *Virgil*, if it be 'true, as the excellent tranſlator of *Homer* ſays, 'that he "has ſcarcely any *compariſons*, which are not drawn from his "maſter."

'The truth is, the *nature* of the two ſubjects, which the '*Greek* poet had taken upon himſelf to adorn, was ſuch, 'that it led him through every circumſtance and ſituation 'of human life; which his quick attentive obſervation readily 'found the means of ſhewing to advantage, under the cover 'of the moſt fit and proper imagery. Succeeding writers, 'who had *not* contemplated his pictures, yet, drawing from 'one common original, have unknowingly hit upon the very 'ſame. And thoſe, who *had*, with all their endeavours af-'ter *novelty*, and the utmoſt efforts of genius to ſtrike out 'original lights, have never been able to ſucceed in their at-'tempts. Our *Milton*, who was moſt ambitious of this fame 'of *invention*, and whoſe vaſt and univerſal genius could not 'have miſſed of new *analogies*, had nature's ſelf been able 'to furniſh them, is a glaring inſtance to our purpoſe. He 'was ſo averſe from reſting in the old imagery of *Homer*, 'and the other epic poets, that he appears to have taken 'infinite pains in the inveſtigation of new *alluſions*, which 'he picked up out of the rubbiſh of every ſilly legend or ro-'mance, that had come to his knowledge, or extracted from 'the dry and rugged materials of the ſciences, and even the 'mechanic arts. Yet, in compariſon of the genuine treaſures 'of nature, which he found himſelf obliged to make uſe of, 'in common with other writers, his own proper ſtock of '*images*, imported from the regions of *art*, is very poor and 'ſcanty; and, as might be expected, makes the leaſt agree-'able part of his divine work.

'What is here ſaid of the epic holds, as I hinted, of all 'the more ſerious kinds of poetry. In works of a lighter 'caſt, there is greater liberty and a larger field of alluſion 'permitted to the poet. All the appearances in *art* and *na-'ture*, betwixt which there is any reſemblance, may be em-'ployed here to ſurprize and divert the fancy. The farther 'and more remote from vulgar apprehenſion theſe analogies 'lie, ſo much the fitter for his purpoſe, which is not ſo much 'to illuſtrate his ideas, as to place them in new and uncom-

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'mon lights, and entertain the mind by that odd fantaſtic 'conjunction, or oppoſition of ideas, which we know by the 'name of *wit*. Nay the *loweſt*, as well as the leaſt obvious 'imagery will be, often-times, the moſt proper; his view be-'ing not to ennoble and raiſe his ſubject by the means of '*alluſion*, but to ſink and debaſe it by every art, that hath a 'tendency to excite the mirth and provoke the ridicule of 'the reader. Here then we may expect a much more origi-'nal air, than in the higher deſigns of invention. When all 'nature is before the poet, and the genius of his work allows 'him to ſeize her, as the ſhepherd did *Proteus*, in every dirty 'form, into which ſhe can poſſibly twiſt herſelf, it were, in-'deed, a wonder, if he ſhould *chance* to coincide, in his ima-'gery, with any other, from whom he had not expreſsly 'copied. They who are converſant in works of *wit and* '*humour*, more eſpecially of theſe latter times, will know this 'to be the caſe, in *fact*. There is not perhaps a ſingle com-'pariſon in the inimitable TELEMAQUE, which had not, 'before, been employed by ſome other of the poets. Can 'any thing, like this, be ſaid of RABELAIS, BUTLER, 'MARVEL, SWIFT, &c.'

Our author now proceeds, in the third place, to conſider *the expreſſion*, and he acknowledges, that in this the ſureſt and leaſt equivocal marks of *imitation* are to be found. He tells us, that it may be regarded in two lights; either as it reſpects the *general* turn or manner of writing, which we call a *ſtyle*, or the peculiarities of *phraſe and diction*.

A *ſtyle* in writing, he obſerves, if not formed in expreſs imitation of ſome certain *model*, is the pure reſult of the diſpoſition of the mind, and takes its character from the predominant *quality* of the writer. He further obſerves, that *modes* of writing are different in different countries, and even in the ſame country at different times; and after ſome ſhort general remarks on the ſubject, tells us, that the uſe which the diſcerning reader will make of them, is—that if different writers agree in the ſame *general diſpoſition*; are under the influence of the *ſame national character*; live together in the *ſame period of time*, or in correſponding periods of the *progreſſion of manners*; in every of theſe caſes ſome conſiderable *ſimilarity* of expreſſion may be occaſioned by the agency of *general principles*, without any ſuſpicion of ſtudied or deſigned *imitation*.

He goes on to inform us, that an *identity of phraſe and diction* is a much ſurer note of *plagiariſm*: conſidering the vaſt variety of *words*, which any language, and eſpecially the more copious ones, furniſh, and the infinite poſſible combinations of them

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them into all the forms of *phraſeology*, it would be very ſtrange, he thinks, if two perſons ſhould hit on the ſame identical *terms*, and much more ſhould they agree in the ſame preciſe arrangement of them in whole ſentences. But though there be no defending *coincidencies* of this kind, and though ſuch *identity* be a clear and deciſive proof of *imitation*, yet even this, we are told, muſt be underſtood with ſome limitations.

There are, in every language, mr. *Hurd* obſerves, ſome current and authorized forms of ſpeech, that can be claimed as matter of property by none. Beſides, he tells us, that *nature*, under the *ſame* conjunctures, gives birth to the *ſame* conceptions; and that if they be of ſuch a kind, as to exclude all thought of artifice, and the tricks of eloquence (as on occaſions of deep anxiety and diſtreſs) they run, of themſelves, into the *ſame* form of expreſſion. Further ſtill, he obſerves, under this head, that there are certain privileged forms of ſpeech, which the peculiar idioms of *different* languages make neceſſary in them, and which poetry conſecrates in *all*. He concludes this part of his ſubject in the following manner.

'From theſe general reflexions on *language*, without re-
'fining too far, or prying too curiouſly into the myſteries of
'it, the ſame concluſion meets us, as before. The *expreſſion*
'of two writers may be *ſimilar*, and ſometimes even *identical*,
'and yet be *original* in both. Which ſhews the neceſſity
'there was to lead the reader through this long inveſtigation
'of the general ſources of *ſimilitude* in works of INVENTION,
'in order to put him into a condition of judging truly and
'equitably of thoſe of IMITATION. For if *ſimilarity*, even
'in this province of *words*, which the reaſon of the thing
'ſhews to be moſt free from the conſtraint of general rules,
'be no argument of *theft* in all caſes; much leſs can it be
'pretended of the other *ſubjects* of this inquiry, which, from
'the neceſſary uniformity of *nature* in all her appearances,
'and of *common ſenſe* in its operations upon them, muſt give
'frequent and unavoidable occaſion to ſuch *ſimilarity*. But
'then this is all I would inſinuate.

'For, after the proper allowances, which candid criticiſm
'requires to be made on this head, it will ſtill be true (and
'nothing in this eſſay attempts to contradict it) "that coin-
"cidencies of a certain *kind*, and in a certain *degree*, cannot
"fail to convict a writer of *imitation*." What theſe *are*, the
'impatient reader, I ſuppoſe, is ready to inquire. But it is
'not every queſtion, which can be eaſily aſked, that is as
'eaſily anſwered. There are apparently great difficulties in
'anſwering *this*. Yet, on a ſtrict attention to this matter,

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'I perſuade myſelf they are not inſuperable. It were very 'poſſible to aſſign many at leaſt of thoſe *circumſtances*, from 'which an *imitation* might, with certainty, be inferred. Some 'few of theſe have been occaſionally touched in the courſe of 'this inquiry; and I may find a time, hereafter, to enlarge 'on ſo new and ſo curious a part of criticiſm. At preſent the 'deſign would lead me too far.'

The praiſe of *invention* being of the higheſt value to the poet, our author cloſes his diſcourſe with enquiring, how far the conceſſion of his having borrowed from others, may be juſtly thought to detract from him in that reſpect. In this apology for *profeſſed imitators*, he does not undervalue the proper merits of *invention*, nor plead the cauſe of thoſe baſe and abject ſpirits, who have not the courage or ability to attempt any thing of themſelves, but only concerns himſelf with thoſe, whoſe talent of original genius is not diſputed, but the *degree* of ſtrength and vigour, with which it prevails in them, ſomewhat lowered in the general eſtimation, from the imputed crime of PLAGIARISM. With reſpect to ſuch as theſe, ſomething, he thinks, may be ſaid, not undeſerving the notice of the candid reader. Part of what he advances is as follows.

'The moſt univerſal cauſe, inducing *imitation* in great 'writers, is, the force of early *diſcipline and education*. Were 'it true, that poets took their *deſcriptions and images*, immediately and ſolely from common nature, one might expect, 'indeed, a general *ſimilitude* in their works, but ſuch, as 'could ſeldom or never, in all its circumſtances, amount to 'a ſtrict and rigorous correſpondency. The *properties* of 'things are ſo numerous, and the *lights* in which they ſhew 'themſelves to a mind, uninfluenced by former prejudices, ſo 'different, that ſome grace of novelty, ſome tincture of original beauty, would conſtantly infuſe itſelf into all their delineations. But the caſe is far otherwiſe. Strong as the 'bent of the imagination may be to contemplate living forms, 'and to gaze with delight on this grand theatre of *nature*, its 'attention is ſoon taken off, and arreſted, on all ſides, by 'thoſe infinite mirrors, and reflexions of things, which it 'every where meets with in the world of *imitation*. We are 'habituated to a ſurvey of this *ſecondary and derivative nature*, 'as preſented in the admired works of *art*, thro' the intire 'courſe of our education. The writings of the beſt poets are 'put into our hands, to inſtruct us in the knowledge of *men* 'and *things*, as ſoon as we are capable of apprehending them. 'Nay, we are taught to liſp their very *words*, in our ten-

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'dereſt infancy. Some quick and tranſient glances we cannot chooſe but caſt, at times, on the phænomena of living 'beauty; but its forms are rarely contemplated by us with 'diligence and aſſiduity, but in theſe *mirrors*, which are the 'conſtant furniture of our ſchools and cloſets. And no wonder, were we even left to ourſelves, that ſuch ſhould be 'our *proper* choice and determination. For, by the prodigious and almoſt magical operations of *fancy* on original objects, they even ſhew fairer, and are made to look more attractive in theſe artificial repreſentations, than in their own 'rude and native aſpects. Thus by the united powers of '*diſcipline* and *inclination*, we are almoſt neceſſitated to *ſee* 'nature in the ſame *light*, and to know her only in the *dreſs*, 'in which her happier ſuitors and favourites firſt gave her to 'obſervation.

'The effect of this ſtrong and early bias of the mind, which 'inſenſibly grows into the inveteracy of habit, needs not be 'inſiſted on. When the poet, thus tutored in the works of '*imitation*, comes to addreſs himſelf to *invention*, theſe familiar images, which he hath ſo often and ſo fondly admired, 'immediately ſtep in and intercept his obſervation of their 'great *original*. Or, if he has power to hold them off, and 'turn his eye directly on the *primary object*, he ſtill inclines 'to view it only on that ſide and in thoſe *lights*, in which he 'has been accuſtomed to ſtudy it. Nor let it be ſaid, that 'this is the *infirmity* only, of weak minds. It belongs to our 'very natures, and the utmoſt vigour of genius is no ſecurity 'againſt it. *Cuſtom*, in this as in every thing elſe, moulds, 'at pleaſure, the ſoft and ductile matter of a *minute* ſpirit, 'and by degrees can even bend the elaſtic metal of the 'greateſt.

'And if this force of habit can thus determine a writer 'knowingly, to *imitation*, it cannot be thought ſtrange, that 'it ſhould frequently carry him into *reſemblance*, when himſelf perhaps is not aware of it. Great readers, who have 'their memories fraught with the ſtores of ancient and modern poetry, unavoidably employ the *ſentiments*, and ſometimes the very *words* of other writers, without any diſtinct 'remembrance of them, or ſo much as the ſuſpicion of having 'ſeen them. At the leaſt, their general caſt of thinking or 'turn of expreſſion will be much affected by them. For the 'moſt original writer as certainly takes a *tincture* from the authors in which he has been moſt converſant; as water, from 'the beds of earths or minerals, it hath happened to run over. 'Eſpecially ſuch authors, as are ſtudied and even got by heart

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'by us in our early youth, leave a lasting impression, which 'is hardly ever effaced out of the mind. Hence a certain con- 'strained and unoriginal air, in some degree or other, in every 'genius, throughly disciplined by a *course of learned education*. 'Which, by the way, leads to a question, not very absurd 'in itself, however it may pass with most readers, for para- 'doxical, viz. "*Whether the usual forms of learning be not* "*rather injurious to the true poet, than really assisting to him?*" 'It should seem to be so for a *natural reason:* For the fa- 'culty of *invention*, as all our other powers, is much improv- 'ed and strengthened by exercise. And great reading pre- 'vents this, by demanding the perpetual exercise of the *me- 'mory*. Thus the mind becomes not only indisposed, but, 'for want of use, really unqualified, to turn itself to other 'views, than such as habitual recollection easily presents to 'it. And this I am persuaded hath been the case with many 'a fine genius, and especially with *one* of our own country; 'who, as appears from some original efforts in the sublime 'allegorical way, had no want of natural talents for the great- 'er poetry; which yet were so restrained and disabled by his 'constant and superstitious study of the old classics, that he 'was, in fact, but a very ordinary poet. They, who prefer 'the freshness and grace of novelty, that native gloss of 'beauty, which pure invention gives to underived sentiment 'or expression, to every other virtue, will therefore incline to 'this opinion. But if, indeed, it be, as one says, that, "tho' "invention be the mother of poetry, yet this child is, like all "others, born naked, and must be nourished with care, "cloathed with exactness and elegance, educated with in- "dustry, instructed with art, improved with application, cor- "rected by severity, and accomplished with labour and with "time, before it arrives at any degree of perfection;" [Sir 'Will. Temple, Essay on poetry.] If this be the case, the 'culture of *education*, and the use and study of the best mo- 'dels of *art* may be thought expedient Yet this may, after 'all, be wanting only to inferior wits. The truly inspired, 'it may be, have need only of their *touch* from heaven. And 'does not the example of the first of *our* poets, and the most 'honoured for his invention, of *any*, give a countenance to 'this enthusiastic conclusion? It is possible, there are, who 'think *a want of reading*, as well as a vast superiority of ge- 'nius, hath contributed to lift this astonishing man, to the 'glory of being esteemed the most original THINKER and 'SPEAKER, since the times of *Homer*.'

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He further obſerves, on this ſubject, that were the power of early *habit* to incline the mind to *imitation* of leſs power, than it really is, the high hand of *authority* would compel it. For the firſt originals in the ſeveral pieces of poetry, he tells us, like the *Autochthenes* of old, were deemed to have come into the world by a kind of miracle, and reputed perfect prodigies by the admiring multitude, from their firſt appearance: ſo that their authority, in a ſhort time, became ſacred; and ſucceeding writers were obliged, at the hazard of their fame, and as they dreaded the charge of a preſumptuous and *prophane libertiniſm* in poetry, to take them for their guides and models. But this was not all: *reaſon* itſelf, we are told, ſoon came in, to the ſupport of *authority*: and ſo added a double tie to its obligations. For when ſober and enlightened criticiſm began to inſpect, at leiſure, theſe miracles of early invention, it preſently acknowledged them for the *beſt*, as well as the moſt *ancient*, poetic models; and accordingly recommended, or more properly enjoined them by rule, to the imitation of all ages.

There are ſeveral other things advanced, by our author, on this head, but we muſt cloſe our account of his ingenious diſcourſe, ſince to give every thing that is curious in it, were tranſcribing the whole.

ART. III. *The new diſpenſatory. Containing* I. *The theory and practice of pharmacy.* II. *A diſtribution of medicinal ſimples, according to their virtues and medicinal qualities; the deſcription, uſe, and doſe of each article.* III. *A full tranſlation of the* London *and* Edinburgh pharmacopœias, *with the uſe, doſe,* &c. *of the ſeveral medicines* IV. *Directions for extemporaneous preſcription; with a ſelect number of elegant forms.* V. *A collection of cheap remedies for the uſe of the poor. The whole interſperſed with practical cautions and obſervations. Intended as a correction and improvement of* Quincy. 8vo. 6s. Nourſe.

IT is difficult to give a juſter account of the ſcope of this valuable book, than what may be abridged from the author's own (which is not the caſe of every book) who ſays, in his preface, p. 2. 'We have prefixed, by way of introduction to the work, a general theory of pharmacy, and a practical account of the pharmaceutical inſtruments and operations. In the theoretical part care has been taken to

'avoid all hypothetical reaſonings, and to deliver only the 'direct reſult of experiment and obſervation. Hence the 'properties, qualities, and mutual relations of medicinal ſub-'ſtances here laid down, are to be looked upon as general 'principles of the art; from which the effect of any aſſign-'able preparation or combination of the ſeveral principles 'may be judged.'

An account of the weights and meaſures uſed in this diſpenſatory immediately follows, in which, before a late edition of the *London Pharmacopœia*, there had been much confuſion: and to this are annexed curious and uſeful tables of the weight of different fluids; the ſpecific gravity of different ſolids, and fluids; of the quantity of fixed alcaline ſalt neceſſary to ſaturate different acids; of the quantity of acid deſtroyed by different abſorbents; of the quantity of abſorbent earths ſoluble in acids; and the proportion of eſſential oyl obtainable from different aromatics.

'The firſt part, our author continues, of the work itſelf, 'contains what is called the *materia medica*, in two books: 'one treats of ſimples in general, and the diſtribution of 'them under general heads; the other of the ſeveral ar-'ticles in particular. The ſimples, he obſerves, are diſtri-'buted both according to their virtues, and ſenſible proper-'ties; the author judging the latter, which is chiefly on the 'plan of *Cartheuſer*, to be preferable to the former of dr. '*Quincy*'s.' He annexes to the capital drugs ſuch a deſcription as ſerves to diſtinguiſh the good and genuine from the ordinary and adulterate; and rejecting the fabulous virtues aſcribed to them in ſome former diſpenſatories, he retains only thoſe which experience has repeatedly atteſted, or which may be rationally inferred from the agreement of one ſimple, in its ſenſible quality, with another of known efficacy. The active part of the ſimple is alſo ſpecified, and the beſt form of adminiſtring each directed from actual experiment, of which, we muſt allow our author, little is to be found in other works of this ſort.

The preparations of the new pharmacopœias of *London* and *Edinburgh*; ſuch of the old ones as are ſtill officinal, and ſome lately come into eſteem here and abroad, are contained in the third. The virtues, doſes, and neceſſary cautions in exhibiting them are alſo ſpecified.

The third part gives directions for extemporaneous preſcription; a ſmall collection of elegant and efficacious ones in preſent eſteem, as well as a number of cheap and effectual medicines for the poor; and the work concludes, as uſual, with

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with an index of remedies adapted to various diſtempers, and *Latin* and *Engliſh* ones of all the ſimple and compound medicines.

We have carefully peruſed a conſiderable part of this truly accurate work, and been at the pains to compare ſome portions of it with that it profeſſes to correct and improve, which, without much derogation to the latter, we think is, in many inſtances, effected. The introduction particularly is excellently digeſted, and perſpicuous, evincing the author's accurate knowledge in practical chemiſtry. He appears alſo to have kept pretty cloſely up to his plan in his account of the *materia medica*. As for the compoſitions and preparations, which are always ſuppoſed to be compiled, they are undoubtedly juſt tranſcripts from the authorized diſpenſatories they have been publiſhed in. Many have been deviſed ſince dr. *Quincy*'s time, as medical preſcription will fluctuate even faſter, than language, according to the axiom of *dies diem docet*. In other reſpects his ſtyle, and many of his medical reflections, coincide with *Quincy*'s; though he ſeems to attend but little to thoſe editions ſince his death, which contain many additions to his diſpenſatory.

ART. IV. Pharmacopœia Edinburgenſis pauperum: *or, the diſpenſatory for the uſe of the royal hoſpital in* Edinburgh; *now tranſlated into* Engliſh, *and improved, with the operations, virtues, and doſes of the ſeveral medicines for the moſt ſafe and ſpeedy cure of all diſeaſes incident to the ſick-poor.* 8vo. 1s. 6d. Innys.

THE preface to this collection, after a fulſome and tedious compliment to the *Edinburgh* diſpenſatory, which it does not ſtand in need of; and which is farther injudicious for the contempt it glances at all others, tells us, that this hoſpital diſpenſatory is publiſhed as a moſt uſeful and proper ſupplement to it; more eſpecially as the editor aſſures us, it ſtands improved here with the particular operations, virtues, and doſes. Undoubtedly there are ſome uſeful preſcriptions in this ſupplement, but moſt of them ſo trite and obvious, as to be very moderate diſcoveries. With regard to the aſcertainment of the doſes the editor mentions, we found a conſiderable number of the material *recipes*, where the doſes are omitted. This made us recur to the *tabula poſologica*, or table of doſes, where it was natural to expect this defect ſup-

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plied; and where indeed we found moſt, but not the whole, aſcertained, with thoſe of ſome other officinal ſimples and compounds, in which however it ſeems odd that the extreme doſe of rhubarb is made but equal to that of jallap, *viz.* 2 ſcruples. On the whole, this collection of hoſpital remedies may ſufficiently merit publication, but a little more modeſty in regard to them would have ſubſtracted nothing from their efficacy.

ART. v. *The general diſpenſatory; containing a tranſlation of the pharmacopœias of the royal colleges of phyſicians of* London *and* Edinburgh, *together with that of the royal hoſpital at* Edinburgh, *from the laſt edition: to which are added the doſes, virtues, and uſes of the ſimples as well as compounds, and in what caſes they are attended with danger. With a deſign to render the practice of phyſic more ſafe, eaſy, and ſucceſsful. By* R. Brookes, M. D. *author of the general practice of phyſic.* 12mo. 3s. 6d. Newbery.

THE contents of the title-page to this compilation, ſuperſedes the neceſſity of our ſaying much about it. What there is of new muſt be in the compiler's remarks, which are diſtinguiſhed by aſteriſms. But this is ſuch a moderate proportion, and that chiefly taken from medical writers, that the whole may be conſidered as *actum agere*, or a reiteration of what had been repeatedly done. Such books ſerve to publiſh an author's name, and demonſtrate he ſpends his time in ſome branches of his profeſſion: but they afford a medical inſpector a greater inſtance of his patience and aſſiduity, than of his parts or penetration.

ART. VI. *The plain* Engliſh *diſpenſatory; containing the natural hiſtory and medicinal virtues of the principal ſimples now in uſe; alſo all the compoſitions in the three diſpenſatories of* London, Edinburgh, *and dr.* Fuller; *the hiſtory of the incorporation of the college of phyſicians of* London; *of the principal chemiſts; of the venereal diſeaſe; of the circulation of the blood; and other important ſubjects. By* Robert Colborne, *apothecary in* Chippenham, Wilts. 8vo. 5s. Clarke.

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THE title-page of this book, alſo, renders a much more particular account of it needleſs. And if dr. *Brookes* and mr. *Colborne*, whoſe diſpenſatories were publiſhed nearly at the ſame time, had known of each other's intention, it might have ſaved a great many ſupernumerary copies of the tranſlations of the two principal diſpenſatories, which their editions will probably occaſion. Mr. *Colborne*, however, ſeems determined to have publiſhed ſomething more than a meer diſpenſatory, by the ſeveral additional articles mentioned in the title-page, which, with a declamation upon *Hippocrates*, a catalogue of his *materia medica*, and four liſts of the fellows and members of the college of phyſicians at different times, make up 36 pages; that, excluſive of his account of the principal chemiſts, compoſe a preface, diſtinguiſhed from the diſpenſatory with ſome propriety, as the farraginous contents ſeem to have but a remote relation to it. In the accounts of the *materia medica* ſome little diverſity will happen in all writers, which are principally occaſioned by the different medical, botanical, and officinal authors they have read. This writer is particularly diffuſe on the *gin-ſeng*, which the other diſpenſatories ſay very little of. His account is taken entirely from *F. Jartoux*, but he has nothing of that diſcovered ſome years paſt in *Penſylvania* and *Maryland*, and lately imported thence in conſiderable quantities; tho' our experience of it has not as yet diſcovered all the extraordinary virtues aſcribed to it by the *Chineſe*.

ART. VII. *Philoſophical tranſactions; giving ſome account of the preſent undertakings, ſtudies, and labours of the ingenious, in many conſiderable parts of the world. Vol.* XLVII. *For the years* 1751 *and* 1752. 4to. 12s. 6d. *ſewed.* C. Davis.

THE royal ſociety have thought it expedient to alter their former method of publiſhing their *tranſactions* in numbers, and for the future intend to defer their publications till they can furniſh a ſufficient number of papers to complete a volume. This now before us contains 571 pages, with an advertiſement prefixed to it, which, as it may leſſen, or perhaps take off ſome prejudices, this ſociety had by their former remiſſneſs expoſed themſelves to, we ſhall give it our readers at large.

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'The committee appointed by the *royal ſociety* to direct 'the publication of the *Philoſophical tranſactions* take this 'opportunity to acquaint the public, that it fully appears, 'as well from the council books and journals of the ſociety, 'as from the repeated declarations, which have been made 'in ſeveral former *tranſactions*, that the printing of them was 'always, from time to time, the ſingle act of the reſpec-'tive ſecretaries, till this preſent XLVIIth volume. And 'this information was thought the more neceſſary, not only 'as it has been the common opinion, that they were pub-'liſhed by the authority, and under the direction of the ſo-'ciety itſelf; but alſo becauſe ſeveral authors both at home 'and abroad, have in their writings called them the *Tran-'ſactions of the royal ſociety*. Whereas in truth the ſociety, 'as a body, never did intereſt themſelves any further in their 'publication, than by occaſionally recommending the revival 'of them to ſome of their ſecretaries, when, from the par-'ticular circumſtances of their affairs, the *tranſactions* had 'happened for any length of time to be intermitted. And 'this ſeems principally to have been done with a view to 'ſatisfy the public that their uſual meetings were then con-'tinued for the improvement of knowledge, and benefit of 'mankind, the great ends of their firſt inſtitution by the 'royal charters, and which they have ever ſince ſteadily pur-'ſued.

'But the ſociety being of late years greatly inlarged, and 'their communications more numerous, it was thought ad-'viſeable, that a committee of their members ſhould be ap-'pointed to reconſider the papers read before them, and ſe-'lect out of them ſuch as they ſhould judge moſt proper for 'publication in the future *tranſactions*; which was accord-'ingly done on the 26th of *March* 1752. And the grounds 'of their choice are, and will continue to be, the importance 'or ſingularity of the ſubjects, or the advantageous manner 'of treating them; without pretending to anſwer for the 'certainty of the facts, or propriety of the reaſonings, con-'tained in the ſeveral papers ſo publiſhed, which muſt ſtill 'reſt on the credit or judgment of their reſpective authors.

'It is likewiſe neceſſary on this occaſion to remark, that 'it is an eſtabliſhed rule of the ſociety, to which they will 'always adhere, never to give their opinion, as a body, upon 'any ſubject, either of nature or art, that comes before them. 'And therefore the thanks, which are frequently propoſed 'from the chair, to be given to the authors of ſuch papers, 'as are read at their accuſtomed meetings, or to the per-

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'sons through whose hands they receive them, are to be considered in no other light, than as a matter of civility, in return for the respect shewn to the society by those communications. The like also is to be said with regard to the several projects, inventions, and curiosities of various kinds, which are often exhibited to the society; the authors whereof, or those who exhibit them, frequently take the liberty to report, and even to certify in the public news-papers, that they have met with the highest applause and approbation. And therefore it is hoped, that no regard will hereafter be paid to such reports, and public notices; which in some instances have been too lightly credited, to the dishonour of the society.'

The first article in this volume is a letter concerning a fire-ball, seen in the air *July* 22. 1750, communicated to the royal society by dr. *Stukeley*.

2. An account of the same meteor, by mr. *Baker*.

3. Thermometrical-tables and observations, by dr. *Stedman*.

4. A general method for exhibiting the value of an algebraical expression, involving several radical quantities in an infinite series: wherein sir *Isaac Newton*'s theorem for involving a binomial, with another of the same author, relating to the roots of equations, are demonstrated. By mr. *Simpson*.

5. A letter by dr. *Baily*, *&c.* of the use of the bark in the small-pox.

6. A method of making artificial magnets without the use of natural ones. By mr. *Canton*. To which is prefixed the *president*'s report.

7. Aurora borealis, observata a *Petro Gabrii*, J. V. D.

8. Some farther observations on the cancer-major. By mr. *Collinson*.

9. An account of the right honourable *Horace Walpole*, esq; drawn up by himself. *This is printed, by way of appendix, at the end of mr.* WHYTT'S *Essay on the virtues of lime water, in the cure of the* STONE. See *Review*, Vol. VII.

10. Extract of the observations made in *Italy*, by the abbe *Nollet*, on the *Grotta de Cani*.

11. A letter from the rev. mr. *Murdocke*, concerning the mean motion of the moon's apogee.

12. Experiments made on a great number of living animals, with the poison of *Lamas* and of *Ticumas*. By dr. *Herissant*.

13. The case of a woman from whom the bones of a fœtus were extracted. By mr. *Debenham*.

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14. New diſcoveries relating to the hiſtory of coral. By dr. *Vitaliano Donati.*

15. A diſſertation upon the claſs of the phocæ marinæ. By dr. *Parſons.*

16. An account of an iliac paſſion, from a palſy of the large inteſtines. Sent by dr. *De Caſtro.*

17. A letter from the ſecretary of the royal academy of ſciences in *Sweden*, concerning the variation of the magnetic needle.

18. An extract of a letter relating to the ruins of *Herculaneum.*

19. A letter concerning the *hermaphrodite*, ſhewn in *London.* By dr. *Parſons.*

20. An account of a very ſmall monkey. By dr. *Parſons.*

21. Extract of a letter from *Naples*, concerning *Herculaneum*; containing an account and deſcription of the place, and what has been found in it.

22. An occultation of the planet *Venus* by the moon in the day-time, obſerved in *Surrey-ſtreet, London.* By dr. *Bevis.*

23. An account of a remarkable appearance in the moon, *April* 22. 1751. By mr. *Short.*

24. An account of the fifty plants from *Chelſea-garden*, preſented to the royal ſociety by the worſhipful company of apothecaries, for the year 1750, purſuant to the direction of ſir *Hans Sloane.* By dr. *Wilmer.*

25. Some obſervations on the ſex of flowers. By mr. *Watſon.*

26. Two letters of mr. *Harriſon* of *Cambridge* in *New England* concerning a ſmall ſpecies of waſps.

27. A letter concerning mr *Bright*, the fat man at *Malden* in *Eſſex.*

28. The effects of the hyoſcyamus albus, or white henbane; in a letter from mr *Stedman.*

29. The beſt proportions for ſteam-engine cylinders, of a given content, conſidered. By *Francis Blake*, eſq.

30. Mr. *John Bradley*'s obſervations on the occultation of *Venus* by the moon.

31. An account of mr. *Franklin*'s treatiſe, lately publiſhed, entitled, *Experiments and obſervations on electricity*, made at *Philadelphia* in *America.* By mr. *Watſon.*

32. A letter to dr. *Hales*, from captain *Ellis* at *Cape Monte, Africa.*

33. Obſervations on the Roman colonies and ſtations in *Cheſhire* and *Lancaſhire.* By *Thomas Percival*, eſq;

34. An account of profeſſor *Winkler*'s experiments relating to

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to odours passing thro' electrised globes and tubes; being the extract and translation from the *Latin* of two letters sent by that gentleman to dr. *Mortimer*. With an account of the result of some experiments made here with globes and tubes, in order to verify the facts before-mentioned by mr. *Watson*.

35. An account of the bishop of *London*'s garden at *Fulham*. By mr. *Watson*.

36. An account of an inverted *Iris*, observed on the grass in *September*; and another in *October* 1751. By *Philip Carteret Webb*, esq;

37. Extracts of several letters concerning a body found in a vault in the church of *Staverton* in that county.

38. Extract of a letter from professor *Euler* of *Berlin*, to the rev. mr. *Caspar Wetstein*.

39. Extract of two letters from dr. *Alston*, concerning lime-water.

40. A new *Trocart* for the puncture of the *Hydrocephalus*, and for other evacuations which are necessary to be made at different times. By m. *Le Cat*.

41. Observations on the effects of the *Vitrum Antimonii Ceratum*. By monsieur *Geoffroy*.

42. Extract of a letter from *John Browning*, esq; to mr. *Henry Baker*, concerning a dwarf.

43. A letter concerning comets.

44. A letter from Mr. *Franklin* concerning the effects of lightning.

45. Observations on *fungous excrescencies* of the bladder; a cutting *forceps* for extirpating these excrescencies; and cannula's for treating these diseases. By m. *Le Cat*.

46. An account of the *Cinnamon-tree*. By mr. *Watson*.

47. Observations and experiments on animal bodies, digested into a philosophical analysis,; or inquiry into the cause of *voluntary muscular motion*. By dr. *Morton*.

48. An account of an eruption of mount *Vesuvius*, from its first beginning to the 28th of *October* 1751. In a letter from mr. *Supple*.

49. An account of the eclipse of the moon, which happened *November* 21, 1751. By mr. *Short*.

50. A letter from the rev. father *Augustin Hallerstein*, to dr. *Mortimer*.

51. A letter from monsieur *Le Cat*, concerning extraordinary ruptures.

52. An account of the effects of lightning at *Southmolton*, in *Devonshire*. By *Joseph Palmer*, esq;

53. A letter concerning the improvement of the bills of mortality.

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54. A letter from monſieur *Le Cat* concerning the diſſection of a rupture.

55. An account of dr. *Behadſch*'s treatiſe, intitled, *Diſſertatio philoſophico-medica de utilitate electrifationis in curandis morbis.*

56. An account of an *horizontal top*, invented by mr. *Serſon.*

57. Obſervations made in going up the *Pic* of *Teneriffe.* By dr. *Heberden.*

58. Obſervations of the weather in *Madeira*, made by dr. *Heberden.*

59. Extract of a letter from mr. *Willem Van Hazen*, concerning the quantity of rain which fell at *Leyden* in the year 1751.

60. An account of a double child.

61. An account of the phœnomena of *electricity in vacuo*, with ſome obſervations thereupon. By mr. *Watſon.*

62. A letter from dr. *Bevis*, containing extracts of father *Auguſtin Hallerſtein*'s aſtronomical obſervations made at *Pekin* in 1744 and 1747.

63. Extracts of ſeveral letters of dr. *Mordach Mackenzie*, concerning the plague at *Conſtantinople.*

64. A catalogue of the fifty plants from *Chelſea* garden preſented to the royal ſociety; for 1751.

65. An account of dr. *Binchinia's Recueil d'experiences faites à veniſe ſur le medicine electrique.* By mr. *Watſon.*

66. The caſe of the operation of the *Empyema*, ſucceſsfully performed. By mr. *Warner.*

67. An account of the eruption of mount *Veſuvius*, in *October* 1751.

68. An account of an *Hydrophoby.* By dr. *Wilbraham.*

69. A letter concerning ſome improvements made in the air pump.

70. An account of *Aphyllon & Dentaria heptephyllos* of *Cluſius*, omitted by mr. *Ray.* By mr. *Watſon.*

71. An account of a machine for killing of whales, propoſed by dr. *Bond.*

72. An engine for raiſing water by fire; being an improvement of *Savery*'s conſtruction to render it capable of working itſelf, invented by mr. *de Maura*, of *Portugal.*

73. A letter from dr. *Parſons*, concerning the ſhells of crabs.

74. *Spherical trigonometry* reduced to *plain.* By *Francis Blake*, eſq;

75. An account of a manuſcript treatiſe upon coral, and ſeveral other productions furniſhed by the ſea, in order to illuſtrate

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illuſtrate the natural hiſtory thereof. By the ſieur *de Peyſſonnel*.

76. A letter concerning innoculation.

77. A ſequel of the caſe of the right honourable *Horace Walpole*, eſq; relating to the ſtone.

78. A letter concerning the late eruption of mount *Veſuvius*.

79. The caſe of a piece of bone, together with a ſtone in the bladder, ſucceſsfully extracted. By mr. *Warner*.

80. An account of a water-ſpout raiſed off the land, in *Deeping-fen*, *Lincolnſhire*. By the rev. mr. *Ray*.

81. A deſcription of two methods by which the irregularity of the motion of a clock, ariſing from the influence of heat and cold upon the rod of the pendulum, may be prevented. By mr. *Ellicott*.

82. A deſcription of a new tackle, or combination of pullies. By mr. *Smeaton*.

83. Extract of a letter concerning ſome vegetable balls; with remarks on them. By mr. *Watſon*.

84. A letter concerning the copper-ſprings in the county of *Wicklow*, in *Ireland*.

85. Extract of a letter concerning the introduction and ſucceſs of innoculation in *Geneva*.

86. A letter from dr. *Parſons*, concerning the formation of corals, coralines, *&c.*

87. A further account of the late plague at *Conſtantinople*, in a letter from dr. *Mackenzie*.

88. A letter concerning the inventor of the contrivances in the pendulum of a clock, to prevent the irregularities of its motion by heat and cold.

89. A letter concerning the cauſe of thunder.

90. Extracts of two letters concerning monſieur *Daviel's* method of couching a cataract.

91. Letters concerning the ſucceſs of the late electrical experiments in *France*.

92. Extracts of two letters of the abbé *Nollet*, relating to the extracting electricity from the clouds.

93, Extract of a letter upon the before-mention'd ſubject.

94. Monſieur *Faget's* remarks on the uſe, *&c.* of the ſtyptic purchaſed by his moſt *Chriſtian* majeſty.

95. A letter of mr. *Franlin* concerning an electrical kite.

96. A letter concerning the electrical experiments in *England*, upon thunder clouds. By mr. *Watſon*.

97. Extract of a letter concerning the ſucceſs of innoculation at *Saliſbury*.

We imagine the twelfth article will not be unacceptable to our readers.

Expe-

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Experiments made on a great number of living animals, with the poiſon of Lamas, *and of* Ticunas, *by monſ.* Heriſſant, *doctor of phyſic, and F. R. S. Tranſlated from the* French, *by* Thomas Stack, *M. D. Read* Jan. 31. 1750.

'Monſ. de la *Condamine*, of the royal academy of ſciences 'of *Paris*, on his return from the voyage, which he made in 'the inward parts of *South America* from the coaſt of the 'South Sea to the coaſt of *Braſil* and *Guiana*, by going down 'the river of the *Amazons*, brought to *Paris* a ſmall quantity 'of a very dangerous poiſon, much in uſe among the *Indians* 'of *Lamas* *, *Ticunas*, *Pevas*, and alſo among the *Yamoes*, 'who all extract it by fire from divers plants, eſpecially from 'certain plants, which the *French* call *Lianes*.

'Thoſe ſavages are very dextrous at making long trunks, 'which are the moſt common weapon uſed by the *Indians* for 'hunting. To them they fit little arrows made of palm-tree, 'on which they put a little roll of cotton, that exactly fills the 'bore of the tube. They ſhoot them with their breath, and 'ſeldom or never miſs the mark. This ſimple inſtrument 'advantageouſly ſupplies the defect of fire-arms among all 'thoſe nations. They dip the points of theſe little arrows, 'as well as of thoſe of their bows, in this poiſon; which is ſo 'active, that, in leſs than a minute, eſpecially when freſh, it 'kills certain animals from which the arrow has drawn blood.

'Monſ. *de la Condamine* ſays, in the abridged relation of 'his voyage, that, "when he arrived at *Cayenne*, he had the 'curioſity to try whether this poiſon, which he had kept above 'a year, ſtill retained its activity; and, at the ſame time, 'whether ſugar was really as efficacious a counter-poiſon as 'he had been aſſured. Both the experiments were perform-'ed, ſays he, in preſence of the commandant of the colony, of 'ſeveral officers of the garriſon, and of the king's phyſician.

* *Lamas* is a *Spaniſh* village, or little town, in *Upper Peru*, ſituated in about ſeven degrees of ſouth latitude to the weſt of the river of *Guallaga*. The native *Indians* of this diſtrict prepare a famous poiſon for poiſoned arrows, different from that of the *Yamoes*, *Pevas*, and *Ticunas*, *Indian* nations, on the borders of the river of the *Amazons*, towards the mouth of the *Napo*, in three or four degrees of ſouth latitude.

The poiſon of *Ticunas* is the moſt famous of all for its activity. They ſay, that that of *Lamas* ſooner loſes its force, but that it is properer for certain animals than that of *Ticunas*. And it is the common opinion, that that of *Lamas* being mixed with that of *Ticunas* becomes more violent and active by the mixture.

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'A hen, ſlightly wounded with one of theſe little arrows, 'the point of which had been dipped in the poiſon thirteen 'months, at leaſt, before the trial, blown through a trunk, 'lived half a quarter of an hour: another, pricked in the 'wing with one of theſe arrows, newly dipped in this poiſon 'diluted with water, and immediately drawn out of the 'wound, ſeemed to doze a minute after; convulſions ſoon 'came on, and, tho' we had made her ſwallow ſome ſugar, 'ſhe expired. A third, pricked with the ſame arrow, dipped 'again into the poiſon, having been inſtantly aſſiſted by the 'ſame remedy, ſhew'd no ſigns of being indiſpoſed, &c."

'I was ſtruck with amazement on reading theſe facts: but 'my ſurprize was ſoon followed by a deſire of repeating thoſe 'experiments myſelf, and even of trying them on different 'ſorts of animals.

'Monſ. *de la Condamine*, to whom I imparted my inten- 'tion, offered, with the beſt grace in the world, to ſatisfy 'my curioſity, and for that purpoſe made me a preſent of a 'certain quantity of this poiſon; and the reſult of the expe- 'riments which I made with this ſame poiſon, will be the 'ſubject of this memoir.

'I will begin the detail of thoſe experiments by that of two 'accidents, which had like to have diſabled me from proſe- 'cuting the work I had undertaken; having very narrowly 'eſcaped death.

'The firſt accident happened thus: monſ. *de la Condamine* 'had forewarned me, that when the *Indians* deſigned to 'uſe their poiſon (which, in colour, conſiſtence, and even 'in ſmell, has a great deal of reſemblance with *Spaniſh* 'liquorice) they diſſolved it in water, and then evaporated it 'on a ſlow fire to the conſiſtence of a ſoft extract. I made this 'preliminary preparation in a ſmall cloſet, in which a young 'lad was actually at work; and I did not think of making 'him quit it, becauſe I did not imagine, that the poiſon, of 'which I intended to make trial, could produce any bad ef- 'fects, without being introduced into the blood, by the open- 'ing of a wound. Nor did I then recollect what monſ. *de la* 'Condamine had told me; which is, that while they are pre- 'paring this poiſon in the country, they oblige ſome criminal 'old woman to take care of the boiling of this poiſon, after 'ſhutting her up alone in a ſeparate place: ſo that, when 'this woman dies, it is a ſign that the poiſon is ſufficiently 'boiled, and that it has all the qualities requiſite to make it 'good. But I was ſoon made ſenſible of my imprudence: 'the door of the cloſet, where the young lad above mentioned

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'ſtaid, was open, and from the next chamber I ſaw, that the 'lad, who had been there about three quarters of an hour, 'ſat ſtill, with his arms acroſs. I began to reprimand him 'for his lazineſs; but he excuſed himſelf, by anſwering, with 'a trembling voice, that he was ſick at heart, and felt him-'ſelf very faint. It is eaſy to imagine the uneaſineſs which 'this ſight gave me; but luckily it coſt me no more than the 'fright. I made the lad come out of the cloſet immediately, 'led him down into the yard, and made him ſwallow a pint 'of good wine, in which I had diſſolved a quartern of ſugar. 'He recovered his ſtrength by degrees, and was ſoon able to 'return to his own home, very merry and happy, without 'the leaſt notion of the danger he had been in. Some days 'afterwards he came to me, and aſſured me, that he had not 'felt the leaſt indiſpoſition ſince the day in queſtion.

'The fact above related was ſhocking enough to make me 'abandon my project: however, curioſity got the better of 'my fear; and I even took a ſtrong fancy to repeat the ex-'periment. It would be inhuman, not to ſay criminal, to 'make it on any other perſon but myſelf: wherefore I re-'ſolved to run the riſk, or rather, I perſuaded myſelf, that I 'ſhould run none, becauſe I ſhould be timely enough to flee 'from the danger, as ſoon as the effect of the poiſon ſhould 'come to a certain pitch. Beſides, I was encouraged by the 'good ſucceſs of the foregoing example. Therefore I diſpoſed 'of every thing as at the firſt time, and I ſtaid in the cloſet. 'In about an hour's time I perceived my legs to bend under 'me, and my arms became ſo weak, that I could ſcarcely uſe 'them. I had but juſt time enough to come quickly out of 'the cloſet, and get down into the yard; where I ordered 'wine and ſugar to be brought me, as I had before done for 'the young lad.

'Such was the firſt danger, which I incurred in preparing 'the *American* poiſon: the ſecond was not inferior to it.

'After having diſſolved the poiſon of *Ticunas* in water, 'and reduced it to the conſiſtence of an extract, in the man-'ner above deſcribed, I put it into a phial, which I ſtopped 'very exactly, and locked up in a deſk, till I ſhould have oc-'caſion to uſe it in the experiments which I intended to 'make. I began theſe experiments on the 6th of *June*, 1748. 'which was ſo hot a day, that I ſtripped to my ſhirt, and had 'my breaſt and arms expoſed to the air. In my left hand I 'held the phial, the cork of which flew up to the ceiling with 'vaſt rapidity. At the ſame inſtant there iſſued out of this 'phial a yellowiſh vapour, of a very penetrating ſmell, which

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'was ſoon followed by the extract itſelf, that ſpread itſelf all 'over the rim of the neck of the bottle. I was ſo ſtupified 'at this unexpected accident, that I imagined (as it was very 'poſſible) that the bottle was broken in pieces: and as ſoon 'as I ſaw my hands, arms, and breaſt, coloured in ſeveral 'places by the poiſon, which had beſprinkled them in the ex-'ploſion, I looked on myſelf as a dead man: which muſt 'certainly have been the caſe, if the bottle had burſt, and the 'pieces of glaſs had ſcratched or cut me. But luckily that did 'not happen; and I ſoon reſumed courage: when, after ſome 'minutes, I found myſelf quite as well as before the exploſion 'of the poiſon, the effect of which is almoſt inſtantaneous; 'and it gave me no other trouble, than to waſh and dry my-'ſelf very carefully.

'From this accident I learned, that this poiſon, thus pre-'pared, ought not to be put into glaſs bottles cloſe ſtopped, 'but ſhould rather be kept in a glazed earthen pot, covered 'with paper only; ſince it was ſuſceptible of ſo great an ef-'ferveſcence. Wherefore I put it into a gally-pot; and the 'experiments which I made with this ſame poiſon a good 'while afterwards, convinced me, that there is no reaſon 'to apprehend, that it would loſe any of its activity by eva-'poration.

'Theſe two facts plainly ſhew, how much precaution 'ought to be taken, when this poiſon is to be uſed. And we 'ſhall be the better convinced of it, when we conſider, that 'one ſingle drop conveyed directly into the blood by a punc-'ture, *&c.* is ſometimes ſufficient to kill, or at leaſt to cauſe 'great diſturbance in the animal œconomy. It is quite other-'wiſe, when taken in at the mouth; for then it does no ſort 'of miſchief, as I ſhall prove in another place.

'Let us now paſs to the experiments, which I have re-'peated a number of times on different ſpecies of quadrupeds, 'birds, fiſhes, inſects, and reptiles. But I muſt firſt obſerve, 'that of all thoſe animals, none but quadrupeds and birds 'were killed by this poiſon, as will more particularly appear 'by the journal of my experiments: the others, *viz.* the 'fiſhes *, the inſects †, and the reptiles §, were not killed, 'tho' ſeveral of them ſeemed to be diſordered by it.

* Thoſe which I employed, were the carp, the eel, the pike, the gudgeon, the barbel, and the tench.

† As caterpillars, bees, different flies of two and four wings, the grillo-talpa, butterflies, may-flies.

§ For example, earthworms, vipers, ſnakes.

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'I have verified what monſ. *de la Condamine* ſays, in the 'account of his voyage, relating to the uſe that may be made 'of animals killed by this poiſon, without apprehending any 'ill conſequences to thoſe who eat of them. In effect, I have 'eat rabbits, which I had killed with this poiſon, and after-'wards made ſeveral other perſons eat of them, and not one 'of us perceived the leaſt indiſpoſition.

'*Journal of the experiments.*

'On the 6th of *June*, 1748. I made a little wound, of 'about three lines long, in the left hinder leg of a rabbit of 'ſix months old: into this wound I put a bit of cotton ſoak-'ed in the poiſon of *Ticunas*. The creature died ſuddenly in 'my hands, without giving the leaſt indication of having felt 'pain, and even before I could apply a bandage to the 'wound.

'The ſame day I repeated this experiment on eight other 'rabbits, and on four dogs: they all died in a minute or 'thereabout.

'The 7th of *June* of the ſame year, I dipped the point of 'a lancet into the poiſon: and with this inſtrument I pricked 'four cats and two rabbits, ſome in the head and others in 'the paw. The rabbits died in as ſhort time as the preceding 'day; but the cats held out about three minutes. It is to 'be obſerved, that each time that I pricked an animal, I 'took care to make a new dip of the lancet into the poiſon.

'The ſame day I made a little wound about two lines long 'in the right hinder leg of a rabbit, and put into it a ſmall 'pledget of cotton ſoaked in the extract of opium diluted in 'a little ſpirit of wine: but this did not cauſe any diſorder 'in the creature; nor did arſenic, which I applied to another 'in the ſame manner. In fine, to a third I made uſe of the 'extract of white hellebore, and I perceived that this animal 'became reſtleſs, nearly as I had obſerved in the animals that 'died by the effect of the poiſon of *Ticunas*. However, this 'rabbit did not die, but fell into a ſudden fit of fury, which 'went off in about eight minutes. I have likewiſe made trial 'of this extract on other rabbits, dogs, and cats; and the 'effect was the ſame, more or leſs. Of all the extracts 'which I employed, as for example, thoſe of henbane, night-'ſhade, tobacco, *&c.* I found none but that of white helle-'bore, that ſeemed to raiſe ſome little diſorder in the animal 'œconomy. The eſſential oil of the *lauro-ceraſus* did not 'incommode the animals into whoſe maſs of blood I conveyed 'it inſtead of the poiſon.

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'The eighth of *June*, with a lancet, I made a very small incision between the ears of a cat, and with a pencil I put into it a drop of the poison of *Ticunas*, mixed with that of *Lamas*: in an instant the creature died between my hands.

'*June* the 9th, I put some of the same poison into small wounds which I made in different parts of insects, reptiles, and fishes; and not one of them died of it.

'The same day I made a wound that penetrated into the cavity of the abdomen of a large cat, without hurting any of the contained parts; and, with a crotchet, holding up the integuments, to keep them from touching the abdominal *viscera* of this animal, that lay on its back, I introduced the end of a funnel, and through it poured into the cavity of the abdomen, about half a drachm of the poison of *Lamas*, mixed with that of *Ticunas*. By this management I intended, that the edges of the wound should not be wetted with the poison, and that it should touch nothing but the surface of the abdominal *viscera*. I made a suture of one stitch to join the lips of the wound, and I kept the integuments constantly suspended, to prevent their touching the poison: and in this I am certain that I succeeded. At first the creature did not seem to suffer much from this operation; but in an hour's time he died, with such violent convulsions in his throat, that it was almost impossible for him to breathe.

'*June* the 10th, I prick'd with a lancet the left fore-leg of a large fat cat, and put in a drop of the poison of *Ticunas*. I let this animal run loose about the room, without dressing the wound. By the time he had made a turn round the room, he seemed very restless and timorous: his legs failed him: he lay flat on his belly; and I remarked, that the skin all over his body trembled considerably; the hair of his tail stood up, and his paws were agitated with a frightful tremor. All this while the animal made no noise: in fine, his head fell all at once between his fore-legs, and he died in four minutes after the insertion of the poison.

'*June* the 12th, I made the same experiment on two other cats, and on three dogs: these animals seemed to fall sick almost in an instant: the cats had their hair bristled up, and their bodies gathered into a heap: they scratched the ground with their fore-feet. The dogs did the same, and all of them had a languishing look, and their eyes bathed in tears: some of them looked at me stedfastly, and made a mournful noise: they were seized with a shivering, and, in fine, they became paralytic in their feet only; after which they died, turning their head very quick to the right and

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'left, with their mouth wide open. During this ſcene, I 'perceived a ſpaſmodic contraction in all the muſcular parts 'of the neck.

The 15th of *July* I pricked a hawk in the left claw: into 'the puncture I introduced a ſmall drop of the poiſon of *Ti-* 'cunas mixed with that of *Lamas*, and then ſet the creature at 'liberty. From that moment it was impoſſible for him to fly; 'the moſt he could do was to perch on a ſtick, which was 'within ſix inches of the ground. There he ſhook his head 'ſeveral times, as if to get rid of ſomething that ſeemed trou- 'bleſome in his throat. His eyes were reſtleſs, and his fea- 'thers were all briſtled up. In fine, after ſeveral gapings, his 'head fell all at once between his legs, and he died thus with 'his wings expanded. The time he ſpent in dying was three 'minutes from the inſertion of the poiſon. I repeated this 'experiment on ſeveral ſorts of birds *, and they all died with 'pretty much the ſame ſymptoms as thoſe above mentioned, 'and in as ſhort a ſpace of time. I made ſix of thoſe birds 'ſwallow a good doſe of ſugar, before inoculating them with 'the poiſon: three of them eſcaped death, but the other three 'died very ſoon. Moreover, the moment after inſerting the 'poiſon into four other birds, I made them ſwallow a good 'deal of ſugar; but that did not prevent their dying, almoſt 'as ſoon as thoſe that had taken none. I made other birds 'ſwallow ſea-ſalt, inſtead of ſugar; and not one of them re- 'covered, whether they took it before or after the application 'of the poiſon.

'*July* 16. I put a little of the ſame poiſon into a ſmall 'wound which I had made in the right fore foot of a young 'rabbit. The moment this operation was performed, I cut 'off that foot above the place of inſertion of the poiſon. I 'dreſſed the ſtump, and the animal did not die. Some days 'afterwards, I repeated this experiment on two large dogs, 'and on a lamb; and not one of them died.

'*July* 20. I made a tight ligature on the right hinder leg 'of a young rabbit, in order to ſee if I could thereby pre- 'vent the poiſon from penetrating too quick into the maſs of 'blood. That done, I put a drop of the poiſon of *Ticunas* 'and *Lamas* into a ſmall wound, which I made below the 'ligature; but this notwithſtanding, the animal died in leſs 'than two minutes.

* As pigeons, hens, blackbirds, ſparrows, ducks, geeſe, and magpies.

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'*July* 22. I poiſoned the point of a ſword with the ſame 'poiſon, and with this ſword I pierced the left thigh of a 'large cat, which died in a minute, without ſhewing any 'ſigns of ſuffering.

'*July* 24. after having introduced ſome of the ſame poiſon 'into little wounds, made in the legs and other parts of ſe-'veral dogs, cats, foxes and horſes, I immediately applied a 'red-hot iron, or burning charcoal, on the wounds: not 'one of theſe animals died; but this operation muſt be per-'formed very ſpeedily.

'*July* 30. I pricked a great number of rats and mice in 'the feet with a lancet, after poiſoning its point. They all 'died in leſs than a minute, after being tormented with a 'frightful ſhivering, which was immediately followed by an 'almoſt general palſy. The ſame thing happened to moles, 'which I made uſe of for this experiment.

'*Auguſt* 6. I made a ſmall wound in the left hinder leg of 'a pig of three months old; and then I put in it two drops 'of the poiſon of *Ticunas*: this creature died in ſix minutes. 'I repeated this experiment on two young wolves, which 'died in the ſame ſpace of time.

'*Aug.* 7. I cut off the tip of the ear of ſix puppies, and 'rubbed the part with the poiſon of *Ticunas*: not one of 'theſe animals died of this operation. Two days after, I 'ſhaved the hair off of their backs very cloſe, and rubbed the 'part with the ſame poiſon: they all died in leſs than three 'minutes.

'The 10th, 11th, and 12th of the ſame month, into ſmall 'wounds made in different parts of the body of ſeveral dogs, 'cats, pole-cats, *Guinea*-pigs, *&c.* I inſtilled ſeven or eight 'drops of blood, which I drew from the *vena cava* of a dog 'which I had killed with the poiſon of *Ticunas*, mixed with 'that of *Lamas*. Theſe animals did not die indeed, but 'were plainly indiſpoſed; inaſmuch as they loſt their vivacity, 'and became very ſullen. Eight days after this experiment, 'I repeated it on theſe ſame animals; and then they became 'ſtill weaker and fainter. In fine, the next day I made it a 'third time on them, when they languiſhed four or five days, 'and then died.

'*Aug.* 15. after having put ſome of the ſame poiſon into 'a wound made in the right hinder leg of ſix horſes, one of 'which was a very vigorous ſtone-horſe, I quickly bled them 'all in the neck *ad animi deliquium*: two of them eſcaped 'with life; but thoſe that were the weakeſt and moſt worn 'out, could not ſtand againſt this operation. Two days af-

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'terwards I again pricked thoſe horſes that did not die of the 'laſt experiment, and then they died in about eight minutes.

'I made the following obſervations on theſe animals, from 'the inſertion of the poiſon to their death. The muſcle 'wounded by the inciſion made for inſinuating the poiſon, 'was contracted and relaxed alternatively, juſt as it happens 'in animals freſh killed: this laſted about two minutes, af-'ter which theſe animals ſeemed reſtleſs and impatient, en-'deavouring to ſcrape the ground with their fore-foot, which 'I had ſuſpended in the air with a cord, to prevent their run-'ing away. Sometimes alſo they made a ſudden effort, as if 'to get away, which laſted the ſpace of two minutes; after 'which they grew quiet, and amuſed themſelves with nipping 'the graſs, but not in a natural manner. Then their reſpira-'tion became very difficult; and tho' the weather was very 'hot, there viſibly came out of their noſtrils a vapour, like 'that which iſſues in winter in the time of expiration. A 'minute after, I obſerved, that theſe horſes endeavoured to 'reſt the ſuſpended leg on ſomething; and in another minute 'I perceived the fore-leg that reſted on the ground beginning 'to grow weak, and bend, which occaſioned theſe animals 'to fall forward and riſe up again, alternately, with more or 'leſs difficulty. In two minutes more, their hind-legs grew 'weak, and bent under them like the fore-legs; and, in fine, 'theſe animals fell down like a dead lump, without being able 'to riſe again, tho' I whipped them heartily. Then their 'ſides began to work, and the whole habit of the body was 'ſeized with a dreadful horror. I whipped them, and pricked 'them with a pin; but in vain, for they gave no ſign of feel-'ing. All the muſcles of the trunk and extremities were be-'come paralytic, and none retained their action, but thoſe of 'reſpiration, and thoſe of the ears and eyes. Theſe crea-'tures continued in this condition about two minutes; after 'which I obſerved, that their reſpiration grew ſo operoſe, 'that each inſpiration conſiſted of three ſucceſſive attempts, 'and then followed a moſt precipitate expiration, accompa-'nied with ſo violent a hiccup, that, the body bending double, 'the hind-legs were pulled quite to the fore-legs. In fine, 'this manner of taking in and letting out breath laſted one 'minute; in which time their eyes were darkened, and death 'enſued.

'I opened the dead bodies of theſe horſes, and obſerved as 'follows:

'The blood was of a deep brown colour, and ſpouted out 'in a full ſtream, which laſted near a minute, both from the

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'arteries and veins which I cut. This phænomenon surpriz-
'ed me much, as well as the horse-flayer, who attended me,
'and assured me that he had never seen the like. The muscles
'were flaccid, blackish, and very cold. The heart was so
'violently contracted, that, in cutting it across, I could not
'see any appearance of the ventricles, until I pulled their
'sides asunder by force. The lungs and liver were stuffed
'with blood.

'In making the small wounds, for introducing the poison,
'great care must be taken to avoid cutting any trunk of any
'artery or vein; because when that happens, the blood that
'issues out, carries off a good part of the poison: which makes
'the animal pine more or less without dying; or if he dies,
'it is in a longer or shorter time, according to the quantity
'of the poison that has got into the vessels, and been mixed
'with the circulating fluid. This thing happened to me at
'monsr. *de Reaumur*'s house, in trying the experiment on one
'of his mares, which had been condemned to the laystall.
'This beast lived above four hours, because the wound bled
'abundantly, and hindered the success of my experiment, for
'the reasons alledged above.

'On the 18th of *November* I took a little steel arrow, and
'poisoned it with the poison of *Ticunas*, mixed with that of
'*Lamas*. I caused this arrow to be shot into the right hin-
'der leg of a bear, belonging to m. *de Reaumur*, which he
'wanted to have killed, in order to put it into his cabinet of
'natural history. The creature immediately roared out from
'the anguish of the puncture; after which he made a tour
'round the stable in which he was, without seeming to be in
'any pain. Soon afterwards he fell on his side, and died in
'less than five minutes, having his throat squeezed, as if he
'had been strangled.

M. *le Chevalier de Groslée* had an eagle, which he had kept
'a good while in his court-yard, and intended to make a pre-
'sent of it to m. *de Reaumur*, to adorn his cabinet; but
'wanted to know how to put it to death without damaging
'the feathers. M. *de Reaumur* sent him the same arrow above
'described, which I had fresh dipped in the poison: it was
'struck into the wing of this large bird, which dropped down
'dead in an instant.

'Such are the chief experiments which I made with the
'poison of *Ticunas* and *Lamas*; and here follows the result
'of my observations.

'1. In almost all the animals which I killed with the poi-
'son of *Ticunas* and *Lamas*, I observed, that in general they

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'seemed to feel little or no pain before dying, by the action 'of this poiſon.

'2. That, before they die, theſe animals are ſeized with 'a ſudden and almoſt univerſal palſy.

'3. Tho' the colour of the blood ſeemed to me to be al- 'tered in certain animals, yet we ought not to draw any in- 'ference from thence; becauſe, in many others the blood 'had undergone no ſort of alteration, either in colour or con- 'ſiſtence.

'4. That all the muſcles are ſo vaſtly contracted in the 'animals thus poiſoned, that there is not a drop of blood to 'be found in them, whatever way you cut into them. Theſe 'muſcles are clammy to the touch, and ſeem to approach the 'condition of fleſh beginning to be tainted, which feels 'clammy.

'5. That I do not know a more certain rule for determin- 'ing, that an animal died by the energy of this poiſon, than 'this ſtate of the fleſh, which feels clammy immediately after 'death; but a perſon muſt have handled it more than once, if 'he would avoid being miſtaken.

'6. That the whole maſs of blood, during the action of the 'poiſon, is carried in abundance into the liver and lungs.

'7. That neither ſugar nor ſea-ſalt ought to be regarded 'as a ſpecific antidote; becauſe the poiſon operates ſo quick, 'that it does not allow time to theſe drugs to act, ſo as to pre- 'vent death. I have found nothing but red-hot iron applied 'in time, that cures with ſufficient certainty.

'8. That the more the animal is of a lively and ſanguine 'conſtitution, the more ſpeedily and forcibly the poiſon acts.

'9. The luſtier and fatter the animal is, the more poiſon 'and time alſo are required for producing the expected 'effects.

'Before I make an end, it is worthy of obſervation, that 'the poiſon muſt be dried on the inſtrument, before it be 'ſtruck into the animal which we intend to kill: for if it be 'liquid, it remains on the outſide of the wound, while the 'inſtrument penetrates into the fleſh. In which caſe, either 'the animal dies not at all, or at leaſt with great difficulty: 'as it happened to me at m. *de Reaumur*'s houſe, with regard 'to a young wolf, which did not die, tho' the arrow above- 'mentioned was ſtuck into one of his thighs; becauſe the 'poiſon which it retained from the dip continued liquid, and 'remained on the outſide of the wound made by the arrow 'in piercing the fleſh. Wherefore time muſt be allowed to 'the poiſon to grow hard on the inſtrument which is intended

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'to be used; that so, entering into the wound together with 'the weapon, it may be there diluted, and carried in the course 'of the circulation to those parts which it must affect, in or- 'der to cause death.'

ART. VIII. *Family devotions, containing prayers for families, and private persons; with collects adapted to most occasions and circumstances of life. By the author of the system of divinity,* &c. 8vo. 1s. 6d. Griffiths.

THE prayers contained in this small volume are chiefly collected from the system of divinity and morality *, for the use of families; to which are added, a greater variety of daily forms, together with collects, or short comprehensive prayers on the most necessary and important occasions. To the whole is prefixed, a discourse on prayer, in which the worthy author shews, in a clear, concise, and rational manner, that prayer is an incumbent duty, arising as well from the dictate of unassisted reason, as the injunction of revelation.

He observes, that all the attributes of God afford so many several reasons or distinct motives or arguments, to encourage us in the duty of prayer to him; that this is so evident a truth, that there never was a nation or people which did not worship and pray to the Being they owned for their God, and the better notions they had of their God, so much the more serious, earnest, and frequent were their devotions to him.

'That man, says he, is endowed with faculties which en- 'able him to understand the obligation lying upon him to 'obey constantly the will of God; and yet at the same time, 'that he is encompassed with such weaknesses, as make him 'stand in need of God's perpetual assistance, to enable him to 'live up to the obligations he is under, is a truth that none 'can deny, and on which is principally founded the duty of 'prayer.

'Since then, God's moral, beneficent, and adorable excellen- 'cies, and our necessities and dependence on him, do respective- 'ly demand, that we implore his goodness for the blessings we 'stand in need of, and also offer to him the tribute of our 'sincerest praises and thanksgivings, for the mercies we have 'received from his liberal hand; what is so fit and reasonable 'in a calamitous state, as to apply to God for redress, who 'is ever ready and able to assist and relieve us? *If he be the* 'God that heareth prayer, reason will direct, and revelation 'will require, that *unto him shall all flesh come.*

* Lately published in five pocket volumes.

Having thus conſidered the reaſonableneſs and obligation of prayer, he proceeds to give us the nature and qualification of true devotion, which we ſhall quote at large, and recommend it as a proper meditation before prayer.

'The perfection of this duty, ſays he, conſiſts in the elevation of the heart, and reſignation of the will to God, and approaching his divine preſence with awful reverence and ſubmiſſion. We ſhould conſider, that *he* is the ſupreme lord of all things, eternal, infinite; *we*, his creatures full of guilt and pollution, who live in a ſtate of enmity to, and rebellion againſt him: *he*, our heavenly father, who hath conducted, fed, ſupported, and cheriſhed us from our birth to the preſent moment; *we*, his people and the ſheep of his paſture; in ourſelves helpleſs, and without him, deſtitute and loſt: *he*, a being of infinite veracity and immutability, the author of many great and invaluable promiſes; *we*, frail and inconſtant, raiſed from the duſt, looking for the dreadful day of judgment; *he* our redeemer, our ſanctifier, our comforter; *we*, redeemed from ſin and death, and through his wonderful grace and mercy advanced to the adoption of ſons, made heirs of God, and joint-heirs of heaven with the Lord *Jeſus Chriſt*.

'What humility then can be ſufficient, or how can the ſoul of man properly demean itſelf, in its addreſſes to ſuch an almighty, moſt glorious, and perfect being? With what filial reverence ſhould we approach his divine majeſty? With what ſubmiſſion and hope commit all our concerns to, and place our ſole truſt on him, who thus careth for us? With what dependance and gratitude ſhould we pray to him? With how deep a ſenſe of his goodneſs, with how ſtrong a confidence in his truth, with what joy in believing, with what an aſſured hope, with what deſire and love ſhould we pour out our hearts before him? With what earneſt longings, and deſires of coming into his preſence? With what admiration of his perfections? With what paſſionate aſpirings and breathings after him? With what elevated conceptions of his beneficence? With what lively impreſſions of his love on our minds? With what warmth of affection, and earneſt zeal for him and his glory?—Such, in ſome degree, ſhould be the humility, the reſignation, the faith, the aſſurance, the fervency, and the love which every *Chriſtian* ſhould ſtrive to poſſeſs, when making his addreſſes to God.'

We ſhall conclude this article with one of the family-prayers, which, with little alteration, may be adapted to the uſe of private perſons.

'O

'O almighty God, the great creator and ſovereign lord of 'heaven and earth, of angels and of men! accept, we pray 'thee, of our hearty praiſes and thankſgivings for all thy 'mercies; for our life and health, and all things that pertain 'unto life and godlineſs, and for preſerving us from many 'dangers of the day (night) paſt. But above all, we deſire, 'O Lord, with the greateſt ſincerity of our ſouls, to praiſe 'and adore thy infinite goodneſs, for giving us a lively hope, 'by the death and reſurrection of *Jeſus Chriſt*, of entering 'into thy heavenly kingdom. We thank thee for the fre-'quent opportunities thou affordeſt us to perform our duty, 'and to fit our ſouls for eternal glory; and that notwithſtand-'ing our abuſe of thy patience, thou haſt ſtill granted us ano-'ther day to work out our ſalvation with fear and trembling. 'For theſe ſignal favours, and for all thy exceeding great and 'precious promiſes, will we give thanks unto thee; thy praiſe 'ſhall ever be in our mouths: we will be glad and rejoice in 'thee: yea, our ſongs will we make of thy name, O thou 'Moſt High.

'We acknowledge, O Lord, that we have rendered our-'ſelves unworthy of thy favour, by the ungrateful returns 'we have made for thy mercies; but filled with a true ſenſe 'of thy goodneſs, forbearance, and long-ſuffering, we are 'reſolved to live no longer to ourſelves, but to him who re-'deemed us to God by his own blood. We will lay aſide every 'weight and the ſin that doth ſo eaſily beſet us, and run with 'patience the race that is ſet before us. But who is ſufficient 'for theſe things? We are not able to do any good thing 'as of ourſelves. Our ſufficiency is of thee, without whom 'we can do nothing. Our help ſtandeth in the name of the 'Lord, who hath made heaven and earth. Aſſiſt us by thy 'holy ſpirit to ſubdue our evil and corrupt inclinations, to 'deny our ſinful affections, and to go on chearfully and with-'out interruption, in the narrow paths of virtue and religion. 'We know, O Lord, that it is good for us, and indeed our 'only happineſs is to put our truſt in the Lord God. This 'we believe, and do thou help our unbelief.

'Preſerve us, O Lord, in our going out and coming in, 'and let thy bleſſing accompany us in whatever we take in 'hand. Give us grace to keep our tongues from evil, and 'our lips that they ſpeak no guile; and to put on bowels of 'mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuf-'fering, forbearing, and forgiving one another. And may 'the awful conſideration of the great and terrible day of the 'Lord, when God ſhall judge the ſecrets of all men by *Jeſus*

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'*Christ*, so influence our thoughts, words, and actions; so 'continually make us to take heed to our ways, that we may be 'accounted worthy to stand before the son of man, and receive 'that great reward which he will bestow upon them that dili-'gently seek him. And let the ravishing thoughts of that im-'mense happiness reserved in heaven for us, induce us to set 'our affections on things above, and not on things on the 'earth, that we may thereby be encouraged to bear with pa-'tience and resignation all those crosses, disappointments, and 'misfortunes to which we are exposed in this miserable life; 'remembering always, and also rejoicing, that we are in thy 'hand; knowing that our light affliction, which is for a mo-'ment, worketh for us a far more exceeding and eternal weight 'of glory; and that after patient continuance in well-doing, 'we shall receive glory, honour, and immortality. Thy in-'finite wisdom knoweth our condition, our desires and our 'real wants; and whether it be best for us to abound or to 'suffer need. O do thou, the inexhaustible fountain of mercy, 'suit thy blessings to our several necessities, leading us with 'thy council here, in order to our obtaining life eternal, 'through *Jesus Christ* our lord. Amen.'

ART. IX. *An essay on the action proper for the pulpit.* 8vo. 1s. 6d. Dodsley.

THE subject of this ingenious essay is of very considerable importance, tho' but little, if at all, attended to. Our author treats it in a judicious and entertaining manner; and, tho' he does not enter into any great detail, what he has advanced well deserves the attentive perusal of all those who apply themselves to the study of SACRED eloquence, and are desirous of being useful and pathetic preachers.

He introduces his essay with some general reflections on the importance of *action*, and with shewing how necessary a just and becoming one is for preachers, in order to engage the attention, and win the hearts of their hearers. The generality of mankind, he observes very justly, are unspeakably more influenced by their *eyes* and their *ears*, than by their *understandings* alone; judge both of men and things chiefly from appearance and from feeling; and are then most apt to be convinced and touched, when the person who addresses them seems to be so *himself*. Part of what he says on this head is as follows.

'Suppose,

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'Suppoſe, if you will, that a graceful and enlivened *manner* 'in the pulpit, were no ways neceſſary for ſerious and un-'derſtanding hearers; are all the hearers of that character? 'Will the more careleſs and inſenſible afford their attention, 'without having it either *charmed* or *extorted* from them? 'Or will they enter into the moſt refined truths, and the moſt 'ſpiritual affections, unleſs thoſe are ſtrongly pointed out, and 'rendered in a manner palpable to their ſenſes? Are the ge-'nerality of mankind ſo much diſpoſed to love religion, for 'the ſake of her more inward and hidden beauties, that ſhe 'needs no external ornaments to allure them? Her *advocates*, 'alas, ſhould conſider that they are employed to plead her 'cauſe before judges who are often ſtrongly prejudiced againſt 'her; that it is therefore their buſineſs to remove, if poſſible, 'thoſe prejudices, by not only ſhewing their fair *client* in her 'moſt attractive lights, but by practiſing all the graces of cap-'tivating eloquence, all the honeſt wiles that a juſt rhetо-'ric teaches for catching the attention, and ſtealing upon the 'heart. In ſhort they are to take their hearers as they find 'them, to accommodate themſelves to their diſpoſitions, and 'ſeize thoſe handles which nature hath formed in them. If 'their *eyes* and *ears* can be made ſubſervient to their refor-'mation, why not ſtudy to pleaſe both?—It was ſaid of the 'moſt divine preacher that ever appeared in our world, *grace 'was pourted into his lips*; by which expreſſion I am informed 'the beſt interpreters underſtand that eloquence, and inſinu-'ating ſweetneſs, which flowed through his whole addreſs 'and manners. Methinks all his *ſervants* ſhould imitate their '*maſter*, as well in this, as in every other part of his great 'example.

'Forgive my freedom, *gentlemen!* is it poſſible that any of 'you can ſeriouſly think a whining voice, an aukward ſtiff-'neſs, or an unmeaning motion in the pulpit, are the beſt 'means to recommend *Chriſt's* religion? I am ſure they will 'never recommend it to hearers of taſte and judgment. But 'is it not your duty to become all things to all men, like the 'amiable and eloquent apoſtle *Paul*, that you may by all 'means ſave ſome? Are you not, in the ſame way that he 'was, debtors to the learned *Greek*, no leſs than to the illite-'rate *Barbarian*, to the *wiſe* no leſs than to the *unwiſe*? You 'will perhaps ſay, that the latter are much the greateſt part 'of your hearers, and therefore are moſt to be conſidered. 'Are you certain, then, that the greateſt part are more pleaſed 'and more affected with ſuch a *delivery*, than they would be 'with one more juſt and natural? How do you know, *gen-*

'*tlemen*,

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'*tlemen*, unleſs you had fairly tried?—The majority have 'not *taſte* or *judgment*: true, but they have *eyes* and *ears*: 'they can diſtinguiſh ſhrewdly between geſtures that have a '*meaning*, and geſtures that have *none*, between ſounds that 'are the *voice* of nature, and ſounds that are *not*: they can 'tell with wonderful exactneſs when the preacher looks ſerious 'or trifling, in earneſt or indifferent: they *feel* all this; 'though they cannot account for thoſe feelings, and never 'indeed think of accounting for them. In ſhort, they have 'original perceptions of truth and nature, which all their ig-'norance and groſſneſs cannot extinguiſh. *Touch* theſe per-'ceptions, and you are ſure to *affect* them: touch them *agree-'ably*, and you are ſure to *pleaſe* them. The inſtrument is 'perhaps none of the beſt; but the neceſſary ſtrings are 'there: and ſome muſic they will afford, if played upon with 'ſkill. Say not therefore the inſtrument is good for nothing, 'to excuſe your improper manner of handling it: if you can 'draw forth no agreeable airs even from the *vulgar* mind, I 'doubt it is becauſe you are not maſters of this intellectual 'muſic.—But in reality, *gentlemen*, the more indifferent the 'inſtrument is, the greater ſkill is required to handle it. The 'more mankind are ſunk in the lethargy of ſenſe and folly, 'the leſs need have they to be lulled into a deeper ſleep, by 'a languid or careleſs way of addreſſing them; and the more 'evident is the neceſſity of rouſing and ſhaking them by all 'the thunder of a bold and irreſiſtible eloquence.'

Our author goes on to obſerve that *action* is of real uſe and value, no farther than as it diſpoſes men to attend to the evidences, and enables them to feel the force of *truth* and *reaſon*, the only natural ſources of perſuaſion; that *that action* alone is juſt, which is a genuine exhibition of *nature*, which repreſents her feelings and perceptions, and gives them a voice and body; and that it is *ſuch action* only, which can make any thorough or durable impreſſion.

'If this maxim, ſays he, is not attended to, a preacher 'may fret and agitate himſelf to death, without ever touch-'ing his hearers. Or on the other hand, his *manner* may 'be ſmooth and genteel, and yet notwithſtanding have 'as little effect. No *action* will have effect, that carries with 'it the appearance of *art*. Wherever we obſerve ſuch an ap-'pearance we are ſure immediately to be upon our guard: 'the deſign miſcarries the moment it is perceived: we con-'ſider the preacher as at beſt a mere *declaimer*, ambitious of 'ſhewing his *own* talents, not as a feeling *ſpeaker*, ſolicitous 'to promote *our* inſtruction; a ſentiment that never fails of

'breeding

'breeding diſguſt. Therefore, the preacher that would 'pleaſe and ſtrike to the purpoſe, muſt ſeem in this reſpect 'totally to forget *himſelf*; to mind his ſubject and his hearers 'alone; in a word to be entirely ſwallowed up in a deep 'concern for the great intereſts of religion and of ſouls. 'Whatever art he employs to enforce and ſet off his addreſſes 'with the higher advantage, muſt be thrown out of ſight 'from the beginning, and kept concealed all along, under an 'air of grave ſimplicity. In ſhort, it muſt be managed ſo 'finely as to appear quite *natural*. It is a ſacred, invariable, 'eternal rule in every ſpecies of public ſpeaking, that this is 'intended to perſuade! a rule which runs through every part 'of eloquence, without exception, but is of greater conſe-'quence in no part of it, than in that now under conſi-'deration.

'From this ſupreme rule all the ſubordinate precepts re-'lating to *action*, as well in the pulpit, as every where elſe, 'do immediately take their riſe. Where it is faithfully ob-'ſerved, theſe will come in of courſe, be practiſed almoſt in-'ſenſibly, and blend ſo happily with the preacher's feelings, 'that the reſult of all will be an alluring image of what is 'called *beautiful nature*.'

After ſhewing how neceſſary it is that a preacher ſhould be truly religious, if he would recommend religion to others with advantage, and giving ſome general directions to young preachers, our author proceeds to conſider what relates to the *modulation* of the voice. And here he takes notice of ſome of thoſe many errors which generally prevail in regard to pronunication, and lays down ſome very uſeful rules concerning it. Hear what he ſays of the advantages of a deliberate pronuncation.

'A deliberate pronunciation hath many advantages. It 'looks ſerious and weighty. It allows the *ſpeaker* time to 'enter into the ſeveral parts of his performance, with full-'neſs, diſtinctneſs, and recollection; to give every ſentence 'and word its proper turn and emphaſis; to obſerve, as he 'goes along, in what manner his hearers are affected; to ſuit 'himſelf to them accordingly; and to manage his force as 'he finds occaſion, ſo as not to run himſelf out, but to re-'ſerve ſufficient ſtrength and ſpirit for winding up his 'exerciſe, with a pathos that ſhall riſe and grow to the 'very end.—By this means too, the *hearer* hath leiſure to 'conſider and to feel every thing that is ſaid, and is not oblig-'ed to ſtrain his attention, in order to keep pace with the 'preacher.

'preacher. Not but the *latter* may frequently with propriety 'run into a more rapid or accelerated utterance; that is, 'when he is hurried away with the impetuosity of his senti- 'ments: and this may have a good effect upon the *former*, 'to warm, to fire, to transport him; provided he hath been 'properly wrought up before. Besides, the deliberation I 'talk of, is by no means to keep in one constant regular te- 'nour, but is to be used in very different degrees, according 'to the different movements of the preacher's mind through 'the several periods of his discourse.

'He will proceed in that with greater ease and success, if 'he makes frequent *pauses*. These will indeed afford equal 'relief to himself and to his audience. Then, they will take 'off the air of declamation which a *continued* address is so 'apt to carry. They will bring it nearer to *life*, and add an 'importance and solemnity to the whole. When on any 'more momentous topic in particular, they are or appear to 'be occasioned by the difficulty of expressing some great idea, 'that labours in the preacher's bosom, and struggles as it were 'for vent, they have commonly in that case a marvellous im- 'pression. Such a silence is more eloquent than any words.

'This deliberation and these pauses, are things widely dif- 'ferent from that drawling and dronish pronunciation we 'sometimes meet with, where every word seems to freeze in 'the preacher's mouth, and the hearer is tired out with te- 'dious expectation. No wonder if such a leaden langour in 'the one, produces a lazy listlessness in the other; just as 'one persons yawning shall occasion a general yawn through 'a whole company. How unfriendly such a *delivery* is to all 'the purposes of persuasion, the least reflexion or observation 'will shew.'

He now takes occasion to shew the impropriety of *singing* sermons, a practice very common in our pulpits even among our best preachers, tho' extremely unnatural and unbecoming. Nothing, as he observes, lessens so much the weight and authority of a sermon otherwise good, as an insipid and unvaried set of notes, a tasteless uniformity of *voice* and *manner*, which admits of no character nor meaning.

Nature, he tells us, hath formed and attuned the ear to *musical delight*, insomuch that it is all ravished wherever it is struck with a proper combination of sounds, catches eagerly at them, and throws itself open with joy to the enchanting melody. But if it happens, that the same sounds, or combinations of sounds, return too often, he observes that the ear quick-

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ly loſes the pleaſing ſenſation, grows tired, and withdraws its attention. It is not ſufficient, however, to *pleaſe* the *ear*, we are told; it is farther neceſſary that the *ſoul* of the *hearer* be impreſſed. 'This, ſays our author, cannot be effected 'by the *grace* of numbers, or the *melody* of voice alone. 'There muſt likewiſe be a certain *propriety* in theſe. This 'is truly the principal thing in what may be termed the *art* 'of *ſounds*. Without it, all the reſt is only a pretty play-'thing: with it, the whole becomes an efficacious engine of 'perſuaſion.—The *powers* of this engine are no leſs various 'than wonderful. He that is maſter of it will take care to 'give every one of them its due operation, as occaſion ſhall 'require. When, for inſtance, he would expreſs or recom-'mend the mild and amiable feelings of devotion or huma-'nity, his voice will diſſolve into the moſt gentle, flowing, 'and inſinuating ſounds. When he would teſtify or inſpire 'an indignation at vice, it will roughen into harſher and 'bolder tones. When he talks of the moſt venerable and 'ſtupendous objects of religion, or another world, he will 'compoſe it into a ſlow, majeſtic, ſolemn pronunciation. 'When he would warmly aſſert the intereſts of either, he 'will employ the moſt lively, pathetic, and invigorated ac-'cents. When he would deſcribe or promote the meltings 'of repentance, or repreſent his grief for the follies and miſery 'of mankind, he will melt into tender, plaintive, mournful 'meaſures. When his ſubject on the other hand leads to ſen-'timents of joy or approbation, his notes will be ſoft and 'ſweet, diffuſed and open.—In the *exordium*, or introductory 'part, his pronunciation will generably be ſober, tranquil, and 'reſpectful, not only becauſe there is commonly no pathos 'in the compoſition of that part, but likewiſe in order both 'to gain his hearers, and huſband his voice. It will be a 'little more animated, when he proceeds to *explain*, to *propoſe*, 'or to *narrate*; but ſtill equable and ſimple, without emo-'tion, or much variety. In ſhort he will keep to a native 'familiarity, ſomewhat reſembling that of converſation; ex-'cept where he hath occaſion to relate events or touch on 'circumſtances that are intereſting and moving: *there* no 'doubt his utterance will be more ſpirited and varied. It 'will be ſo too, in *proving* and *amplifying*. It will then like-'wiſe be ready, voluble, powerful, penetrating. Again, in '*refuting*, *remonſtrating*, *reproving*, our preacher will aſſume 'a tone of conviction and authority: his articulation will be 'edged and pointed. Finally, when he arrives at the *appli-'cation*; having entered on it after a conſiderable pauſe, and

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'summoned up all his remaining force, he will then give way 'to a superior burst of religious vehemence; and like a flaming 'bomb bear down all before him: his voice will break forth 'with its whole pathos, pomp, and plenitude; every word 'will be a fresh attack, and all the most sounding and triumphant accents will at once ascertain his victory.

'It is to be observed however, that a preacher of judgment 'will take care, even in the strongest exertions of his voice, 'not to go beyond the feelings of nature, or the limits of decorum; that is, not to run into ranting, airy, or exaggerated sounds, such as the subject doth not inspire, the pulpit allow, nor the passion justify. Fierce and whining tones must be equally avoided. A theatrical pronunciation would be inconsistent with that seriousness which must reign throughout: a certain ingenuous modesty, supported with a manly firmness of utterance, will give both a charm and a dignity to the whole.'

Our essay-writer regrets that students and candidates for the *ministry* are not provided with schools to assist them in attaining a proper modulation; and advises them, as the only way to supply this want, to exercise themselves frequently in reading and reciting aloud in private; not only by themselves, but chiefly in the hearing of one or more judicious friends, if any such they can find; who would correct them with all manner of candid severity.

'To be a little more particular, says he, I would humbly 'propose, that they should choose some of the best compositions of different kinds, in verse and in prose, but particularly some of the best sermons on different subjects, and 'sometimes *read*, sometimes *recite* those, both in the house, 'and in the open air, as they find occasion. Speaking 'frequently in the open air, will at once greatly strengthen 'their lungs, and improve their voice. When either reading or reciting, let them take care always to pronounce naturally, roundly, and easily; to place the accents right, that 'is, on those words or syllables on which the sense turns; 'to keep up the voice to the end of every period, that it 'may not die away, or sink down, as too often happens; to 'carry it even and steady, as in common conversation, when 'there is no painting, passion, or emotion in the words; to 'give it a greater or less degree of *variety* and *action* 'when there is, in proportion to the degree in which any 'of those takes place; in every accommodation of the *sound* 'to the *sentiment*, still consulting the standard of nature, or reflecting *how* a man would say such a thing who *felt* it in

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'*real* life, where art and ſtudy were quite out of the queſtion. 'Let them be ſure to ſpeak all the words full and diſtinct, 'without *eating* any part of them, or leaving thoſe parts '*evaneſcent*, on which the principal ſtreſs may happen to lye. 'But let them beware of dragging them along, or drawling 'them out, as if they were counting each letter, or meaſur-'ing each ſyllable. Let them, as *Shakeſpear* expreſſes it in 'his ſtrongly deſcriptive manner, ſpeak them *trippingly* on the 'tongue, not *mouthing* them as many do, nor dwelling on 'one more than another, where the emphaſis does not re-'quire it. Let them carefully avoid ſtraining their voices, 'as the ſame great maſter ſays,

'——— Like a player,
'Bellowing his paſſion till he break the ſpring,
'And his rack'd voice jar to the audience.

'On the other hand, let them never ſink them below the 'pitch that would be neceſſary to make them heard. At the 'ſame time, let them accuſtom themſelves by all means to 'bring them down, at pleaſure; when, for inſtance, they 'enter on a new topic, or would ſay ſomething to ſurprize or 'ſtrike; or in ſhort when either the ſenſe, the paſſion, or 'their own conveniency, ſhall render it proper. Their 'ſtudying to *melt* their ſounds into a fine *liquidity*, or to *ſwell* 'them into an ample *majeſty*, is of peculiar importance to the 'grace and efficacy of their public performances. Next to '*following nature*, which is the general and all-controuling 'law in the art I talk of, this is perhaps the higheſt thing in 'the whole magic of pronunciation.'

He now proceeds to conſider that part of *action* which relates to *geſture*, and lays down a few general rules concerning it. He ſeems to think that young adventurers in the preaching way, ought not to give into any geſtures at all, except ſuch as are but ſlight and inconſiderable: if they do, he ſays, it is ten to one but they run into the redundant, the florid, or the formal.

In treating of this part of his ſubject he takes occaſion to repeat a maxim he had before inculcated, *viz.* carefully to avoid the appearance of *ſtudy* or *deſign* in every circumſtance of deportment in the pulpit. It is the preacher's buſineſs, we are told, to obſerve attentively the different movements, which are produced in the body, by the different impulſes of the ſoul; ſuch as admiration, averſion, joy, ſorrow, ſurprize, pity, indignation, and the like.

'Thoſe movements, ſays our author, are really the *lan-'guage* of nature, no leſs than the ſounds that are uttered by

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'her on the ſame occaſions; and language as eaſily, and as 'univerſally intelligible. In effect, the geſtures of the preach-'er muſt *ſpeak*, as well as his voice, muſt expreſs his mean-'ing, and exhibit his feelings along with *it*, or they are good 'for nothing, mere *inexplicable dumb-ſhew*, as *Shakeſpear* 'ſtrongly phraſes it. As he adviſes the *player*, ſo muſt the '*preacher*, likewiſe *ſuit the action to the word, and the word 'to the action.* He will do this properly, if he acts, not for 'the ſake of his *appearing* to be moved, but only becauſe he '*is* moved. Indeed he ought never to act but when he is as 'it were *impelled*, or ſuppoſed to be impelled, by the work-'ings of his ſoul, and in proportion to that impulſe.

'If he follows this rule, he will have no geſtures at all, or 'only now and then a ſlight motion of the arm, or ſimple 'pointing with the finger, in thoſe parts of his diſcourſe, 'which are diſpaſſionate and cool. In thoſe parts where he 'is warmed, his geſtures will immediately ſhew it. His ſoul 'will diffuſe itſelf through all the powers of the animal ma-'chine: every wheel will be wound up to its juſt pitch; and 'every motion will come off free and clean. The inflexion 'and viciſſitudes of his *geſture*, in like manner as thoſe of his '*voice*, will anſwer the ſame end in *ſpeaking*, which is an-'ſwered in *painting* by that rich variety of colouring, and 'thoſe bold ſucceſſions of light and ſhade, which give ſuch 'life, luſtre, and expreſſion to a work, as commands our at-'tention and applauſe. His geſture will ſtill be varied with 'his feelings. When *theſe* fall, ſo will that, always; when '*theſe* riſe, ſo will *that*, generally: I ſay generally; for theſe 'feelings, in a truly pathetic preacher, may be ſometimes ſo 'ſtrong, as in a ſort to overpower his outward frame, and 'by a kind of ſacred violence to ſuſpend for a while its action; 'in which ſtill and awful *ſuſpence*, there is a calm deep elo-'quence affecting beyond any power of motion.'

After conſidering briefly what may be ſtiled *the action of the countenance* in preaching, our ingenious author cloſes his eſſay with an excellent addreſs to ſuch young men as have devoted themſelves to the *church*; wherein he recommends to them, in a very warm and affectionate manner, to cultivate an high commanding ſenſe of religion in themſelves, before they attempt to recommend it to others. And this indeed is ſo very neceſſary to their ſucceſs, that without it every other qualification will be of very little if any ſignificance. A preacher may be learned, he may be eloquent, he may be knowing, but if he is not truly religious, if he is a ſtranger to the heart-felt joys that flow from genuine piety and real goodneſs, if he does not feel the warmth of divine things,

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it will be impoſſible for him to transfuſe it into the breaſts of others, or repreſent religious truths with that emotion, that ſtrength and force, which are neceſſary to reach the hearts and awaken the conſciences of his hearers.

It were greatly to be wiſhed that all who are, or deſign to be, public advocates for religion, would ſeriouſly conſider this, and be at due pains to cheriſh an inward ſenſe of the importance and excellency of ſacred truths, before they attempted to repreſent them to others. Then indeed might we expect to ſee the intereſt of religion flouriſh, (and who could ſee it without rejoycing at the ſight?) the character of a clergyman held, and deſervedly too, in the higheſt veneration, the cauſe of truth, liberty, and genuine chriſtianity prevail, and deiſm and infidelity lying proſtrate in the duſt. SED O TEMPORA! O MORES!——

ART. x. The pernicious Effects of the Chriſtian Religion conſidered; *and its nature proved to be ſubverſive of the common Good. To which is added, in the Concluſion, a brief, but clear Vindication of Free-thinking.* 8vo. 1s. Cooper.

THE author, in no very high-wrought irony, endeavours to ridicule infidelity and free-thinking. His burleſque of the propoſition, that 'private vices are public benefits,' may be given as a ſpecimen of his humour.

'Since private vices, ſays he, are found to be public benefits, chriſtianity, which is the inveterate enemy of vice, is 'an enemy alſo to the public, that would be benefited thereby. Thus, for inſtance, theft and robbery, thoſe crimes 'for which ſo many ſuffer continually in a chriſtian nation; 'in an entire community of free-thinkers, on the contrary, 'would be mightily encouraged and promoted. For, were 'all men honeſt, what a number of ſmiths, carpenters, and 'other artificers, with their families, muſt ſtarve, as, upon 'this ſuppoſition, there would be no demand for locks, bolts, 'bars, and doors, with the like uſeful contrivances to guard 'againſt the diſhoneſt? It would therefore be a good ſtroke 'in politics, if inſtead of tranſporting malefactors to our colonies, we ſhould ſend for them all back again: for though 'ſome may think, that we have already thieves (and free-thinkers) enough in the nation, to anſwer all the purpoſes 'of trade (and infidelity) which is the chief glory of theſe kingdoms; yet we cannot, methinks, encourage too much thoſe 'uſeful members of ſociety, though we ſhould exchange re-

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'ligion and honesty for them; since if private vices be really 'and truly beneficial, the public will be most effectually serv- 'ed by promoting their growth; and then we need proceed 'but one step farther, that is, to hang up all the honest men 'for the good of their country. Thus will trade (and free- 'thinking) mightily flourish and abound; and the nation 'grow rich and unchristian by one and the same means.— 'And if to the weight of our present trespasses and sins, you 'would be content to add a competent number of such de- 'structive arts and mysteries, as by their pernicious effects 'triumph daily in the deaths, or debauch, at least, the mo- 'rals of many thousands; and vice be carried, by all means, 'and by every one in his respective station, to the highest 'pitch of perfection, that even an infidel himself could wish; 'there could not then, I think, be imagined a nation in 'greater prosperity than this; a people more worthy of such 'a trade, or a trade more worthy of such a people.—If pri- 'vate vices have so good an influence upon society, and turn 'so much to the public advantage; they tend no less, by a 'right improvement of them, to the benefit and emolument 'of individuals, to whom they ought to serve as so many les- 'sons of instruction. Thus theft and robbery teaches men 'caution and circumspection, obliging them to stand conti- 'nually upon their guard. Fornication and adultery should 'make the sex discreet in the choice of their company: and 'even parricide may keep parents in awe, and prevent them 'from tyrannizing over their children. Indeed the clergy 'themselves, if they rightly understood their own interests, 'would oppose an all-reforming religion (such as christianity 'is in its nature and design) since they live by those vices 'that they preach against; and if men, like sheep, did not 'sometimes go astray, they would need no guides and pastors 'to bring them into the right way again.'

ART. XI. *Observations on the* Greek *and* Roman *classics. In a series of letters to a young nobleman. Now published for the use of gentlemen at the university, and those who may have occasion to speak in public.* 12mo. 3s. Whiston, Davis, *&c.*

THIS piece consists of some general observations on the *Greek* and *Roman* orators, historians, and poets. The author's design appears to be this: to point out a proper method of studying the classical writers of *Greece* and *Rome* to such young gentlemen as intend to form themselves upon them for public speaking. Those to whom he writes he supposes not to be unacquainted with the classics, but capable of read-

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ing them with eaſe; and his obſervations are meant rather as admonitions to ſuch, than as profeſſed encomiums on the authors he recommends. The extracts we ſhall lay before our readers will enable them to judge properly of the whole piece, and ſufficiently ſhew the author's judgment and manner.

That the young gentlemen for whom he writes may be enabled to form a proper ſtyle antecedent to all other conſiderations, he adviſes their beginning with the orators of antiquity, and recommends *Demoſthenes* as worthy the firſt regard. 'De-'*moſthenes*, ſays he, ſhould be indeed to the orator, what *Ho-*'*mer* is to the poet: he is not to be looked over and for-'gotten: in him will be found the ſource and completion of 'all eloquence: with him your lordſhip ſhould begin, and with 'him conclude: he is to be turned over with the evening 'hand, and with the morning; and as we have begun with 'his fire and ſpirit, we are to end with his addreſs. *Iſocrates* 'was accurate, but *Demoſthenes* was great; the one could per-'ſuade, but the other commanded: you applaud *Iſocrates*, but 'you are aſtoniſhed at *Demoſthenes*; and you never fail to find 'the perfect approbation attended with as perfect a conviction. '*Æſchines* is ſofter and more inſinuating, but the trial was 'made between this perſuaſion and *Demoſthenes*'s power, and 'the event was terrible to the antagoniſt who coped with it: 'in the place of that exile which the rival orator had intended 'to procure againſt *Demoſthenes*, himſelf ſubmitted to it. But 'it is not only the compariſon with *Iſocrates*, or the victory 'over *Æſchines*, that afford us proof of the ſuperiority of his 'amazing genius. *Cicero*, whom ſome have ſet up as a rival 'to the *Greek* himſelf, had other thoughts of him: he con-'ſidered him not as his rival, but as his maſter. He confeſſes 'that it was the eloquence of *Demoſthenes* that made him an 'orator; and as *Virgil* ſays of *Homer*, all that he dares at-'tempt is to follow his footſteps, and adore him at a diſtance; 'he acknowledges, he boaſts, that he had made it his conſtant 'and continual practice to follow his example, but that he ne-'ver could attain to his perfections.

'I am ſenſible that your lordſhip will, on this encomium, 'be running to your ſtudy to ſeize upon the orator. What 'can be ſo great applauſe! methinks I hear you ſay, as the 'teſtimony of the great *Roman* orator, that he could never 'equal him: and muſt not he be all perfection whom ſo great 'a judge applauds in ſuch full terms! the anſwer perhaps is 'unexpected: no! far from perfection; *Demoſthenes*, with all 'the powers that human nature ever beſtowed upon man for 'oratory, and with all the effects of an indefatigable courſe of 'ſtudy in improving them, is full of faults. Let us conſider

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'theſe, before you take up the book, leſt the general opinion 'ſhould guide you againſt your own judgment; leſt you ſhould 'take them for beauties, becauſe you find them in *Demoſt-* 'henes, and inſtead of avoiding, make them objects of imita- 'tion. Nothing is ſo fatal as an implicit adoration of any au- 'thor: there is none without his blemiſhes, and this undue 'reſpect often receives them as beauties. Theſe are the moſt 'ſingular and ſtriking things alſo, and in conſequence are moſt 'naturally, as well as moſt eaſily imitated. We ſee thoſe who 'copy the voice or attitudes of others in ordinary life, always 'mimick the defects inſtead of the character; and without a 'careful examination of the object, imitation, tho' its model 'be truly great, becomes ridiculous.'

He goes on to tell us, that *Demoſthenes*, tho' he excelled in oratory all who went before, and all who will follow him, had yet fewer of the requiſites and qualifications of a perfect orator than many of his predeceſſors or his rivals. *Demoſthenes*, he obſerves, was greatly deficient in harmony and ſmoothneſs of expreſſion, and in the uniformity of his diſcourſes and the equality of their ſeveral parts. Beſides this, we are told that his eloquence depends for all its force upon the ſentiment and ſpirit; that ſome of his greateſt paſſages might be rendered more beautiful by a ſchoolmaſter; that he always fails when he attempts characters; that he is unhappy in deſcribing the manners; and of all things moſt unhappy when he attempts pleaſantry.

Such are the faults our author finds in *Demoſthenes*; after which he proceeds to commend him in the following ſtrain. 'Are you not ſurprized, my dear lord, to hear me railing at my 'admired antient? But I have done; theſe are the faults and 'the defects in the orations of *Demoſthenes*, but theſe are all the 'defects and blemiſhes in him: and to compenſate for theſe, 'he has merits ſuch as no mortal man ever had before, or pro- 'bably ever will have. He leaves to others the prettineſs of 'meaſure and the grace of arrangement in periods; he declines 'the little arts, for ſo they plainly have appeared to him, by 'which others have ariſen to eminence in the profeſſion, and 'depends ſolely upon thoſe talents which nature had given 'him, and that cultivation which he, labouring at the greater 'powers of oratory only, had given them. He was right; 'while the pieces of others pleaſe, his raviſh; while they per- 'ſwade, he convinces; and that which they effect by a con- 'ceited round of arguments, he does by a ſingle ſentence. In 'him there is nothing of the languor of *Iſocrates*, nothing of 'the formality of *Æſchines*: he leaves it to them to ſooth, he 'tranſports his audience. There is, my lord, an air of ma-

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'jesty and grandeur in his orations which none ever will equal, 'but which of all things it will be most worthy your lordship 'to imitate. His address, tho' generally concealed, is amaz- 'ing, his invention boundless, his readiness on all occasions, 'his natural and irresistible passions, and more than all things, 'that force and vehemence with which he bears down all op- 'posing thoughts, are things in which the greatest of the 'Greek and Roman orators are cold and lifeless in comparison 'of him. These are the basis on which he meant to build 'his reputation, and he has succeeded: he has erected on this 'strong foundation, an edifice that shall stand when all the 'marble temples of his country shall not have preserved one 'column. By these astonishing powers, he has eclipsed what- 'soever has been received as great, whatsoever has been thought 'noble in the orators who have gone before him, and at this 'time, any passage or single sentence in his works, appears to 'the judicious and feeling reader, worth all the volumes of his 'cotemporaries and successors.

'Such was *Demosthenes*, my lord: not without faults, but 'where he excelled, so superiorly excellent, that we disregard 'his blemishes. There is nothing that exalts and aggrandises 'a discourse like figures; and no man ever had that happiness 'in the use of them, which we see in *Demosthenes*. His apos- 'trophes are bold and astonishing; his oaths, by animate and 'inanimate things, by the gods, and that in particular by those 'heroes whom he makes gods as he speaks of them, are of a 'style and manner not only superior to all that we meet with 'in the poets, as well as prose writers of all times, but even to 'our own conceptions: we are astonished at the novelty and 'boldness of the exclamation, yet we allow it propriety and 'much more than propriety, conviction. The famous oath 'to which I allude in this particular manner, my dear lord, is 'that in which amidst the general despondence of his country- 'men after the defeat of *Cheronea*, he appeals to the souls of 'those great men who had fallen in fighting the same glorious 'cause of liberty, to testify that they had not done wrong in 'exposing their lives and safeties for their country. By this 'noble figure he deifies the persons whose names he uses as 'men do those of the gods, in attestation of the most solemn 'truths, and while he pays this high honour, consoles the 'friends and relations of those who had then just fallen in the 'same cause; animates those very friends with the same spirit 'and sentiments, and tells them not in the common way of 'affirmation, but with a reverend and religious vehemence and 'pathetic energy, that the event of battle in such a cause must 'be always fortunate; for that those who fall have an earlier

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'taſte of that reward which attends virtuous actions, than 'thoſe who ſurvive: that the latter receive the honours of 'their country, but the other the favour of the gods, and are 'admitted into their number. This had been a glorious leſſon 'if delivered in the ordinary manner, but on the other hand, 'when it came all at once upon the hearers, collected into a 'ſingle thought, and delivered in one phraſe, it could not but 'appear with double conviction to the hearers, and the more 'ſo as it ſeemed not intended as an admonition, but only called 'in by accident. *Longinus* calls this one of the boldeſt and 'happieſt figures that has been uſed, and every heart that is 'endued with the leaſt ſenſe of feeling, bears him true atteſ-'tation.

'Interrogations are another very lively figure; they add an 'air of freedom and of nature to a diſcourſe, and intereſt the 'reader in a double manner in the determination. Of all men '*Demoſthenes* has ſucceeded alſo moſt happily in theſe. There 'is a ſpirit and fire in his manner of uſing them that eclipſes 'the attempts of all others. He ſpoke before large aſſemblies 'of his countrymen, and the bold ſeverity with which he ac-'cuſed them of their faults, added new life and grandeur to 'his harrangues. "Will you never, ſays he, have done with 'hurrying after news? Why know ye not the news? A man 'of *Macedon* lords it over *Athens*, and gives laws to *Greece!* 'is *Philip* dead? But what if he were dead, your fears would 'raiſe another!" The ſpirit and vehemence of this addreſs 'acquires new force from the reproach and from the manner 'in which it is conveyed. But here, my dear lord, is another 'circumſtance in which *Demoſthenes* is a pattern for imitation; 'the virtues of his life, his honour, his integrity, and the love 'of his country. His whole courſe of actions had convinced 'his countrymen of theſe, and from that eſtabliſhed character 'it was that he gained the right of ſpeaking to them with all 'the ſharpneſs of a monitor, as well as the perſuaſion of a 'friend. They received his paſſion and his reproofs as the off-'ſpring of his virtue; and they ſubmitted to them, and were 'more affected by them, than they could have been by all the 'manly ſtrains of oratory delivered in a tone of modeſty and 'humble repreſentation. His known hatred of *Philip*, and 'his earneſtneſs in the cauſe of liberty, gave credit to all that 'he could pronounce with his moſt pathetic violence; and it 'was not without reaſon that monarch declared, that not the '*Athenians*, but only that orator was his enemy. What an 'honour, my lord, to have been the directing ſoul of a whole 'country in the greateſt and moſt virtuous cauſe, and to be 'acknowledged ſuch even by an enemy!

'But

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'But I was ſpeaking of the force which writings, and par-
'ticularly the writings of *Demoſthenes*, receive from figures.
'Nothing gives ſo much ſpirit, life, and fire, and no man has
'uſed them ſo freely, yet every where within the bounds of
'prudence. There are cold critics who declare againſt a mul-
'tiplicity of them, but he has ſhewn us, that a ſucceſſion of
'theſe enlivening forms of expreſſion may be uſed with ele-
'gance when the circumſtance requires; he is unlimited in this
'particular, and his practice, my lord, is a better direction in
'it than all the rules in the world: figures in *Demoſthenes* are
'always the effect of paſſion, and it is this paſſion, not the
'old caution of the rhetoricians that directs him: as to the
'number, he often uſes a multitude together, and he is no
'where more ſucceſsful. In fine, my lord, the arts of inſinu-
'ation and of perſuaſion, accuracy in language, and the juſt
'arrangement of arguments, may have been the praiſe of
'others; but manly eloquence is the triumph of *Demoſthenes*.
'None ever was ſo happy in the pathetic, none ever ſpoke
'with ſuch force: there is a ſuperior manner, an air of com-
'mand and of authority in all his orations, nothing of which
'we ſee in thoſe of others; and the reception they met with
'always countenanced this noble pride in their manner.'

Tho' our author allows *Demoſthenes* to have been a great orator, and as ſuch has ſounded his praiſes high; yet he will by no means allow him to have been a perfect one. And accordingly he adviſes the young nobleman to whom he writes, to finiſh his character of the perfect orator, upon the ſeveral graces of all that have diſtinguiſhed themſelves in oratory, in the ſame manner as the *Grecian* painter finiſhed his *Helen*, out of the beauties of ſeveral different forms. He recommends *Iſocrates* as a perfect model for harmony and ſmoothneſs of expreſſion, and as one who, of all the orators of antiquity, was the moſt diſintereſtedly virtuous. *Æſchines* he recommends as one who was very happy in what he thinks *Demoſthenes* was very deficient, *viz.* the uniformity of his diſcourſes and the equality of their ſeveral parts.

From the *Grecian* orators he now leads his young nobleman to the *Latin*; and here he is very warm in the praiſes of *Cicero*, whoſe character, he tells us, is that of art, as that of *Demoſthenes* is ſpirit. Of all the antients, according to our author, *Cicero* had the beſt regulated fancy, the cleareſt head, and the moſt accurate judgment. Accordingly he recommends him as the object of imitation, and *Demoſthenes* that of admiration.

'The *Greek*, ſays he, ought to be read as often as the *Latin*,
'and the ſucceſs, tho' leſs immediate, will not be leſs certain.
'He will accuſtom the mind to a great, a noble, and exalted

'way

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'way of thinking; and will throw into the orator's way an 'opportunity of judging of thoſe circumſtances under which 'he may dare, and will at the ſame time preſcribe him the 'means, and give him an example of that daring: he will be 'the ground-work of a glorious boldneſs, while the other will 'preſcribe the rules and limits under which that extravagance 'may be indulged. It would be very dangerous to conſult '*Demoſthenes*, as to the manner of expreſſing yourſelf, my 'lord, on any particular occaſion, ſince, without his natural 'powers to ſupport it, his manner would be unjuſtifiable: on 'the contrary, there is not a better leſſon in the whole courſe 'of inſtruction, than to adviſe the reading ſome oration of *Ci-* 'cero on a parallel, or in ſome degree parallel, ſubject before 'the ſpeaking on any point of great importance.

'It is dangerous, my lord, to ſay how *Demoſthenes* ſhould 'be uſed at this time, farther than in the imbibing a taſte for 'the ſublimeſt eloquence from a general reading; but uſe *Tully* 'as he uſed *Demoſthenes*: adopt his manner, imitate, my lord, 'tho' you are above copying, his graces; and by making him 'the pattern and the model on which you begin and finiſh 'every great harangue, enrich our language as the *Roman* did 'his own, from the ſtores of your favourite antient. There 'is room, my dear lord, for building on theſe foundations, a 'reputation, ſuch as no *Engliſhman* ever yet enjoyed.'

Having now given directions in regard to oratory, which he calls the firſt, the great, and the immediate point of utility in the ſtudies of the young nobleman for whom he writes, our author proceeds to hiſtory, as that which muſt ſupply oratory with its materials: and as *Greece* was the birth-place of the ſciences, he begins from the *Grecian* ſtores. *Herodotus* he places at the head of the hiſtorians, not only as excelling them all in many of the great excellencies of hiſtoric writing, but as being the firſt and earlieſt of the uninſpired proſe-writers. He endeavours to vindicate the authenticity of his writings, and then proceeds as follows.

'I have ſettled the authority and truth of my favourite hiſ- 'torian upon its proper baſis: on this it will ſtand as long as 'time endures; and the waves of calumny will after this, 'with all their violence, waſh and purify the baſe of that rock 'which they labour to undermine. Having ſettled the faith 'of the author, it remains that I ſpeak of his ſtyle. I have 'mentioned *Herodotus*, as an inſtance that I did not wander 'from the paths of real criticiſm, when I declared the hiſto- 'rians of old to have been themſelves orators. This prince 'of hiſtory is greatly ſo; and what is the more obſervable, 'the manner of his exerting that talent is peculiar to himſelf.

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'It is not without reaſon, that the antient critics have talk-
'ed of a reſemblance between the ſtyle of *Herodotus* and that
'of *Homer*. *Plato* has expreſsly copied that prince of poets;
'in many places he ſeems diſputing the prize with him at his
'own weapons; but this is laboured; and ſmooth and eaſy as
'*Plato* naturally is, and as we ſee him in the greater part of
'his works, we diſtinguiſh the ſtudied and the prepared ſtrength
'of thoſe particular paſſages which ſhew moſt of this emula-
'tion. What *Plato* arrived at by art and ſtudy, in *Herodotus*
'is nature; it is to his honour, but it is a certainty that their
'genius was alike; nor is there any thing among the writings
'of the antients ſo ſimilar.

'Underſtand me properly, my lord, in this: it is not in
'the ſublimity of *Homer*'s ſentiment, this author is ſo parti-
'cularly like him. In this *Demoſthenes* is nearer him among
'the generality of writers; and in the ranks of the hiſtorians,
'both *Xenophon* and *Thucydides* are ſo. It is in the copiouſneſs
'of invention, the elegance of phraſe, the ſweetneſs, eaſe,
'and perſpicuity of *Homer*, that this author reſembles him.
'No man is ſo eloquent on ſuch ſubjects. Altho' they are
'not the ſublimeſt paſſages of *Homer* that *Herodotus* reſembles
'in his works, they are the ſweeteſt; and there is this farther
'praiſe, that he has equalled what he imitates in *Homer*,
'whereas not even *Demoſthenes* himſelf can be ſaid to equal
'him in thoſe exalted paſſages, which may be compared, in
'all things but their grandeur, to ſome in his writings. *Theo-*
'*phraſtus*, as accurate as candid in his criticiſms, allows *Hero-*
'*dotus* to have been the firſt that introduced the elegance of
'language, and ornaments of ſtyle, into the writings of hiſ-
'tory; and we may add to this obſervation of the venerable
'*Greek*, that what he firſt introduced, he carried to perfection:
'none of his own, none of ſucceeding times, have been more
'eloquent: *Thucydides*, who followed him in this, and who
'therefore hated him becauſe he had already acquired thoſe
'honours which he aimed to have obtained, in their moſt ex-
'alted height. *Thucydides* is loftier, and has a boldneſs in the
'uſe of figures that is not met with in *Herodotus*; but he wants
'the eaſe and ſoftneſs of his predeceſſor: and while we are
'aſtoniſhed at his hyperbatons, we allow all that can be ſaid is
'too little to expreſs the propriety, as well as form, of the me-
'taphors in *Herodotus*.

'*Thucydides* is cloſe and ſhort, he ſticks with a religious
'punctuality to his ſubject; but while he obtains by this the
'praiſe of a conciſe perſpicuity, which is no mean one to an
'hiſtorian, he robs himſelf of the opportunities of a multitude
'of beauties. *Herodotus* is prolix and copious, full of obſer-

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'vation, and frequent in his digreſſions: a reader who was 'in a hurry to get to the end of a ſtory, would be diſpleaſed 'at this; but he, who has a fancy like the writer's, and has a 'capacity to entertain the whole ſubject with all its beauties, 'will be charmed with it. This is, my lord, another reſpect 'in which *Herodotus* has the exact manner of *Homer*. No 'writer except this, ever had the boldneſs to be like him in 'thoſe flights, from his immediate ſubject: nor is he leſs ſuc-'ceſsful than the poet, in the appropriation of them, or in the 'choice, whatever the learned dulneſs of ſome critics may 'have fancied.

'If you would know, my lord, what is the true judgment 'to be paſſed upon the ſtyle and manner of *Herodotus*, deſpiſe 'thoſe ſecondary commentaries, and look up to *Tully*: to him, 'who of all men was the greateſt judge of ſtyle; and who 'was not afraid to give that applauſe to another, which he 'knew how to excel in his own writings. *Cicero*, my lord, 'had read him, and *Cicero* diſtinguiſhes him as an orator. No 'eloquence, ſays that great judge of eloquence, has ever pleaſed 'me like that of *Herodotus*: nothing is ſo alluring, ſo gentle, 'and ſo ſtrong; ſo raviſhing, and ſo convincing. In this hiſ-'torian, ſays the ſame great author in another place, there is 'nothing of that harſhneſs which offends in many of the proſe 'writers: the ſoft ſtyle glides along like the ſtill clear ſtream 'of ſome deep river, keeping its courſe uninterruptedly along, 'and every where alike. It is this author alſo, my lord, who 'gave *Herodotus* the honourable title of father of hiſtory: not 'for his antiquity, but for his excellence. Altho' he is the 'earlieſt proſe writer we are acquainted with, there were ſome 'extant in *Cicero*'s time, who wrote before him: it was 'therefore for his excellence and ſuperiority alone, that he be-'ſtowed upon him that diſtinction.

'You will know, my lord, what you ought to think of 'that writer whom *Cicero* calls the firſt and greateſt of hiſto-'rians; and whom *Longinus* declares to be of all men that 'had ever written the moſt like to the divine *Homer*.

'You will read *Herodotus*, my dear lord, with the greateſt 'pleaſure, from that taſte which you have for poetry: it is 'not only in his management of his matter, his figures, his 'ornaments of ſpeech, his embelliſhments, and his digreſſions, 'made for the ſake of introducing that infinite variety for 'which he is ſo conſpicuous; it is not in theſe alone that he 'reſembles *Homer*. *Herodotus* has not only the imagination 'and inventive fancy of a poet, but a great deal of his har-'mony. There is a ſoftneſs and delicacy in his diſpoſition of 'words; a roundneſs and fulneſs in his periods; a judicious

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'variation in the length of their ſeveral conſtituent parts; 'their members, my lord, grammarians would call them; 'and a flowing eaſe and ſmoothneſs through the whole, that 'diſtinguiſhes him by many degrees from all the other proſe-'writers. The *Ionic* dialect, in which he has written, fa-'vours this beautiful ſmoothneſs, and gives peculiar grace to 'many paſſages.

'You have heard me mention, my lord, what I believe 'few have underſtood; a middle ſomething between proſe 'and verſe, under the name of meaſured proſe. I gave you '*Iſocrates*, as the great maſter of it; but when I called him 'the inventer of it as an art, and the firſt of all writers who 'had laboured it, I hinted at ſome authors who had by na-'ture done ſomething of that which he accompliſhed upon 'rules. Of theſe, the principal is *Herodotus*. I would not 'talk thus to a ſchool-boy; but at your time, and with your 'judgment, my lord, read a page in *Iſocrates*, and acquaint 'yourſelf perfectly with the proportions and quantity of ſylla-'bles, and the whole form of the meaſured periods of that 'elaborate writer; then turn to an equal portion of *Herodotus*, 'and read him with the ſame attention; you will be amazed 'to ſee what a reſemblance: you will diſtinguiſh, indeed, 'the great preciſion of *Iſocrates*; but tho' more accuracy be 'in the one, you will perceive as much muſic in the other: 'nor ſhould I omit to add, that as the hiſtorian depended only 'on his ear, and was tied to no rules, you will find beauties 'of this kind, in ſome of his paſſages, too bold for rule, but 'ſuperior to all the regulated cadencies of the orator.

'I do not know, my lord, how far it would be juſtifiable, 'or how far practicable, to compare *Herodotus* with the other 'prince of *Grecian* hiſtory, *Thucydides*. They are too great 'to ſuffer any other of the numerous writers of that nation, 'who had followed the ſame plan, to come into the liſt with 'them; but to determine between them is leſs eaſy. They 'are writers, altho' upon the ſame ſubject, yet of a perfectly 'different ſtamp: they ſeem, indeed, to have placed the ex-'cellence of hiſtorical writing in a different light; and there-'fore, as each has purſued it on his own plan, and in his own 'way, they will be differently received by readers of different 'turns; and each, according to the temper and peculiar diſ-'poſition of thoſe who make the judgment, will alternately 'have the preference. The warm, the ſanguine, and the 'buſy, will prefer *Thucydides*; the fire, the ſpirit, and the con-'ciſeneſs that runs through his whole works, will captivate 'and hurry them along, from fact to fact, from incident to 'incident; and place no ſtops in their way who would think

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'nothing agreeable that interfered in their courſe. On the 'contrary, thoſe who read for entertainment as well as infor-'mation; who are not for having wonderful events crowded 'one upon another, but would receive them as they happen 'in the world, intermingled with matters of leſs importance, 'tho' as pleaſurable; thoſe who have fancy and imagination 'to take in more than one entertainment at a time; and 'would ſtop upon a journey to admire the verdure of a mea-'dow; or turn out of their way to examine the ruins of ſome 'noble building: theſe are the people who will admire *He-'rodotus*; and as much as the buſy ſpirits prefer, ſo much 'will theſe depreſs *Thucydides* below him. I ſhall not diſpute 'the ſtrength or eloquence of *Thucydides*; they are greater and 'more exalted than any thing *Herodotus* has to boaſt; but 'then the ſweetneſs and the delicacy of *Herodotus* admit no 'parallel: nothing can be ſo great as *Thucydides* in his ha-'rangues; nothing can be ſo ſweet as *Herodotus* in his de-'ſcriptions: and there is this peculiar happineſs attending 'them, that the *Attic*, the dialect of *Thucydides*, was as ap-'propriated to fire and ſpirit, and dignity, and all the elevated, 'as the *Ionic* of *Herodotus* to all the ſoft and the enchanting 'ſenſations. It was the talent of *Thucydides*, to work upon 'the paſſions; *Herodotus* rather aims at entertaining the fancy, 'than ſubduing or captivating the heart: *Thucydides* is, if 'you will allow the expreſſion, my lord, an oratorial; *Hero-'dotus* a poetical hiſtorian; there are ſpeeches in the former, 'equal to any thing in the *Grecian* orators, *Demoſthenes* alone 'excepted; and many that come near even him. *Herodotus* 'ſeems to have thought theſe no part of hiſtory; on the con-'trary, there are in him, deſcriptions that are equal to all the 'elegant and finiſhed images of *Homer*; and theſe *Thucydides* 'ſeems to have deſpiſed, as interruptions to the thread of the 'narration. We muſt allow grandeur to *Thucydides*; but no 'man ever equalled *Herodotus*, in the appropriation of his 'terms, his copious language, his ſmooth elegance, or his 'perſuaſive graces. Theſe were his own; and if we allow 'the pathetic to ſhare the praiſe of oratory with the ſublime, 'there is yet a foundation on which the prize in this conten-'tion may be given to *Herodotus*. His attacks are upon the 'ſofter rather than the greater paſſions: it is not often that 'he attempts theſe, but where he does, he always ſucceeds. '*Thucydides* makes infinitely more attempts in this kind! he 'is glorioufly ſucceſsful in ſome of them, but he ſometimes 'fails. There may be differences in the ſentiment, accord-'ing to the various faſhion and cuſtom of the times; but cer-'tainly

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'tainly to us he ſeems ſometimes to miſs his intent in the 'moſt palpable manner.'

Herodotus and *Thucydides*, our author tells us, are perfect contraſts; the firſt diffuſe, eaſy, and gentle; the other conciſe, warm, and nervous. He obſerves, that all that can be done in hiſtory will be found between them, and that when one has read them in their own language, the other hiſtorians in all languages, except the *Roman*, will make but a poor figure. After ſaying a great deal in regard to *Thucydides*, he paſſes to *Xenophon*, whoſe peculiar excellence, we are told, is that of plainneſs, and unaffected ſimplicity, joined with all the perſpicuity that ever did honour to a writer. Notwithſtanding the great plainneſs of *Xenophon*'s language, he obſerves that no man ever uſed figures more happily; and that, tho' he has treated of a great variety of ſubjects, he has beautifully adapted his ſtyle to each of them, preſerving the ſame elegant eaſe and ſimplicity in all. Beſides all this, he further obſerves, that *Xenophon*'s matter is as well diſpoſed as his words; that he ſeems to have laid down the whole thread of his compoſition at once in his mind, and have ſeen in one long chain, all the events he was to commemorate, diſpoſed link by link, with perfect regularity.

After endeavouring to point out *Xenophon*'s faults, and characterizing the other *Greek* hiſtorians, our author proceeds to the *Roman* writers of hiſtory, at the head of whom he places *Salluſt*. He recommends him as one of the faithfulleſt of writers, except in regard to *Cicero*; as one who has moſt ſucceſsfully fathomed the ſeas of human policy, and entered more happily than any other into the depths of the human heart. But paſſing over what he ſays of *Salluſt*, *Cæſar*, *Livy*, *&c.* we ſhall cloſe this article with his character of *Tacitus*, and leave our readers, from the extracts given, to their own reflections on the whole piece.

'The ſtyle of *Tacitus*, my lord, is different from that of 'all the authors you have read, and tho' not without its 'beauty, yet is not that which one could wiſh to imitate: or 'indeed is it that kind of language which is proper for his ſub-'ject. This is a cenſure of ſome weight, but you will find it 'juſt. He is in general conciſe, but then he is not always 'clear: his language is labouredly ſhort; and as it has the 'origin, has the conſequence of *Horace*'s obſervation, *brevis 'eſſe laboro, obſcurus fio.* He has beauties, and thoſe very great 'and very ſtriking, but they are not regular or continued; 'you will find him dropping from very high and very judi-'cious flights, into the ſimpleſt manner in the world; and 'then riſing from it again at once, and when you did not ex-

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'pect, nor did the ſubject require it. I am aſſured, that even 'his beſt paſſages will not have your praiſe without ſome de-'gree of reſerve. His language, tho' lofty, is laboured, and 'his figures are rather bold than juſt: he would have obtain-'ed a better character had he aimed at leſs excellence; for you 'often ſee his metaphors forced, and his expreſſion ſtrained to 'an unnatural height: he is ambitious of ſhining every where, 'and the writer who affects this, will often miſs of it.

'Upon the whole, my lord, *Tacitus* is an author who would 'be the laſt I ſhould propoſe as a pattern of ſpeaking; and I 'ſhould be ſorry to think of your lordſhip's reading him be-'fore you had eſtabliſhed a true taſte by the example of other 'authors; but after ſo many, I would by no means have you 'omit him. You will know where to condemn him, and 'you will find a vaſt deal to approve. His faults ariſe not 'from a want of power, but of moderation; not from a de-'ficiency of genius, but of judgment. When he is cooler, 'he has none of his improprieties; and in thoſe places (and 'there are many ſuch) in which he chooſes to deſcend from 'his exaltation, there is not an author among the *Romans* who 'writes with greater beauty. He is in general fond of flights, 'and ſacrifices propriety to beauty; but in ſome places he is 'correct, elegant, and natural. His characters are glaring ra-'ther than beautiful: and as they are not natural, they can ne-'ver truly pleaſe: he takes infinitely more pains to be ele-'gant and bright, than to be like nature; and all his pictures, 'tho' he puts names to them, and calls them portraits, are 'rather pieces of fancy.

'I wiſh I could recommend the principles of *Tacitus* to 'your lordſhip with any greater degree of warmth than his 'manner; but he is certainly faulty in the one as well as the 'other. He is evidently a deep politician, but he is not an 'honeſt one: the praiſes which he beſtows upon addreſs and 'cunning, ſhew the light in which he held thoſe diſgraces of 'true policy. You will find, in a little time, that he had no 'great reverence for the religion of his country; and be aſ-'ſured, my lord, he who ſacrifices that, will not long retain 'his moral character. You will like the meaning of *Tacitus* 'always better than his expreſſion: in the one he is always 'juſt, and if he had employed a proper reſerve in the other, 'few would have excelled him. I do not know a more uſe-'ful example for a riſing genius than that of the miſapplica-'tion of great talents, and that you will ſee, my lord, very 'ſtrong in *Tacitus*. I wiſh you poſſeſſed of his powers, but 'remember the neceſſity of a reſerve in the uſe of them.'

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THE MONTHLY REVIEW

For AUGUST, 1753.

ART. XII. *The preacher's aſſiſtant, in two parts. Part* I. *A ſeries of the texts of all the ſermons and diſcourſes preached upon and publiſhed ſince the reſtoration to the preſent time. Part* II. *An hiſtorical regiſter of all the authors in the ſeries, containing a ſuccinct view of their ſeveral works. To which are added, two liſts of the archbiſhops and biſhops of* England *and* Ireland, *from* 1660 *to* 1753. *with an appendix to each part. By* Sampſon Letſome, M. A. *vicar of* Thame, *in* Oxfordſhire, *and chaplain to the right honourable* John *earl of* Granville. 8vo. 7s. 6d. Birt.

BEFORE we enter upon a particular account of this uſeful work, and the judicious manner in which it is executed, it may be proper to acquaint our readers, that it is a conſiderable improvement of a ſcheme which hath been attempted by others. In the year 1668, there was publiſhed the catalogue of our *Engliſh* writers on the old and new teſtament, either in whole or in part; whether commentators, elucidators, annotators, expoſitors, at large, or in ſingle ſermons; corrected and enlarged with three or four thouſand additionals, the ſecond impreſſion, printed for *Thomas Williams*, ſmall octavo. In the preface to this catalogue it is obſerved, that ſeveral friends of the editor had furniſhed their aſſiſtance towards the advancement of, or completing the deſign, which was originally mr. *Verneville's*. In 1734 appeared a work in ſome reſpects ſimilar and ſupplemental to the cata-

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logue, intitled, *An index to the ſermons publiſhed ſince the reſtoration, pointing out the texts in the order they lie in the bible, ſhewing the occaſion on which they were preached, and directing to the volume and page where they occur.* 8vo. pages 96. A ſecond part followed in 1738, containing 110 pages; both parts were reprinted together in one volume octavo, with conſiderable additions and improvements in 1751. Having carefully examined and compared theſe volumes, we have been enabled to form a more adequate judgment upon the ſuperior merits of mr. *Letſome*'s performance; in compiling of which, he hath evidently ſhewn great induſtry and application as well as judgment.

The firſt part exhibiteth 'a ſeries of the texts in the order 'they lie in the bible, of all the ſermons and diſcourſes pub-'liſhed either ſingle or in volumes, by the divines of the 'church of *England*, and by ſome of the moſt eminent diſ-'ſenters ſince the reſtoration to the preſent year, ſpecifying 'the ſeveral authors, alphabetically diſpoſed under each text; 'with the ſize, date, occaſion, or ſubject-matter of each ſer-'mon or diſcourſe. The ſecond part containeth an hiſtorical 'regiſter of all the authors, alphabetically diſpoſed, their 'titles, degrees, and preferments; containing, in chronologi-'cal order, a ſuccinct view of all their works exhibited in the 'ſeries, with a reference for the uſe of young ſtudents in di-'vinity, to ſome of the moſt public libraries where they are 'to be found.'

The firſt part is divided into ſix columns. The firſt containeth the books, chapter, and verſe. 2. The names of the authors alphabetically diſpoſed. 3. The ſize and date of the edition. 4. The volume. 5. Some diſtinguiſhing part of the title, or the page. And, 6. The occaſion or ſubject of each ſermon or diſcourſe.

As the author hath endeavoured to repreſent in the preface the particular deſign and uſefulneſs of this work, and the improvements he hath given it, it may be expedient to lay this before the public in his own words. 'The method of diſtin-'guiſhing the clauſes, or ſeveral parts of the verſe, in the 'firſt column, ſays he, is new, and the hint was given by a 'worthy dignitary of the church of *Glouceſter*. Theſe marks 'of diſtinction are explained in the beginning of the liſt of 'abbreviations. Care has likewiſe been taken in the book of '*Pſalms*, to mark the texts taken out of the old verſion in 'the *Pſalter*, by prefixing O. T. leſt they ſhould be miſtaken 'for thoſe of the new tranſlation in the bible. A miſtake 'that often occaſions confuſion.

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'In the disposition of the names of the authors, in the second column, by ranging them in alphabetical order, many 'errors have been detected in all the former collections, and 'prevented in this. It is not pretended, that the present is 'free from all errors; but great industry and attention have 'been employed, that as few as possible, considering the nature of the work, should escape. Besides, the arrangement 'of the authors in this method has this advantage attending 'it, that the student can with ease consult any verse, and see 'at first sight, whether any particular author hath wrote upon 'that text.

'The sizes and dates have generally been taken from the 'sermons themselves, and are accurately printed; the compiler having himself, at a very great expence, purchased a 'very large collection, with a view of compleating this work. 'And his residence in town for many years, gave him an opportunity of seeing most sermons that were upon sale; and, 'particularly by the indulgence of mr. *Osborne*, he had a sight 'of the late lord *Oxford*'s vast collection of single sermons; and 'by the favour of his friends, who communicated their catalogues to him, had intelligence of many printed in country towns, and not much known before. By these means, most 'of the sermons of the clergy of the church of *England*, since 'the restoration, either single, or collected in volumes, have 'passed through his hands, and may be found properly digested in the series.

'That no help of any kind might be omitted, instrumental to the illustration and understanding of the holy scriptures (which was indeed the primary intention of this work) 'many dissertations and discourses upon difficult passages by 'learned hands *, are interspersed under their respective texts. '—For the same reason, by the advice of persons of great 'learning and judgment, many discourses of some of the most 'eminent dissenters † of approved characters and abilities, as 'rational preachers, are admitted into this collection, and 'their names printed in *Italic* characters. And indeed more 'of these authors, such as have for the last forty years distinguished themselves by a better method of writing than their 'predecessors, would have been referred to, had any account 'of their discourses been published. The last column shews 'the usefulness of this undertaking, and how much superior 'it is to all former collections of this kind. Not only the

* Thomas Ashton, Thomas Hunt, D. D. James Meyrick, &c.
† *Abernethy*, *Boyse*, *Evans*, *Foster*, *Grove*, *Morris*, &c. Vid. Historical Register.

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'occaſion on which moſt of the ſermons were preached, and 'the audience before whom they were delivered, are ſpecified; 'but alſo the ſubject-matter is generally added. Hence the 'ſtudent may avail himſelf of the matter and arguments of 'the different writers upon the ſame ſubject, by making an 'index of the whole, and forming a common place, *&c.*

'In recommendation of the ſecond part, much might be 'ſaid, as it is a collection entirely new, of the authors who 'have defended *Chriſtianity* *, and diſtinguiſhed themſelves 'in print by a theological as well as rational account of it.'

The author alſo obſerves, that he had opportunity of conſulting the *Bodleian*, *Sion*, and *Eton* catalogues;—and hath annexed two conciſe liſts of the archbiſhops and biſhops of *England* and *Ireland*, from the reſtoration to the preſent time, which will be of ſervice to diſcover the ſurnames of ſuch as have publiſhed ſermons, and may be of uſe on other occaſions.

To the preceding account of the deſign and advantages of this uſeful undertaking, we judge it proper to annex ſome ſpecimens of the manner in which it is executed.

GENESIS.

Ch.	*Ver.*	*Authors.*	*Edition.*	*Vol.*	*Tit. Pa. &c.*	*Occaſ. or ſubj.*
1.	1	Edwards John, D. D.	8vo. 1702		Exercit. 1	
		Hole Matthew, D. D.	8vo. 1715	I	Cat. 180	
		Newcome Peter	8vo. 1702	I.	114	
		Nicolſon William, Bp.	fol. 1661		71	
		Reading William	8vo. 1728	I.	52	Septuageſima.
	1—13	Denne John, D. D.	8vo. 1733		Sing. ſerm.	Gard. feaſt.
	29	Theed Richard	8vo. 1712		32	
	† 26	Reading William	8vo. 1728	I.	276	Trinity ſunday.
		Wilſon Thomas	8vo. 1701		1	
	27	Atterbury Lewis, L.L.D.	8vo. 1703	II.	157	Image of God
		Barrow Iſaac, D. D.	fol. 1716	II.	77	Being of God
		Felton Henry, D. D.	8vo. 1748		1	
		Foſter James, D. D.	8vo. 1732	I.	79	
		South Robert, D. D.	8vo. 1727	I.	44	
		Sturmy Daniel	8vo. 1716		97	Image of God.
	28	Hole Matthew, D. D.	8vo. 1717	VI.	Lit. pt. 3. 82	
	31	Hodges Thomas	4to. 1675		2 ſerm.	
II.	2, 3	Webſter William, D. D.	8vo. 1751		2 ſerm.	Sabbath.
	5	Parſons Thomas	8vo. 1721		Sing. ſerm.	Being of God.
	15	Harper William	4to. 1732		Sing. ſerm.	Gard. feaſt.
	15—17	Reading William	8vo. 1730	III.	91	Sexageſima.
	16—17	Cooper	1676			
		Jeffery John, D. D.	8vo. 1710		1, 32	
		King William, Abp.	4to. 1731		App. p. 113	Fall of man
	17	Heylin John, D. D.	4to. 1749		Sel. diſc. 20	Tree of knowl.

* See the valuable collection of the ſermons preached at *Boyle*'s lecture, in three volumes fol. 1739.

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The nature of the hiſtorical regiſter may be collected from the following extracts.

SECKER *Thomas*, biſhop of *Oxford*, and dean of St. *Paul's*.

Deut. xxxii. 46, 47. 4to. and 8vo. 1733. *Oxon. Act. Sian.*
1 *Pet.* iv. 10. 4to. 1738. *Spittal Monday.*
Pſal. cvi. 12, 13. 4to. 1739. before L. Mayor, *May* 29.
2 *Chron.* xv. 2. 4to. 1741. Faſt for the war.
Mark vi. 34. 4to. 1741. Propag. goſp.
Rom. xiv. 16. 4to. 1743. Ann. meet. char. ſch.
2 *Sam.* x. 12. 4to. 1745. On rebellion.

SHERLOCK *Thomas*, biſhop of *London*.

Prov. xxiv. 21. 4to. 1704. before Q. *Jan.* 31. *Sion.*
Matth. x. 41, 42. 4to. 1710. Clergy S. *Sion.*
Luke ix. 54, 55. 8vo. 1712. bef. L. Mayor, *Nov.* 5.
2 *Sam.* xxiii. 3, 4. 4to. 1714. before C. Acceſſ. *Sion.*
Acts vii. 25. 8vo. 1715. at the *Temple*. *Sion.*
Matth. iv. 17. 4to. 1715. Propag. goſp. *Eton.*
Pſalm cxxii. 6. 4to. 1716. bef. C. Thank. for ſuppreſſing the rebellion.
Acts xx. 35. 4to. 1717. *Spittal Tueſday.*
2 *Cor.* ix. 12. 4to. 1719. Anniv. meet. char. ſch.
Matth. xviii. 29, 30. 4to. 1728. *Spittal M.* The caſe of inſolvent debtors, and the charity due to them.
Mark iii. 24. 4to. 1734. bef. L. *Jan.* 30.
Luke x. 36, 37. 4to. 1735. *Weſtminſter* Infirmary. The nature and extent of charity.
Deut. xxxii. 45, 46. 4to. 38. *Iriſh* prot. ſch.
2 *Pet.* i. 19. 8vo. 1740. 6 S. The uſe and intent of prophecy in the ſeveral ages of the world.
Judges ii. 7. 4to. 1745. On the rebellion.
[*Matth.* xxiii. 23.]

ART. XIII. *The ſong of* Deborah, *reduced to metre; with a new tranſlation and commentary. To which are added, notes critical and explanatory. By* William Green, M. A. *fellow of* Clare-hall, Cambridge. 4to. Whiſton, &c.

THE ingenious author of this performance has followed biſhop *Hare's* rules for diſcovering the *Hebrew* metre, and made uſe of that as the key to explain the moſt difficult paſſages, without too ſcrupulous an attachment to the rabbi-

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pical text and pointing. His version, where it differs from ours seems (at least generally) more easy and natural, as well as more agreeable, to the original; and the liberty he has taken with the Hebrew text, in altering some few words, and transposing others, will be so far from offending the intelligent reader, that it will appear to be the most effectual method of preserving the sense and spirit of the sacred poetry.

As a specimen of the translation, the reader may take the following selected verses.

Then sang *Deborah* and *Barak*
The son of *Abinoam*, on that day,
When they set *Israel* free, *and*
The people willingly offer'd themselves, saying, Bless ye *Jehovah*.

Hear, O ye kings! give ear, O ye princes!
I, even I, will sing unto *Jehovah*;
I will sing praise to *Jehovah*, the God of *Israel*.
When thou, O *Jehovah!* wentest out of *Seir*,
When thou marchedst out of the land of *Edom*,
The earth trembled, the heavens also dropped,
Yea the clouds dropped down water.

The mountains flowed down at the presence
Of *Jehovah*, *at did Sinai* itself at the presence
Of *Jehovah*, the God of *Israel*.

Bless *Jehovah*, ye that ride on streaked asses!
Ye that sit on the seat of judgment!
And ye that travel the road! publish his praise.

Where the noise of archers *was heard* at the watering places,
There let them celebrate the righteous acts of *Jehovah*,
The righteous acts of *Jehovah* towards his villages in *Israel*.
Then the people of *Jehovah* came down to the gates.

Awake, awake, *Deborah!*
Awake, awake, utter a song!
Arise, *Barak!* and lead thy captives
Captive, thou son of *Abinoam!*

Then the people that remained came down after the nobles,
Jehovah's people came down after me against the mighty.

Out of *Ephraim* came down those who were planted in *Amalek*;
After thee, O *Benjamin!* amongst thy people.

Out of *Machir* came down governors,
And out of *Zebulon* those that rule with the sceptre.

The princes of *Issachar* were number'd
Along with *Deborah* and *Barak*,
When *Barak* was sent on foot into the valley.

For

For the reaſons by which the author juſtifies his peculiar interpretations, we muſt refer the reader to the piece itſelf, and ſhall only obſerve, that the commentary contains a ſummary of the ode, pointing out the connection of its ſeveral parts; and that there is added a new verſion of *David*'s lamentation for *Saul* and *Jonathan*, illuſtrated with critical remarks.

ART. XIV. *Letters from ſeveral parts of* Europe, *and the* Eaſt, *written in the year* 1750. *&c. In theſe are contained the writer's obſervations on the productions of nature, the monuments of art, and the manners of the inhabitants.* 8vo. 2 *vols.* 10s. Davis, Ward, &c.

WE have here a work of an uncommon ſort, and are at ſome loſs under what denomination, or ſpecies of writing, to place it. It may be conſidered, perhaps, as a kind of philological romance. The author ſeems to have been a traveller in the cloſet only, but appears to have made good uſe of his mental peregrinations; and has united, in his aſſumed character, the moraliſt, the philoſopher, the naturaliſt, the man of taſte, and, in a word, the gentleman.

Tho' we have ſpoke of this performance as a romance, it muſt not be underſtood, that we thereby mean a work of invention: it does not appear merely in that light to us; but rather as a collection, made in a new taſte, from the beſt received accounts of modern travellers, whoſe deſcriptions and remarks, in regard particularly to the remains of the antient painters and architects, our author has adopted; cloathed them in a ſprightly and engaging ſtile, and embelliſhed them with his own interſperſed obſervations and experiments in natural hiſtory and philoſophy; with the addition of ſeveral ſtories and adventures calculated to enliven the deſcriptions, by diverting the reader's attention with the variety of the ſubjects, and thereby obviating the languor that frequently ſprings from the uſual ſameneſs of manner in deſcriptive writing.

Our author's account of the *French* king's palace and gardens at *Verſailles* deſerves notice; how accurate and authentic it is, muſt be left to the better judgment of ſuch of our readers as have ſeen the place.—*N. B.* We have not room to inſert the whole of the deſcription.

'It is impoſſible, ſays our lively writer, to form a conjecture of what could be the motive of *Lewis* the fourteenth for employing the monſtrous expence which he has been at,

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'and which from the firſt he muſt have been informed was 'neceſſary, in order to make a palace and gardens at *Ver-* '*ſailles*, fit for the magnificence of ſuch a monarch. He had 'choice of good ſituations when he fixed upon this, the very 'worſt indiſputably that he could have ſelected; but when he 'was once determined, it was his character to be immoveable: 'perhaps the difficulty of bringing his deſigns to bear was one 'of his motives; he was always highly flattered when his 'creatures told him, that foreigners ſaid *Verſailles* was not a 'building, but a creation.

'What a choice! to fix upon a place that was an abſolute 'bog, and yet, with all this diſadvantage of wet, had a defi- 'ciency of water to any purpoſes, either of uſe or ornament. 'The plain on which the houſe now ſtands, was an eminence 'for a windmill; this was levelled, and the earth filled up 'part of the marſh. But theſe infringments upon nature's 'deſigns are not very laſting: you remember where *Cannons* 'was erected, in a ſituation not much better than that of '*Verſailles*, tho' of another kind: the clay of the gardens re- 'fuſed to produce either uſeful or ornamental herbage; but 'he who ſaid it ſhould be a garden, thought he had accom- 'pliſhed his intention when he dug away the ſoil, and threw 'in better earth into the beds. It has fared with the ſcheme 'of the duke of *Chandois* as with that of *Lewis* the fourteenth, 'and as it will with all who attempt to ſubdue nature: in a 'dry ſummer, at *Cannons*, the clay at the bottom burſt into 'cracks, and the mould all ran into them and was loſt; in 'the ſame manner, in a wet ſeaſon the bog at the bottom 'grows ſofter at *Verſailles*, and the harder materials that have 'been thrown in, ſink and are loſt; this is already evident 'in many places about the grand canal, and will be ſo in 'every other part of the original wet and rotten ground.

'On ſuch a ſpot did the grand monarch ſet on foot a pa- 'lace, anſwerable in all other reſpects to his ſplendor, and 'even to his pride; perhaps anſwerable alſo in this, that for 'one as well as the other, the pompous ſtructure had but a 'bad foundation: it has indiſputably coſt him more money 'than any palace in *Europe*. It ſurprizes one to ſee, in the 'midſt of all this pomp and extravagance, the old houſe 'ſtanding and making a part of the whole: this was built 'only as a hunting-ſeat by the monarch's predeceſſor; and 'one hardly knows how to reconcile the frugality of letting 'it ſtand, with the enormous expence of what has been 'added,

In

'In other reſpects the palace is indeed a great one: the age 'of *Lewis* the fourteenth was one in which, if expence were 'not ſpared, there was no fear of all the other requiſites of a 'good building. This is ſplendid and magnificent in the 'higheſt degree: we often ſee it to a diſadvantage; indeed 'there are but few points of view, in which the eye does 'juſtice either to the architecture or the diſpoſition of the or-'naments; but in thoſe all appear perfect. When we view 'the front to the garden, at any diſtance, it appears too low 'in proportion to its extent; and when we look into the 'gardens from the ground ſtory, the groups and ſtatues ap-'pear crowded and confuſed; but on coming nearer the 'building, the whole appears truly proportioned; and on 'viewing the gardens from the gallery, the diſpoſition of thoſe 'ornaments is perfectly juſt and regular: if there be any 'thing faulty in the arrangement, it is not in their place or 'diſtance, but in the choice of which ſhall ſtand in each ſpot; 'the beſt are ſome of them too much out of view, and many 'of the worſt (for there are ſome bad enough) are in full 'ſight. The number of ſculptures of one kind or other is 'immenſe. I cannot ſay, that all of thoſe which were 'pointed out to me as fine, appeared ſuch; but it were in-'juſtice on the other hand not to ſingle out ſome others, 'which, tho' generally confounded with the multitude, are 'in reality as much above, as theſe are below it. There is 'a *Perſeus* delivering *Andromada*, and a *Milo* torn by the 'lion, the work of *Puget*, in my opinion the firſt of the '*French* ſculptures, tho' little known or heard of; probably 'he has left but few pieces. The laſt of theſe, on the firſt 'view, brought into my mind the *Laocoon* of the *Vatican*; I 'do not expect to ſee that groupe much finer: by all the 'prints of it, this is in the very ſtyle. The *Pluto* and *Proſer-'pine* of the colonade, by *Girardon*, are fine; and the *Cur-'tius*, at the extremity of the baſon, by *Bernini*, is alſo great 'and maſterly: but theſe, and all the other modern pieces 'there, are greatly inferior in ſpirit to the *Milo*. Thoſe of '*Apollo*'s baths, divided into three groupes, are alſo *Girardon*'s, 'and they are fine: the two antique *Jupiters* have alſo great 'merit; and there are many others, tho' in an inferior de-'gree, worth notice.

'The fountains of the gardens at *Verſailles* have been one 'of the moſt ſumptuous ornaments to the palace; but they 'were too expenſive; the regent cut away the pipes that ſup-'plied a great number of them; and for the remainder, few 'are in any degree of perfection. The orangerie, or green-houſe,

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'houſe, is a remain that will long ſpeak the ſpirit of magni-
'ficence that was in *Lewis* the fourteenth: it is a very ele-
'gant and grand building, flanked with two ſtair-caſes: the
'baſon behind it is one of the fineſt pieces of water in *France*;
'it wants but a caſcade at the farther end, to be the greateſt
'thing of its kind in the world.

'The inſide of the palace is magnificent and ſuperb in an
'extreme degree, but the ornaments are too crowded; leſs
'painting, ſculpture, and gilding would have had a better ef-
'fect; a man of judgment would be for ſhewing his taſte ra-
'ther than his opulence in ſuch a building, but the contrary
'is executed here. The *French* ſet a high value on *Verſailles*;
'they eſteem it the moſt finiſhed and elegant edifice in *Eu-*
'*rope*: the gallery indeed deſerves all they can ſay, all they
'can conceive in its favour; but for the reſt, there are things
'finer of the kind in other parts of the world. The chapel
'of which they are ſo proud, is inferior not only to one, but
'to many in *Italy*, by the accounts of thoſe who have com-
'pared them. As for the ſtair-caſe and the apartments, I
'think we have thoſe which are equal to them in *England*.
'What gave me the moſt pleaſure in the viewing of this pa-
'lace, were the ſtatues and the paintings. The architecture
'might, and ought to have been better; it is by no means
'proportioned to the expence; but the *French* are partial to
'their countrymen; *Italy*, tho' not very famous at that pe-
'riod for its architects, could have furniſhed thoſe who would
'have executed a very different pile from this; and even the
'materials might have been richer, and got at a very little
'more expence to the monarch; but there wanted taſte equal
'to the ſcheme. The paintings are many of them very great,
'and the ſtatues are in general fine; there are a conſiderable
'number of them antiques, and excellent in their ſeveral
'kinds. The *Germanicus* is a very finiſhed one; the *Venus*
'of *Arles*, a very elegant and maſterly performance; but no-
'thing pleaſes the generality of obſervers ſo much as the veſtal,
'at leaſt it is a female figure ſo called by the *French* virtuoſi;
'it has a bluſh in the cheeks; it is ſaid this is a natural tinge
'in the marble; but if it be ſo, I do not honour the ſtatuary
'for the uſe he has made of it; colour is no part of the buſi-
'neſs of the ſculptor, and had I been in the place of the ar-
'tiſt, I ſhould rather have choſen to have thrown it into
'ſome part where it might have been confeſſed as a blemiſh,
'than to have forced it into the place of a beauty that had no
'right to be expreſſed in this art. There is another ſtatue
'which I ſhould not omit to mention with due reſpect in this
place;

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'place; it is, at leaſt it is called, a *Cincinnatus*; it ſtands in 'the ſalon before the chamber of antiques.

'The principal paſſages of the monarch's life are commemorated on the roof of the great gallery, by *Le Brun*; there 'is a great deal of oſtentation in the manner, and the inſcriptions anſwer to every other part of that vain prince's character; but the execution, in my opinion, does not do much 'honour to the maſter.'

The author's general deſcription of *Venice* has not a little entertained us, and we therefore preſume it will alſo afford ſome amuſement to our readers, who are deſired to accept the following extract from his 55th letter.

'I am at once charmed and aſtoniſhed, ſays he, with this 'place: it is one of the largeſt, and beyond a doubt, it is 'the moſt extraordinary city on the whole earth, if it may be 'allowed me to uſe that term in ſpeaking of a place, which, 'in my mind, rather ſtands upon the ſea.

'I embarked early this morning at *Padua* in a handſome 'kind of boat, (a burcello is the term for it) and came down 'the *Breul* ſo happily and ſwiftly, that tho' it is now but barely 'evening, I have had time to look about me, and you ſee 'can venture to write you my obſervations. Does the air of '*Italy* inſpire me, or what is this? I never felt ſuch ſpirits, 'ſuch joy of heart before; I have an unextinguiſhable ardour 'for the ſeeing every thing; I have courage to write to you, 'and think it hardly requires conſideration.

'The veſſel we came in was a very pretty thing in its 'kind: we had a large room in the middle, well ornamented 'with carvings and gildings. We were drawn a part of the 'way, as far as *Fuſino*, by a horſe; from hence to *Venice* we 'were towed by means of a much leſſer boat, a remullio, in 'which there were only ſix rowers.

'The villas belonging to the noble *Venetians*, which ſhewed 'themſelves on either hand as we fell down the river, gave 'a very beautiful proſpect: I admired all of them; but in 'ſome the genius of *Palladio* diſtinguiſhed itſelf ſo obviouſly 'and ſo glorioufly, even to the diſtant and the paſſing eye, 'that more than admiration was paid to them by mine. I 'reverence *Palladio*. I have no where ſeen ſo much of him 'as within my two laſt ſtages. I eſteem him vaſtly higher 'than I could do, while I was acquainted with him only in 'idea; and I ſee, that when I have more opportunities of 'contemplating his works, I ſhall eſteem him yet more.

'They pointed out to me as we paſſed by, one very noble 'edifice; they called it the *Albero de Oro*, and told me a moſt

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'singular inſtance in its hiſtory. It belongs to one of the 'family of the *Grimani*. A poſſeſſor of it, ſome time ago, 'had the itch of play, (at that time almoſt as univerſal in '*Venice* as it is now in *London*) that he would riſque every 'thing for which he could find a ſtake. His fortune, on this 'principle, underwent a ſtrange variety of changes: ſome-'times he was the richeſt, often he was one of the pooreſt of 'the *Venetian* nobleſſe. A bad run of luck had at one time 'ſtripped him of every thing but this palace. When he made 'the ſtake of this, he reſerved one favourite tree: he loſt: 'the tree was worth nothing in the middle of another man's 'garden; he ſtaked that too againſt a very moderate ſum: 'he won: the run of fortune changed from this hazard: he 'continued ſucceſsful till, before he got up, he found him-'ſelf poſſeſſed again of every thing that he had loſt, and a 'very conſiderable part of the perſonal eſtate of his antagoniſt. 'The tree yet ſtands to commemorate the accident, and has 'from it the name of *Albero d'Oro*, which is alſo continued 'in the whole palace.

'How I deviate into trifles! But you will excuſe the ful-'neſs of a joyous heart. I am for telling you all that pleaſes 'me in hearing. *Venice* does not ſtand upon the continent; 'it is five miles from land, and is ſituated in the middle of I 'know not how many lagunes, or watry ſalt marſhes. The 'lagunes have originally been marſhy grounds, but of differ-'ent compoſition; part of the earth has been ſoft, and part 'harder: the ſoft portion has been waſhed away by the ſea 'in tides and ſtorms; the harder has remained in a kind of 'iſlands. Theſe have been rendered fertile by the quantities 'of mud and ſea-weeds thrown from time to time upon them; 'and on theſe little ſpecks of dirt in the vaſt *Adriatic*, ſtands '*Venice*.

'The firſt uſe that was made of them, was no better than 'the making them ſerve for the ſeat of huts built by the 'fiſhermen of *Padua*, who employed themſelves to advan-'tage in this part of the gulph. To what mean and infa-'mous origins may the greateſt things have owed their ori-'ginal. The invaſion of the *Goths* drove numbers of fami-'lies from *Padua*, and other neighbouring parts of *Italy*, to 'ſecure themſelves on theſe little iſlands. *Venice* was then 'founded on ſeventy-two of them, but it has been extended 'greatly ſince, and a large number more are taken in. There 'never was indeed ſo favourable a ſituation for ſecurity againſt 'all kinds of enemies. Armies by land cannot come near 'them, nor have fleets at ſea any greater advantage. The

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'shoals are so numerous, and the entrance into the lagunes 'so intricate and difficult, that the city is inaccessible; and 'tho' a very precious morsel, has never yet been walled or 'fortified, but, safe in its situation alone, has defied all at-'tempts. It is between twelve and thirteen hundred years 'since this flourishing city was founded; and in the midst of 'all the ravages of war on the continent, and all the changes 'in places that have been the seats and subjects of it in that 'time, *Venice* has not only been at all times safe, but it has 'never been besieged.

'They tell me, that the prospect of this city from the 'land is a very fine one; but nothing can equal the beauty 'of it as one approaches from the sea. The houses are all 'founded on piles driven into the bottom; and as most of 'them stand immediately on the water, it has the appearance 'of a city rising up out of the sea, and the little islands that 'are covered with buildings, afford the prospect of so many 'floating towns.

'*Venice* is a considerably large city; its circumference cannot 'be less than seven miles. The water every where washes 'the lower parts of the houses, and the canals are all of pa-'rallel breadth, and all of them are defended at their entrance 'by forts, so that large ships cannot come at all near; and 'the smaller inlets are not only defended in the same manner, 'but are so intricate, that vessels of a proportional bigness 'cannot be steered in with tolerable safety by any but their 'own pilots. The lagunes or canals are separated from the 'sea by a land-bank of forty miles extent, and at five miles 'distance from the city. Upon the whole, whether we con-'sider the city in regard to security or beauty, there is no 'one in the world that can be compared with it.

'With all this elegance on the prospect, *Venice* is not so 'perfectly fine when one is in it. I have indeed seen but 'little of it yet, and have no right to determine of the whole; 'but it appears to me, that there is not the greatest regularity 'or form in its several parts. The streets are very clean 'and delicate, but they are narrow and winding: the build-'ings, in many places at least, are lofty and beautiful. I 'have taken a cursory view of those along the grand canal. 'This runs through the middle of the city, and the houses 'about it have all the appearance of palaces. The bridges, 'as you will easily imagine, are numerous in a place where 'the canals run through the streets: they are built of a white 'stone, and make a very beautiful figure; but they are dan-'gerous in a very great degree, or at least they would be so

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'to a people leſs ſober than the *Venetians*. The ſtone they 'are built of is hard and poliſhed; ſo that it is very ſlippery, 'and there are no rails to them. The people are aware of 'the danger, and to a proverb adviſe one another to beware 'of four P's; a nobleman, a bridge, a whore, and a parſon: 'they have the modeſty to call the nobleſſe *pantaloons*; the 'names of the other three objects of caution, you know, are 'in their language, *putanæ*, *prete*, and *pietra biama*, alluding 'to the ſtone of which the bridges are made.

'I had imagined, by the name of theſe canals, that they 'were of the ſame kind with thoſe of *Holland*, where, tho' 'they run through a ſtreet, there is always a broad ſpace for 'people to walk upon; but it is quite otherwiſe, the canal 'reaches from one row of the houſes to the other, and takes 'up the whole room of the ſtreet. What ſtreets there are, 'are on the little iſlands, which are quite built over, and theſe 'are, as I obſerved to you, narrow and diſagreeable; but 'they are all paved with the ſame white ſtone with that of the 'bridges. There is, I fancy, a good deal of the diſagreeable 'at *Venice*, amidſt all its beauty and ſplendor. The evening 'is now cool, and the day has not been hot, yet the canal in 'the place where I lodge ſtinks very much. I enquired of 'the people whether it always did ſo, and whether the others 'alſo ſtunk in the ſame manner: the anſwer was, that they 'were offenſive ſometimes, but they did not perceive any ſuch 'thing now. I find, therefore, they are indeed offenſive 'enough occaſionally.—

Our author's deſcription of the public buildings and antiquities of this famous city, with a ſketch of the temper and manners of its inhabitants, are the ſubjects of four other letters; for which we muſt refer the reader to the work itſelf. In his account of *Milan* he has the following ſtory of a *Romiſh* ſaint, which for its ſingularity we ſhall lay before our readers.

'The laſt thing, ſays our author, I was led to ſee in *Milan*, 'was St. *Guglielmina*'s vault. I had not heard the ſtory, nor 'is it a wonder travellers are not informed of it; I only ſtare 'to think that I have been let into the myſtery of theſe 'myſteries.

'The vault into which I was led, under the name of the *La* '*Guglielmina*, was, about four centuries ago, the retirement 'of the ſaint from whom it is named. She was a lady of 'exemplary piety, (ſo ſays the ſtory) who after having ex-'pended a vaſt fortune in acts of charity and public endow-'ments, ſhut herſelf up in this dark, but not uncomfortable

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'manſion. It was her rule never to be diſturbed while at her 'devotions, whether ſhe performed them alone, or in com-'pany with thoſe whom ſhe admitted to the honour of her 'friendſhip. The gates were opened to none at that time; 'and partly the ſtrength of them, and partly the awe and ve-'neration for the inhabitant, rendered them impregnable. 'It would have been accounted ſacrilege, but to have diſturb-'ed the pious recluſe with a ſignal to aſk admittance, or an 'attempt to peep or to liſten to what paſſed within, both which 'were indeed, from the nature of the place, impoſſible, could 'any have dared to attempt it. At the regular times the 'gate was ſhut, and the devotions ſometimes continued many 'hours. At firſt the times had been irregular, and often the 'door was faſtened at mid-day; but the ſaint being too much 'reverenced, people uſed to crowd at a diſtance about the 'portal, to have the benefit of her prayers; and ſhe had many 'ſolicitations, from thoſe of pious diſpoſitions, for leave to 'join her in them. The love of doing good, and the hate 'of oſtentation, occaſioned her at laſt to make midnight the 'only time for her great acts of devotion, and admit a few of 'thoſe who ſolicited it, to the honour of joining in them. 'The door was uſually kept faſt for two or three hours, and 'the people who were honoured with her inſtructions were 'then let out; not in a body, but one after another, as each 'was to receive her laſt inſtructions at their diſmiſſion.

'It was a rule with the pious recluſe, to admit only youth, 'that ſhe might have the opportunity of innocent and unde-'bauched minds to receive her precepts; and that none might 'out of envy miſrepreſent, thoſe who were admitted came all 'in veils; and it was an act of irreligion for any to attend 'them home, or to watch with deſign to know who they 'were.

'The families only of thoſe who were admitted to the ho-'nour, knew of it, and they were daily edified at ſecond hand 'with the ſermons of the good old lady. At length the inha-'bitant of the venerated cave died, and was added to the 'number of the ſaints: the ſacred honours were paid to her 'remains, and her diſciples obtained permiſſion, that they 'might be depoſited in the very cave where ſhe had been uſed 'to breathe forth her divine admonitions. The requeſt was 'granted, and the corps depoſited with ſignal honours. All '*Milan* venerated the name; but her diſciples, conſiſting of 'a number of young perſons of both ſexes, uſed to aſſemble 'at the uſual hours, to reverence her aſhes, to repeat their 'devotions, and to commune with one another concerning the

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'the things which she had in her life-time been used to pay to them. None were admitted to these rites, but those who had attended the living saint, nor was it ever attempted by the select body to add one to their number.

'The ceremony had continued some months: the people who resorted to the cave were held in veneration by the whole church: the corps preserved itself in a supernatural manner, and miracles were wrought by it. There were thoughts of building a chapel over the vault. While this was in agitation, a young citizen of *Milan* married one of the select body. She was charming beyond most of the *Milanese* women of her time: they mutually loved: they were happy a long time; I think the story says four months. At length the husband, whose fondness increased upon the possession of such a jewel, became impatient under the hours which her devotion at the cave of the saint nightly stole from his bed. He solicited to be admitted of the number: but he solicited in vain: not his want of piety, but the strict order forbad it. If any could have been added to the number, her dear husband must have been the man. She proposed it at the next meeting: every body, she told him, wished it, but the saint had left with none the power of doing it. The good man submitted: but submission upon force is but an ill thing. He grew eager to know what was the secret rite; perhaps he grew suspicious. The lady had left him about bed-time, to join some more of the party who were to go together to the cell. She had left one of her veils behind her: the husband put it on, went boldly to the door, knocked, and was admitted. Happily he was the first there: he concealed himself in an obscure corner of the vault; he saw them enter in companies; he saw the last admitted; he saw the person who kept the gate dismissed; and then he saw the rites begin.

'The eye of man never was witness to such a scene of lewdness and varied debauchery. The good man saw every act of shame committed by them in presence of one another. It was not worth while to prevent his wife's prostitution one night: Added to the many she had enjoyed, it was of no consequence. He saw her successively the mistress of two of the male devotees. He was obliged to stay the ceremony out. It was easy for him to escape among the first crowd, in the confusion of going out, as soon as they had broke up. He was at home before his wife: he heard her repeat the ejaculations and prayers of the whole body with *Christian* edification, and he was quiet till the morning. As soon as

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'he was dreſſed, he applied to a magiſtrate; his oath was re
'ceived; the circumſtances were too ſtrong to admit a doubt.
'The people, as many of them as were known, were appre-
'hended: the huſband got rid of his pious wife, and the
'body of St. *Guglielmina* was burnt by the common hang-
'man.'

The above extracts are taken from the firſt volume of this work, in which the author leads his readers thro' the moſt conſiderable places in *France*, and through part of *Italy*. In the ſecond volume he completes his tour through *Italy*, and proceeds to the *Eaſt*, where he takes a range through the iſlands of the *Archipelago*, and then ſomewhat abruptly returns to *Europe*; ſo that thoſe, who have great expectations from his letters from the *Eaſt*, will be diſappointed.

ART. XIV. *A diſſertation upon the nature and intention of* Homer's *fables relating to the gods.* Octavo, 1s. 6d. Dodſley.

THO' there is ſcarce any thing wherein the learned world is more agreed, than in their eſteem and admiration of *Homer*, yet there have been various charges brought againſt him, both as a man and a poet. He is charged with contempt of the deity; and there are ſcattered through both his poems, it is ſaid, ſacrilegious fables, full of madneſs and rebellion againſt heaven. To break the force of this formidable objection, his apologiſts among the antients, and ſome of the beſt modern critics, lay down this principle, that all his fables are allegories, which conceal ſome theological, moral, phyſical, or political truth. To conſider the foundations of this principle, which ſeems to have obtained ſo much credit in the learned world, is the deſign of the ingenious diſſertation now before us. The author, who thinks, and with great reaſon, that *Homer*'s fables were not deſigned by him for allegories, obſerves very juſtly that allegory, like hieroglyphic, is extremely ductile, and ſuſceptible of any form that a ſkilful hand deſires to work it into; and that it is the fitteſt matter in the world, both for the ſubtilty of a metaphyſical reaſoner, and the lively imagination of a florid declaimer.

There are two reaſons, which appear to him the ſtrongeſt ſupports of the opinion of the allegorizers: the one is drawn from the character of *Homer* himſelf, the other from the antiquity and authority of his philoſophical commentators. Theſe reaſons our author conſiders, and makes it appear very

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evident, firſt, that *Homer* does not need the allegorical method of interpretation, to ſupport his reputation as a poet; and ſecondly, that the antiquity of explications, the deſign of which is ſo eaſily accounted for, and which were never univerſally admitted among the philoſophers, is no argument for their being intended by *Homer* himſelf.

As a ſpecimen of the philoſophical way of refining upon poetical fictions, he produces ſeveral comments of *Heraclides*, one of the moſt antient apologiſts for *Homer*; and ſhews, that his explications are altogether inconſiſtent with the nature of epic poeſy. Having made it appear, that the uſe *Homer* makes of his machines is abſolutely inexplicable upon the allegorical plan, he cloſes his diſſertation with an attempt to prove, that it was exactly ſuited to the vulgar creed of *Greece*. What he ſays is as follows:

'Each of the deities acted in ſome particular department 'of the univerſe; to which however they were not ſo con- 'fined, but that upon certain occaſions they might alſo exert 'their power elſewhere. For aught appears in *Homer* the 'Greeks by no means directed their worſhip to the elements, 'or parts of the world; but to ſome deity or deities, whom 'they imagined to preſide over theſe parts. The earth and 'rivers were not believed to have any divinity in themſelves; 'but powers were invoked that inhabited and governed them. 'This is ſo well known, that it is needleſs to confirm it by 'a multitude of quotations. A ſingle paſſage in our poet 'himſelf may plainly ſhew how he underſtood it. *Neptune* 'acting vigorouſly in favour of the *Greeks*, in anſwer to an 'order from *Jupiter* to deſiſt, complains of his brother's 'uſurping more than fell to him in the diviſion of the world 'among the ſons of *Saturn*. Heaven was *Jupiter*'s lot; the 'infernal regions fell to *Pluto*; *Neptune* himſelf had the ſea; 'and the earth was common to them all.

'It was by a ſubtlety, which ſeems to have been ſuggeſted 'by this very principle of a divine agency preſent every 'where, that the philoſophers in more enlightened times 'were wont to excuſe their compliance with the eſtabliſhed 'religion. They did not adore, as they did not believe, a 'multitude of gods; but paid their veneration to one and 'the ſame ſupreme being, pervading and diſplaying his per- 'fections through all the ſeveral parts of nature, under dif- 'ferent denominations. By *Jupiter* they addreſſed him as 'governing in heaven; by *Neptune* as ſovereign of the ſea; 'under the name of *Minerva* they reverenced the wiſdom, 'of *Hercules*, the power, of the ſame deity.

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'To return; the θεοὶ μέτριοι, gods of particular districts, 'were as firmly believed in those early and rude ages, as the 'existence of a cloud-compelling *Jove* himself; only with 'this difference, that all the rest, even in their peculiar pro-'vinces, were subject to his controul. This makes it easy to 'conceive why *Apollo*, who steered the course of the sun, in-'flicts his vengeance by a contagion; *Minerva*, the goddess 'of wisdom, suggests moderate counsels to *Achilles*; and 'Vulcan compliments the same hero with his impenetrable 'arms.

'Again, their deities differed greatly in extent of know-'ledge and power; in their appetites, passions, degrees of mo-'ral qualities; ends and means of obtaining them; and had 'separate interests too, each of them favouring particular na-'tions, or single persons, according to their attachments to 'their worship.—And hence surely dissentions and trials of 'skill in heaven, and the arguments they used to support each 'his own pretensions, are accounted for much more naturally 'than by importing into the *Iliad* and *Odyssey* the various sys-'tems formed by contemplative heads so many ages after his 'death. Such diversities of character and interest among 'them gave occasion to the remark in *Longinus*, that *Homer* 'made gods of his heroes, and men of his gods. But this is 'not so much to be charged to the account of the poet, as 'of the religion to which he adapted his compositions. *Te-'rence* furnishes us with a very natural instance of the perni-'cious effect of vices sanctified by the examples of celestials, 'in a young gentleman encouraged to a rape by the picture 'of *Jupiter* falling into *Danae*'s lap in a golden shower.—'Such immoralities in the received mythology drew from 'Lactantius this severe reflection, that it was impossible for 'the worshippers of the gods to be virtuous, for that they 'were trained by the gods themselves to the practice of im-'purity. And that this author may not be suspected as indu-'ced by his Christianity to represent their religious opinions as 'worse than they were, the philosophers themselves distin-'guished demons into good and bad; and some of them do 'not scruple to affirm, that all those that were delighted with 'impure and bloody rites, were of the latter kind. *Plato* was 'well aware of the dangerous influence these wicked exploits 'of the gods might have upon the moral dispositions, and ex-'presses his apprehensions of it as plainly as *Lactantius*.

'If *Homer* mixed *Egyptian* fables with those of his own 'country, we cannot thence infer them to be of the allego-'rical kind. What the mystical senses of their tales were,

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'it is impoſſible to be informed, as they were carefully con-
'cealed by their prieſts. And perhaps the moderns have been
'too complaiſant to their profeſſion, when they ſuppoſe them
'to have contained a precious treaſure of wiſdom. *Plutarch*'s
'ingenious comment upon the hiſtory of their chief deities,
'in which he twiſts it all poſſible ways to bring it to reaſon,
'ſeems a ſufficient proof, that the beſt interpretations of theſe
'ſtories were extremely precarious. The common people
'certainly underſtood them in their loweſt, that is, their hiſ-
'torical ſenſe; and the lewdneſs of ſome parts of their wor-
'ſhip affords an ample teſtimony it was not the religion of
'wiſe men. They ſeem to have taken the common licenſe
'to conſecrate their originals, by aſcribing divinity to their
'founders and firſt beneſactors. And in this (whatever dif-
'ference there was between them in other reſpects) they
'were imitated by the ſuperſtitious *Greeks*, who gave a place
'in their calendar to the inventors of any uſeful art; or ra-
'ther to thoſe, who imported into their country what had
'been long known in other parts, with which they had little
'or no intercourſe. And as they deified the authors of diſco-
'veries that were of general utility to mankind, ſo they gave
'the names of the deities themſelves to the things which they
'believed they owed to their induſtry or wiſdom; thus, corn
'they called *Ceres*; wine, *Bacchus*; and this is the reaſon
'fire has the appellation of *Vulcan*.

'The improvements then introduced into their theology
'from that quarter, were probably no other than ſuch as are
'noted by *Diodorus*; the transferring rites, myſteries, and
'fabulous hiſtories from *Egyptian* to *Grecian* heroes, as the
'*Orgia* of *Bacchus* applied by *Orpheus* to the ſon of *Semele*.
'The *Egyptians* had a judicial proceſs on the characters of
'deceaſed perſons, whoſe bodies were carried over the *Ache-
'ruſian* lake near *Memphis*, to a field where people of the
'greateſt figure were buried, by a boatman called *Charon*.
'Judges ſat, and heard formal accuſations and defences of
'their conduct; and according to the evidence laid before
'them, either granted or denied the rites of ſepulture. On
'this proceſs *Homer*'s infernal judges, all *Grecian* heroes, are
'plainly founded, with ſeveral other circumſtances too well
'known to be recounted here. Now in theſe innovations,
'whether introduced by *Orpheus*, or any other, and improved
by *Homer*, I can ſee the happy invention of the poet, but
no veſtige of an allegory.

'To mention no more particulars, as the *Egyptians* di-
vided their hiſtory into the ages of gods, heroes, and mor-
tals,

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'tals, we find the ſame in effect in that of the *Greeks*, with 'whom the moſt remote times produced their deities; and 'theſe were ſucceeded by the ſons of the gods. Hence, 'among other inſtances, *Homer* tells us the name of *Briareus* 'in the language of the gods was *Ægeon*; which is thus ex'plained by his commentators, the one name is more antient 'than the other.

'The antient *Greeks* were full as rude and ſimple as the 'firſt *Romans*; and their guides were not leſs knowing and 'politic, as appears by the artful management of their oracles. 'So that there is not leſs reaſon to believe the former ſincere 'in the devotions paid to their *Bacchus*, *Caſtor*, *Pollux*, *Her'cules*, and *Theſeus*, than the latter in giving divine honours 'to *Æneas* and *Romulus*.

'Theſe few general remarks are ſufficient to my preſent 'purpoſe. Such then was the primitive religion of *Greece*; 'ſo mean and wicked the characters of their deities; and 'ſuch the belief of the vulgar, even in the moſt learned times 'of heatheniſm. If it ſeems too abſurd to be ſwallowed by 'creatures endowed with reaſon, we ſhould conſider, that 'the common people, whether for want of opportunities, lei'ſure, or inclination to examine, give an implicit faith to 'their teachers; and the reverence conceived in childhood 'for their anceſtors and parents, and for the religious tenets 'they inherited with their fortunes, was increaſed by the 'craft of prieſts, whoſe intereſt lay in keeping them in igno'rance. They durſt not even ſuſpect they were in an error. 'Strength of genius, and ſome happy conjectures, gave the 'moſt antient philoſophers courage to ſhake of their fetters. 'They opened the way for others. We have already ſeen 'the reaſon they had to diſguiſe the ridiculous opinions of 'their fathers, and why we cannot be determined in this ar'ticle by *Euripides*, or any other, whoſe authority is made 'uſe of by our apologiſt. Men of ſenſe the country always 'produced: but what will not men of ſenſe believe in points 'they never examine?—In fine, general conjunctures can by 'no means ſtand againſt plain facts. And that their theology 'was ſo groſs might be eaſily evinced, not only from the teſ'timony of the hiſtorians, but from the influence it had upon 'the conduct and politics of their ſeveral ſtates.

'Now as it appears to any man at firſt view, that *Homer*'s 'fables, the characters and actions of the ſeveral deities fall 'in very naturally with this plan of religion; and as they 'cannot be brought to any other ſenſe without violent con'tortions, and after all leave conſiderable difficulties behind,

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'it seems to amount to a pretty strong proof, that these fables 'were not designed by him for allegories.

'I need not make an apology to the greatest admirers of 'our poet, for offering my objections to an opinion, which 'is thought by some to redound to his honour. *Homer* is 'above detraction. Whoever attempts to lessen his character, will only consecrate his own to contempt. It is a sufficient test of his merit, that he has pleased every understanding age, in every country, for three thousand years. 'And I do not know that we are so much indebted to any 'thing, as to the veneration for this god of the *European* poets, 'for the formation of the true classical taste, and for the recovery of it when lost, first in *Roman* luxury, and then in '*Gothic* barbarity. Every age has its characteristic in composition and style. As knowledge, virtue, and liberty have 'declined, all the species of false wit, favoured by several other circumstances, have prevailed in their turns; and the perverseness of fashion has drawn the greatest men into certain meannesses, which are the reproaches of works admirable in all other respects. But when *Homer*'s excellency 'was acknowledged, and authors of a true classical taste, formed by his example, and by the precepts and writings of those that understood and imitated him, arose from time to time to point out his beauties, a reformation never failed to take place. Puns, Conceits, epigrammatic points, fustian, and bombast, fell of course before the pure language of nature, of which he was the true standard, and perhaps contributed as much to accomplish the orator as the poet. The 'nature and extent of his poems gave room for all the varieties of fine writing, of which he shews himself a perfect master. Art can do no more than trace the ways of nature. 'The poet pleases, instructs, warms, and even works up to a strong enthusiasm, every reader who has music in his soul. 'The work of the critic is only to explain the reason of what the unlearned feel, they do not know why.

'In short, we need not endeavour to raise him higher by pretending to find in his works systems of theology, and philosophy, which he never intended to form; or by supposing him possessed of knowledge which he had no opportunity to acquire, and to speak a language his country did not understand. His own perspicuity, propriety, elegance, absolute command of the passions, expressive harmony, and inimitable majesty, will always secure him the first place in poetical fame.'

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ART. XV. *Experiments and obſervations on electricity, made at Philadelphia, in* America, *by mr.* Benjamin Franklin, *and communicated in ſeveral letters to mr.* P. Collinſon, *of* London, *F. R. S.* Quarto, 2s. 6d. Cave.

THE prodigious effects that have been produced by electricity, have induced ingenious men to make a great number of experiments, in order to diſcover the cauſe and properties of this ſurprizing phænomenon. Among the variety of experiments made on this ſubject, thoſe contained in the treatiſe before us deſerve a particular regard, being of the utmoſt importance, conducted with great judgment, and moſt of them peculiar to the author. They diſplay a ſcene which pleaſingly aſtoniſhes, while he conducts us by a ſeries of facts and judicious reflections, to a probable cauſe of theſe awful phænomena.

Mr. *Franklin*, in the firſt of theſe letters, makes ſome very curious obſervations on the wonderful bottle of m. *Muſchenbroek*. He remarks, 1. That the non-electric contained in the bottle, is different, when electriſed, from a non-electric electriſed out of the bottle; the electrical fire of the latter being accumulated on its ſurface, and forms an electrical atmoſphere round it of conſiderable extent; but the electrical fire is crouded into the glaſs which contains the former.

2. That at the ſame time, when the wire, and top of the bottle, *&c.* are electriſed *poſitively* or *plus*, the bottom of the bottle is electriſed *negatively* or *minus*, in exact proportion: *i.e.* whatever quantity of electrical fire is thrown in at the top, an equal quantity goes out at the bottom. And when all that was contained in the bottom is driven out, no more can be thrown in at the top; for if you attempt to throw more in, it returns back through the wire, or flies out in loud cracks through the ſides of the bottle.

3. That the equilibrium cannot be reſtored in the bottle by inward communication or contact of the parts; but it muſt be done by a communication formed without the bottle between the top and the bottom, by ſome non-electric touching both at the ſame time.

4. That as no electrical fire can be thrown into the top of the bottle, when all is driven out of the bottom; ſo in a bottle not yet electriſed, none can be thrown in at the top, when none can get out at the bottom; which happens either when the bottom is too thick, or when the bottle is placed on an electric *per ſe*. Alſo when the bottom is electriſed, but little of the electrical fire can be drawn out from the top, by

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touching the wire, unleſs an equal quantity can, at the ſame time, get in at the bottom.

'So wonderful, ſays our author, are theſe two ſtates of 'electricity, the *plus* and the *minus*, combined and balanced 'in this miraculous bottle! ſituated and related to each other 'in a manner that I can by no means comprehend! If it 'were poſſible that a bottle ſhould in one part contain a quan-'tity of air ſtrongly compreſſed, and in another part a perfect 'vacuum, we know the equilibrium would be inſtantly re-'ſtored *within*. But here we have a bottle, containing at the 'ſame time a *plenum* of electrical fire, and a *vacuum* of the 'ſame fire; and yet the equilibrium cannot be reſtored be-'tween them but by a communication *without!* tho' the *ple-'num* preſſes violently to expand, and the hungry *vacuum* 'ſeems to attract as violently in order to be filled.'

5. That the ſhock to the nerves is occaſioned by the ſudden paſſing of the fire through the body, from the top to the bottom of the bottle.

Mr. *Franklin*, in order to confirm theſe obſervations, has added eleven remarkable experiments.

The ſecond and third letters contain many curious obſervations, which we are obliged to omit, in order to give a fuller account of the fourth letter; which contains a new hypotheſis for explaining the phænomena of thunder-guſts, or ſudden ſtorms of thunder and lightening, which, tho' frequently of ſhort duration, often produce terrible effects. This hypotheſis has rendered our author very famous, a great number of experiments made in different parts, as well of *Europe* as *America* having proved the ſimilarity of lightening and electrical fire.

This hypotheſis is laid down by mr. *Franklin* in the following manner:

1. That non-electric bodies, having electric fire thrown into them, will retain it till other non electrics that have leſs, approach; and then it is communicated by a ſnap, and becomes equally divided.

2. That electrical fire loves water, is ſtrongly attracted by it, and that they can ſubſiſt together.

3. That air is an electric *per ſe*, and when dry will not conduct the electrical fire; that it will neither receive it, nor give it to other bodies.

4. That water being electrified, the vapours ariſing from it will be equally electrified; and floating in the air, in the form of clouds, or otherwiſe, will retain that quantity of electrical fire,

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fire, till they meet with other clouds or bodies not ſo much electrified, and then will communicate as before mentioned.

5. That every particle of matter electrified, is repelled by every other particle equally electrified.

6. That water being ſtrongly electrified (as well as when heated by common fire) riſes in vapours more copiouſly; the attraction of coheſion among its particles being greatly weakened by the oppoſite power of repulſion, introduced with the electrical fire, and when any particle is by any means diſengaged, it is immediately repelled, and ſo flies into the air.

7. That the particles of the ſurface of ſtagnant water, or ſuch as has but little motion, are the more eaſily diſengaged, they being in contact with fewer particles.

8. That friction between a non-electric and an electric *per ſe*, will produce electrical fire.

9. That the ocean is a compound of water, a non-electric, and ſalt an electric *per ſe*.

10. That when there is a friction among the parts near its ſurface, the electrical fire is collected from the parts below. It is then plainly viſible in the night; it appears at the ſtern, and in the wake of every ſailing veſſel; every daſh of an oar ſhews it, and every ſurf and ſpray: in ſtorms the whole ſea ſeems on fire.—The detached particles of water then repelled from the electrified ſurface, continually carry off the fire as it is collected: they ariſe and form clouds, and thoſe clouds are highly electrified, and retain the fire till they have an opportunity of communicating it.

11. That the particles of water ariſing in vapours, attach themſelves to particles of air.

12. That the particles of air, ſtrongly repelling every other particle, recede from each other as far as common gravity will permit.

13. That the ſpace between any three particles equally repelling each other, will be an equilateral triangle.

14. That theſe triangles are ſmaller in compreſſed than in rarified air.

15. That common fire joined with air, increaſes the repulſion, enlarges the triangles, and thereby makes the air ſpecifically lighter. Such air among denſer air will riſe.

16. That common fire, as well as electrical fire, gives repulſion to the particles of water, and deſtroys their attraction of coheſion; hence common fire, as well as electrical fire, aſſiſts in raiſing vapours.

17. That particles of water having no fire in them, mutually attract each other. Three particles of water then being at-

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tached to three particles of a triangle of air, would, by their mutual attraction operating against the air's repulsion, shorten the sides and lessen the triangle; whereby that portion of air being made denser, would sink to the earth with its water, and not rise to contribute to the formation of a cloud.

18. That, on the contrary, if every particle of water attaching itself to air, brings with it a particle of common fire, the repulsion of the air being assisted and strengthened by the fire, more than obstructed by the mutual attraction of the particles of water, the triangle dilates, and that portion of air becoming rarer, and specifically lighter, rises.

19. That if the particles of water bring electrical fire when they attach themselves to air, the repulsion between the particles of water electrified joins with the natural repulsion of the air, to force its particles to a greater distance, whereby the triangles are dilated, and the air rises, carrying up with it the water.

20. That if the particles of water bring with them portions of *both sorts* of fire, the repulsion of the particles of air is still more strengthened and increased, and the triangles further enlarged.

21. One particle of air may be surrounded by twelve particles of water of equal size with itself, all in contact with it; and by more added to those.

22. That particles of air thus loaded, would be drawn nearer together by the mutual attraction of the particles of water, did not the fire, common or electrical, assist their repulsion.

23. That if air thus loaded be compressed by adverse winds, or by being driven against mountains, *&c.* or condensed by taking away the fire that assisted in its expanding, the triangles contract, the air, with its water, will descend as a dew; or if the water surrounding one particle of air comes in contact with the water surrounding another, they coalesce and form a drop, and we have rain.

24. That the sun supplies (or seems to supply) common fire to all vapours, whether raised from earth or sea.

25. That those vapours which have both common and electrical fire in them, are better supported than those which have only common fire in them. For when vapours rise into the coldest region above the earth, the cold will not diminish the electrical fire, if it doth the common.

26. That hence clouds formed by vapours raised from fresh waters within land, from growing vegetables, moist earth, *&c.* more speedily and easily deposite their water, having but little elec-

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electrical fire to repel and keep the particles ſeparate; ſo that the greateſt part of the water raiſed from the land, is let fall on the land again, and winds blowing from the land to the ſea are dry.

27. That, on the contrary, clouds formed by vapours raiſed from the ſea, having both fires, and particularly a great quantity of the electrical, ſupport their water ſtrongly, raiſe it high, and, being moved by winds, may bring it over the middle of the broadeſt continent, from the middle of the wideſt ocean.

28. That if theſe clouds are driven by winds againſt mountains, theſe mountains, being leſs electrified, attract them, and on contact take away their electrical fire (and being cold, the common fire alſo:) hence the particles cloſe towards the mountains, and towards each other. If the air was not much loaded, it only falls in dews on the mountain-tops and ſides, forms ſprings, and deſcends to the vales in rivulets, which united, make larger ſtreams and rivers. If much loaded, the electrical fire is at once taken from the whole cloud; and in leaving it, flaſhes brightly, and cracks loudly; the particles inſtantly coaleſcing for want of that fire, and falling in a heavy ſhower.

29. That when a ridge of mountains thus dams the clouds, and draws the electrical fire from the cloud firſt approaching it, that which next follows, when it comes near the firſt cloud, now deprived of its fire, flaſhes into it, and begins to depoſite its own water; the firſt cloud again flaſhing into the mountains; the third approaching cloud, and all the ſucceeding ones, acting in the ſame manner as far back as they extend, which may be over many hundred miles of country.

30. Hence the continual ſtorms of rain, thunder, and lightening in the eaſt ſide of the *Andes*, which running north and ſouth, and being vaſtly high, intercept all the clouds brought againſt them from the *Atlantic* ocean by the trade-winds, and oblige them to depoſite their waters; by which the vaſt rivers *Amazons*, *La Plata*, *Oroonoko* are formed, which return the water into the ſame ſea, after having fertilized a country of very great extent.

31. That if a country be plain, having no mountains to intercept the electrified clouds, yet it is not without means to make them depoſite their water. For if an electrified cloud coming from the ſea, meets in the air a cloud raiſed from the land, and therefore not electrified, the firſt will flaſh its fire into the latter, and thereby each cloud will depoſite its water.

32. That

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32. That the electrified particles of the firſt cloud cloſe when they have loſt their fire; the particles of the other cloud cloſe in receiving it: in both they have an opportunity of coaleſcing into drops.—The concuſſion given to the air contributes alſo to ſhake down the water, not only from thoſe two clouds, but from others near them. Hence the ſudden fall of rain immediately after flaſhes of lightning.—This our author has confirmed by the following experiment.

'Take, ſays he, two round pieces of paſteboard, two inches diameter; from the center and circumference of each of them ſuſpend, by fine ſilk threads, eighteen inches long, ſeven ſmall balls of wood, or ſeven peas, equal in bigneſs; ſo will the balls appending to each paſteboard, form equilateral triangles, one ball being in the center, and ſix at equal diſtances from that, and from each other; and thus they repreſent particles of air. Dip both ſets in water, and ſome cohering to each ball, they will repreſent air loaded. Dexterouſly electrify one ſet, and its balls will repel each other to a greater diſtance, enlarging the triangles. Could the water, ſupported by the ſeven balls, come into contact, it would form a drop or drops ſo heavy as to break the coheſion it had with the balls, and ſo fall.—Let the two ſets then repreſent two clouds, the one a ſea-cloud electrified, the other a land-cloud. Bring them within the ſphere of attraction, and they will draw towards each other, and you will ſee the ſeparated balls cloſe thus; the firſt electrified ball that comes near an unelectrified ball by attraction, joins it, and gives it fire; inſtantly they ſeparate, and each flies to another ball of its own party, one to give and the other to receive fire; and ſo it proceeds through both ſets, but ſo quick as to be in a manner inſtantaneous. In the colliſion they ſhake off and drop their water, which repreſents rain.'

34. That thus, when ſea and land-clouds would paſs at too great a diſtance for the flaſh, they are attracted towards each other till within that diſtance; the ſphere of electrical attraction being far beyond the diſtance of flaſhing.

35. That when a great number of clouds from the ſea meet a number of clouds raiſed from the land, the electrical flaſhes appear to ſtrike in different parts; and as the clouds are joſtled and mixed by the winds, or brought near by the electrical attraction, they continue to give and receive flaſh after flaſh, till the electrical fire is equally diffuſed.

36. That when the gun-barrel has but little electrical fire in it, you muſt approach it very near before you can draw off

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a ſpark. Give it more fire, it will give a ſpark at a greater diſtance. Two gun-barrels united, and as highly electrified, will give a ſpark at a ſtill greater diſtance. But if two gun-barrels electrified will ſtrike at two inches diſtance, and make a loud ſnap, to what a great diſtance may 10,000 acres of electrified cloud ſtrike and give its fire, and how loud muſt be that crack!

37. That it is a common thing to ſee clouds at different heights paſſing different ways, which ſhows different currents of air, one under the other. As the air between the tropics is rarified by the ſun, it riſes, the denſer northern and ſouthern air preſſing into its place. The air ſo rarified and forced up, paſſes northward and ſouthward, and muſt deſcend in the polar regions, if it has no opportunity before, that the circulation may be carried on.

38. That as currents of air, with the clouds therein, paſs different ways, it is eaſy to conceive how the clouds paſſing over each other, may attract each other, and ſo come near enough for the electrical ſtroke. And alſo how electrical clouds may be carried within land very far from the ſea, before they have an opportunity to ſtrike.

39. That when the air, with its vapours raiſed from the ocean between the tropics, comes to deſcend in the polar regions, and be in contact with the vapours ariſing there, the electrical fire they brought begins to be communicated, and is ſeen in clear nights, being firſt viſible where it is firſt in motion; that is, where the contact begins, or in the moſt northern part; from thence the ſtreams of light ſeem to ſhoot ſoutherly, even up to the zenith of northern countries. But tho' the light ſeems to ſhoot from the north ſoutherly, the progreſs of the fire is really from the ſouth northerly, its motion beginning in the north being the reaſon it is there firſt ſeen. Upon this principle the author accounts for the *aurora borealis*.

40. That when there is a great heat on the land, in a particular region, the lower air is rarified and riſes, the cooler air above deſcends; the clouds in that air meet from all ſides, and join over the heated place; and if ſome are electrified, others not, lightning and thunder ſucceed, and ſhowers fall. Hence thunder-guſts after heats, and cool air after guſts: the water and the clouds that bring it, coming from a higher and therefore a cooler region.

41. That an electrical ſpark drawn from an irregular body at ſome diſtance, is ſcarce ever ſtraight, but appears crooked and

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waving in the air. So do the flashes of lightning, the clouds being very irregular bodies.

42. That as electrified clouds pass over a country, high hills and high trees, lofty towers, spires, masts of ships, chimneys, &c. as so many prominences and points, draw the electrical fire, and the whole cloud discharges there.

43. That it is therefore dangerous to take shelter under a tree during a thunder-gust.

44. That it is safer to be in the open field for another reason. When the cloaths are wet, if a flash in its way should strike your head, it will run in the water over the surface of your body; whereas, if your cloaths were dry, it would go through your body. Hence a wet rat cannot be killed by the exploding electrical bottle, when a dry one may.

45. That common fire is in all bodies more or less, as well as electrical fire. Perhaps they may be different modifications of the same element; or they may be different elements.

46. That if they are different things, yet they may and do subsist together in the same body.

47. That when an electrical fire strikes thro' a body, it acts upon the common fire contained in it, and puts that fire in motion; and if there be a sufficient quantity of each kind of fire, the body will be inflamed.

48. That when the quantity of common fire in the body is small, the quantity of the electrical fire (or the electrical stroke) should be greater: if the quantity of common fire be great, less electrical fire suffices to produce the effect.

49. That sulphureous and inflammable vapours arising from the earth, are easily kindled by lightning. Besides what arise from the earth, such vapours are sent out by stacks of moist hay, corn, or other vegetables, which heat and reek. Wood rotting in old trees or buildings does the same. Such are therefore easily and often fired.

50. That metals are often melted by lightning, tho' perhaps not from heat in the lightning, nor altogether from agitated fire in the metals.—For as whatever body can insinuate itself between the particles of metal, and overcome the attraction by which they cohere (as sundry menstrua can) will make the solid become a fluid, as well as fire, yet without heating it: so the electrical fire or lightning, creating a violent repulsion between the particles of the metal it passes through, the metal is fused.

51. That if you would, by a violent fire, melt off the end of a nail, which is half driven into a door, the heat given the whole nail before a part would melt, must burn the board it

ſticks in, and the melted part would burn the floor it dropped on. But if a ſword can be melted in the ſcabbard, and money in a man's pocket, by lightning, without burning either, it muſt be by a cold fuſion.

52. That lightning rends ſome bodies. The electrical ſpark will ſtrike a hole through a quire of ſtrong paper.

Such is the hypotheſis mr. *Franklin* has given us to account for thunder-guſts, *&c.* Whether every particular of it is founded on truth, is, perhaps, for want of a ſufficient number of obſervations and experiments, impoſſible at preſent to determine.

The ingenious author next proceeds to make ſome conjectures concerning the properties and effects of electrical matter; but having already extended this article to a conſiderable length, and, we preſume, given the reader a proper idea of the performance, we ſhall conclude with this obſervation, That if theſe conjectures are not ſufficient to ſolve all the phænomena of electricity, the author has at leaſt gone a conſiderable way towards it, and laid open a method, which if properly purſued, cannot fail of leading us to account for more of theſe ſurprizing appearances.

ART. XVI. *Supplemental experiments and obſervations on electricity, part* II. *made at* Philadelphia, *in* America, *by* Benjamin Franklin, *eſq; and communicated in ſeveral letters to* P. Collinſon, *eſq; of* London. *F. R. S.* Quarto, 6d. Cave.

THE letters before us are a continuation of thoſe in the foregoing article, and, like them, contain ſome very curious obſervations. In the fifth, (which is the firſt in this pamphlet, but the fifth in the ſeries) the author obſerves, that they have frequently given polarity to needles, and reverſed them at pleaſure. That a ſhock from four large glaſs jars ſent through a fine ſewing needle, gives it polarity, and it will traverſe when laid in water.—If the needle, when ſtruck, lies eaſt and weſt, the end entered by the electric blaſt points north and ſouth.—If it lies north and ſouth, the end that lay towards the north will continue to point north when placed on water, whether the fire entered at that end or at the contrary end. But as compaſſes at ſea are often inverted by lightning, the author, in order to account for it, ſuppoſes, that if the force of the ſhock could be conſiderably augmented, and the ſouth end entered by the fire, it would become north. However,

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ever, as all the experiments hitherto made on this ſubject rather invalidate than confirm this ſuppoſition, new experiments are requiſite to eſtabliſh the truth of it.

It having been a matter of controverſy with regard to the difference between an *electric* and a *non-electric* body, our author has given an anſwer to this queſtion, in his ſixth letter, in the following manner.

'The terms electric *per ſe*, and non-electric, ſays he, 'were firſt uſed to diſtinguiſh bodies, on a miſtaken ſuppoſi-'tion, that thoſe called electrics *per ſe*, alone contained elec-'tric matter in their ſubſtance, which was capable of being 'excited by friction, and of being produced or drawn from 'them and communicated to thoſe called non-electrics, ſup-'poſed to be deſtitute of it: for the glaſs, *&c.* being rubbed, 'diſcovered ſigns of having it, by ſnapping to the finger, at-'tracting, repelling, *&c.* and could communicate thoſe ſigns 'to metals and water. Afterwards it was found, that rub-'bing of glaſs would not produce the electric matter, unleſs 'a communication was preſerved between the rubber and the 'floor; and ſubſequent experiments proved, that the electric 'matter was really drawn from thoſe bodies that at firſt were 'thought to have none in them. Then it was doubted whe-'ther glaſs and other bodies called *electrics per ſe*, had really 'any electric matter in them, ſince they apparently afforded 'none but what they firſt extracted from thoſe which had 'been called non-electrics. But ſome of my experiments 'ſhew, that glaſs contains it in great quantity, and I now 'ſuſpect it to be pretty equally diffuſed in all the matter of 'this terraqueous globe. If ſo, the terms *electric per ſe*, and '*non-electric*, ſhould be laid aſide as improper: and (the only 'difference being this, that ſome bodies will conduct electric 'matter, and others will not) the terms *conductors*, and *non-'conductors* may ſupply their place. If any portion of electrical 'matter is applied to a piece of conducting matter, it pene-'trates and flows through it, or ſpreads equally on its ſurface; 'if applied to a piece of non-conducting matter, it will do 'neither. Perfect conductors of electric matter are only me-'tals and water, other bodies conducting only as they con-'tain a mixture of thoſe; without more or leſs of which they 'will not conduct at all *. This (by the way) ſhews a new 'relation between metals and water heretofore unknown.

* This propoſition is ſince found to be too general; mr. *Wilſon* having diſcovered, that melted wax and roſin will alſo conduct.

To

'To illuſtrate this by a compariſon, which, however, can only give a faint reſemblance: electric matter paſſes through conductors, as water paſſes through a porous ſtone, or ſpreads on their ſurfaces as water ſpreads on a wet ſtone; but when applied to non conductors, it is like water dropt on a greaſy ſtone; it neither penetrates, paſſes through, nor ſpreads on the ſurface, but remains in drops where it falls.'

In the tenth letter mr. *Franklin* has given us an eaſy method for drawing the electric fire from clouds, with which we ſhall conclude this article.

'Make, ſays he, a ſmall croſs of two light ſtrips of cedar, the arms ſo long as to reach to the four corners of a large thin ſilk handkerchief when extended; tie the corners of the handkerchief to the extremities of the croſs, ſo you have the body of a kite; which being properly accommodated with a tail, loop, and ſtring, will riſe in the air, like thoſe made of paper: but theſe being of ſilk is fitter to bear the wind and wet of a thunder-guſt without tearing. To the top of the upright ſtick of the croſs, is to be fixed a very ſharp-pointed wire, ariſing a foot or more above the wood. To the end of the twine, next the hand, is to be tied a ſilk ribbon, and where the ſilk and twine join, a key may be faſtened. This kite is to be raiſed when a thunder-guſt appears to be coming on, and the perſon who holds the ſtring muſt ſtand within a door or window, or under ſome cover, ſo that the ſilk ribbon may not be wet; and care muſt be taken that the twine does not touch the frame of the door or window. As ſoon as any of the thunder-clouds come over the kite, the pointed wire will draw the electric fire from them, and the kite, with all the twine, will be electrified, and the looſe filaments of the twine will ſtand out every way, and be attracted by an approaching finger. And when the rain has wet the kite and twine, ſo that it can conduct the electric fire freely, you will find it ſtream out plentifully from the key on the approach of your knuckle. At this key the vial may be charged; and from electric fire thus obtained, ſpirits may be kindled, and all the other electric experiments be performed which are uſually done by the help of a rubbed glaſs globe or tube; and thereby the ſameneſs of electric matter with that of lightning, compleatly demonſtrated.

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ART. XVII. *An answer to an* essay on spirit, *wherein is shewn, that the author's interpretation of scripture is imperfect, and his representation of the opinions of the antient fathers unfair. By* Thomas Knowles, M. A. *chaplain to the right hon. the lady* Hervey. Octavo, 1s. 6d. Bathurst.

THIS writer undertakes to give his sentiments upon what he calls the sum and substance of all that the author of the essay hath advanced upon scripture-authority, in defence of his opinion concerning the nature of the blessed trinity; and from his examination of the several proofs, to make it appear that his foundation is imaginary, and the superstructure weak. But before he enters upon this province, he hath offered some objections against several incidental remarks of the author of the essay concerning subscription to the articles of religion. Mr. *Knowles* admits, 'that in indifferent things a 'latitude of thought and subscription may innocently be allowed: but a man must have a very low opinion of the 'articles of the *Christian* faith, who is ready to join with any 'communion, in subscribing to these articles merely for peace 'and quietness: in this view religion would become subservient to mens own humours and settlements; and instead of 'being the foundation of society, the accidental forms of society would be made the strongest sanctions of religion and 'public worship.'

It may not be improper here to observe, that when dr. *Williams*, the late bishop of *Chichester*, had perused and approved bishop *Burnet*'s * exposition of the thirty-nine articles of the church of *England*, 'he strongly recommended the considering them only as articles of peace, in which men were 'bound to acquiesce without contradiction; not as articles of 'faith which they were obliged to believe.'

Mr. *Knowles* seems to make a very odd supposition, when he says, that 'a man may tell us, that for some prudential 'reasons he will join with the protestant church in the use of 'the sacrament, and in eating the bread and drinking the 'cup; but in his heart he believes, that the bread and wine 'are the real body and blood of *Christ*, which he receives 'under those *accidents* of bread and wine.' Is not this to suggest, that a papist, who apprehends that the protestant minister who officiates at the communion, is no proper priest, and hath no valid right nor intention to consecrate and con-

* Life of bishop *Burnet*, p. 74.

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vert the bread and wine into the real body and blood of *Chriſt*, yet in direct oppoſition to his own perſuaſion, allows, that the proteſtant miniſter is actually inveſted with this right and power, and hath it in his intention to accompliſh theſe extraordinary and important ends.

Again, he aſſerts, that 'the original intent and deſign of 'the compilers of the articles was, to remove thoſe diverſi-'ties of opinions, which men, left to their own imaginations, 'might broach in matters of faith; and as far as they were 'able, to eſtabliſh a general conſent touching true religion: 'the very title therefore of this body of laws is ſufficient to 'juſtify us in pronouncing them to be *ſchiſmatics*, who, whilſt 'they profeſs the ſame religion and faith, would lead us to 'diſagreeing conſtructions of the particular doctrines of that 'faith.' But will mr. *Knowles* allow himſelf to be ſo far a ſchiſmatic, as he advances any diſagreeing conſtruction of any of the particular doctrines of that faith which he hath ſubſcribed? Doth he not profeſs to believe, that the father is the God and father of our lord *Jeſus Chriſt*, and the object of his worſhip? And yet he hath ſubſcribed to the truth of this propoſition,—"that which we believe of the glory of "the father, the ſame we believe of the ſon, and of the "Holy Ghoſt, without any difference or inequality."

Mr. *Knowles* will not refuſe to acknowledge that dr. *South* and dean *Sherlock* attempted to lead their readers to diſagreeing conſtructions of the doctrines of the faith. But will he publickly declare, that dr. *South*, who aſſerted that the three perſons, who are ſaid in the firſt article to be one God, are only three modes of being, exactly and perfectly complied with the original intent and deſign of the compilers; and that dean *Sherlock*, who maintained that the three divine perſons are three diſtinct infinite minds or ſpirits, was a *ſchiſmatic* for aſſerting a doctrine oppoſite to what the compilers have advanced?

The remarks and concluſions which mr. *Knowles* hath exhibited concerning the preciſe nature of *hereſy*, we recommend as proper ſpecimens of the accuracy and ſolidity of his judgment, of his cloſe attention to argument and evidence, as well as of his peculiar ſagacity and penetration as an accompliſhed judge in matters of intricate debate. He ſays, 'the *Jews* 'therefore ſtigmatized him [that is, St. *Paul*] with the name 'of *heretic*, becauſe he *ſeemed to them to be a ſetter-forth of* 'ſtrange Gods; *preaching unto them* Jeſus *and the reſurrection*.' *Acts*, xvii. 18. Impartial and attentive judges, who carefully examine the paſſage of ſcripture here referred to, will eaſily

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diſcern, that mr. *Knowles* cited this text without looking into his bible; or that, notwithſtanding his pretenſions of anſwering and confuting the learned author of the eſſay, he is abſolutely incapable of repreſenting the genuine conſtruction and import of the plaineſt ſcripture expreſſions. The ſacred hiſtorian obſerves, that *certain philoſophers of the Epicureans, and of the Stoics encountred him: and ſome ſaid, what will this babler ſay? otherſome, he ſeemeth to be a ſetter-forth of ſtrange gods, becauſe he preached unto them* Jeſus *and the reſurrection.* According to the judicious criticiſm of mr. *Knowles*, the heathen philoſophers of the *Epicureans* and of the *Stoics* were Jews, who ſtigmatized St. *Paul* with the name of *heretic*, becauſe he advanced 'doctrines, which they looked upon as 'directly oppoſite to thoſe ſcriptures which they had hitherto 'embraced.' The learned may juſtly expect, that our heroic cenſor will acquaint them in his next performance, what ſcriptures the *Athenians* embraced, and St. *Paul* contradicted.

Mr. *Knowles* cenſures the inſinuation of the author of the eſſay, p. 5. as groundleſs, *viz.* "that every creature that "exiſts, beſides the firſt cauſe, which way ſoever it is brought "forth into being, whether it be *begotten*, *emanated*, *created*, "or *ſpoken forth*, it muſt proceed from, and owe its exiſtence "to, the will, as well as power of that firſt cauſe." In this quotation, the word *creature* is ſubſtituted by mr. *Knowles* for *thing*; and he allows that *Chriſt* is ſometimes called the *begotten ſon of God*; 'but then, ſays he, by way of diſtinction he 'is emphatically ſtiled, as none other can be, the ONLY *be-* 'gotten: of the ſame ſubſtance with the father in the divine 'unity, and therefore no farther dependent on his will than as 'he partakes of his nature; and that is, only as the alliance 'and relation of ſon implies, in our conceptions, a proper ge-'neration from the ſame individual ſubſtance of the father.' From this remarkable aſſertion it ſeems to follow, that the ſame individual ſubſtance is at the ſame time, underived and derived, unbegotten and begotten.

The author of the eſſay had obſerved, p. 91. that "the "lord *Jeſus Chriſt* is called in the language of the new teſta-"ment, *the image of the inviſible God. Col.* i. 15. That is, "the viſible image, or delegated repreſentative or power of "the inviſible God." Mr. *Knowles* remarks, that 'the 'meaning of *Chriſt*'s being the image of the inviſible God, is 'ſufficiently clear from the following words, *the firſt-born of* 'every creature, or begotten before every creature, in this re-'ſpect therefore the image of God, becauſe he was the ſon of 'God before the world began; bearing the likeneſs and per-

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'fections of the divine eſſence in as full a manner as a ſon of 'man can bear the reſemblance or features of his father that 'begot him. Agreeably to this it is ſaid, that *the fulneſs of 'the godhead dwelleth in him bodily*; that he is the brightneſs 'of God's glory, and the expreſs image of his perſon, or as 'it ſhould rather be rendered, of his ſubſtance; and that he 'was in the form or nature of God before his incarnation, as 'truly, and as perfectly, as he was *in the form* or nature *of a 'ſervant* after it, by being made in the likeneſs of man. 'Human nature therefore was evidently that *form of a ſervant*, 'and the divine eſſence was that *form* or *image of God*.' Our author had mentioned ſome pages before 'that God the ſon 'conſidered as PART of the godhead is equally incomprehen-'ſible and inviſible with the father,' [who according to our author's poſition, muſt alſo be part of the godhead] 'that his incarnation ſubjects him to imperfections, that were not 'natural to him before: whilſt he was in *the form of God*, 'he thought it not robbery to be equal with God*; but when he 'took upon him the form of a ſervant*, he emptied himſelf of 'his original glory, and was by that means made capable of 'becoming the object of human ſight, as well as the object 'of human ſufferings.' The conſiſtency and propriety of 'theſe aſſertions will be the more conſpicuous, if we obſerve, that it evidently follows from hence, that mr. *Knowles* adopts and applies, in his reaſonings, the words *likeneſs* and *equality*, *reſemblance* and *ſameneſs*, as ſynonymous and equivalent terms. That *Chriſt*, who is PART of the godhead, and the image and ſon of the inviſible God, is alſo the ſame God, and both *like* and equal to that God, and one with him whoſe image and ſon he is. That his incarnation ſubjected him to imperfections, who was abſolutely perfect; that bearing the likeneſs and perfections of the divine eſſence, he emptied himſelf of his original glory or form, that is, of the divine eſſence.

We alſo apprehend, that mr. *Knowles* is fully perſuaded that the title of *ſchiſmatic* cannot be juſtly applied to himſelf, as having advanced any diſagreeing conſtructions of the particular doctrines of the faith, which the compilers of the articles have ſettled and determined.

Another eminent ſpecimen of critical ſagacity mr. *Knowles* hath furniſhed in p. 76. 'The angel ſaid to *Mary*, (not that 'an angel, but that) the Holy Ghoſt ſhall come upon thee; '—called therefore the *ſon of God*; not the ſon of a created 'being, for then *Chriſt* would have been the ſon of a crea-'ture; not the ſon of the angelic order, for then *Chriſt* alſo 'had, contrary to the aſſertion of the apoſtle, *taken upon him*

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'*the nature of angels.*' But where can mr. *Knowles* discover any such assertion of the apostle? Not surely in *Hebrews*, ii. 16. where tho' *the nature* of angels is inserted in the *English* translation, it cannot be found in the *Greek* original. From the preceding extracts and remarks, we think our readers may derive a just notion of mr. *Knowles*'s abilities as a critic and a reasoner.

ART. XVIII. Lex mercatoria rediviva; *or, the merchant's directory. Being a complete guide to all men in business, whether as traders, remitters, owners, freighters, captains, insurers, brokers, factors, supercargoes, agents. Containing an account of our trading companies and colonies, with their establishments, and an abstract of charters; the duty of consuls, and the laws subsisting about aliens, naturalization and denization. To which is added, a state of the present general traffic of the whole world; describing the manufactures and products of each particular nation; and tables of the correspondence and agreement of the* European *coins, weights, and measures, with the addition of all others that are known. Extracted from the works of the best writers, both at home and abroad; more especially from those justly celebrated ones of messrs.* Savary, *improved and corrected from the author's own observations, during his long continuance in trade. The whole calculated for the use and service of the merchant, lawyer, senator, and gentleman. By* Wyndham Beawes, *merchant. Folio, 922 pages, besides the dedication, preface, table of contents, and index.* Comyns, Griffiths, &c. 1l. 16s. *bound.*

IT is universally allowed, that every nation hath increased in strength and power, or remained weak and abject, in proportion as trade and commerce have been encouraged or neglected. And if the greatest empires owed their foundation to valour and the force of arms, they were rendered permanent only by the resources furnished them by trade, and the labour and industry of their inhabitants. It is the spirit of equity and concord that makes the true magistrate; and it is an eager desire of procuring to one's country the enjoyment of all that it wishes for, that renders a merchant truly amiable. An ingenious merchant, is something more than barely a good citizen: from the extensive service he does his country, he may be considered likewise as a patriot, and even, in some degree, as a statesman. Those books, therefore, which serve

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to promote the knowledge and improve the practice of commercial buſineſs, certainly deſerve the grateful acknowledgements of a commercial people, as they muſt be productive of the greateſt utility: eſpecially when they are the work of perſons who, like the author of the volume now before us, have made themſelves maſters of the ſubject by a due courſe of ſtudy in the ſchool of experience.

Mr. *Beawes* has not followed the dictionarial or alphabetical order, but given all that relates to any one ſubject under a diſtinct head, by which means the chain of reading is not interrupted: and any particular is readily found by the help of the index. Whether this method made uſe of by our author be more uſeful than the alphabetical, we ſhall not pretend to determine; perhaps each has its advantage, the dictionary for diſpatch, and that of our author for connection and reaſoning.

The firſt head of this extenſive work is an hiſtorical deduction of trade from its original. The ſecond treats of merchants, whether natives or foreigners; their character; ſome directions for their prudent conduct; and an abſtract of the laws now in force concerning them. This head abounds in maxims worthy the peruſal of every one who intends to make commerce his ſtudy, or deſires to be acquainted with the ſeveral laws relating to merchants.

The next head relates to factors, ſupercargoes, and agents; under which, after ſpecifying their nature and function, the author has given us an abſtract of all the laws concerning them, with ſeveral judicious maxims relative to the truſt repoſed in them. In diſcourſing of ſhips, captains, and ſailors, the author diſcuſſes every thing materially relating to this extenſive ſubject. He has given an abſtract of the ſeveral laws relating to navigation, with the exportation and importation of commodities, and interſperſed through the whole, the moſt uſeful maxims, and which merit the moſt attentive peruſal.

We have not room to give our readers a detail of all the ſubjects conſidered in this uſeful treatiſe; but content ourſelves with giving a few extracts from thoſe which are moſt univerſal, and adapted as well to readers who do not make commerce their particular ſtudy, as to the merchant and trader.

In the article relating to banks, mr. *Beawes* has given us the following account of the method of tranſacting buſineſs at the bank of *England*.

'Whoever has a mind to keep caſh with the bank, muſt 'give a ſpecimen of his *firm*, in a book kept for this purpoſe, 'and apply to the firſt clerk of theſe accounts (commonly 'called the drawing accounts) who will give him a book,

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'wherein his account is opened, which book he takes away 'with him, and for which it is cuſtomary to give half a 'crown; the perſon will likewiſe receive a parcel of checks '(of whoſe numbers an account is taken by him who delivers 'them out) on which he is to draw on the bank as he ſhall 'have occaſion.

'In theſe books (which are of ſeveral ſizes) different co-'lumns are adapted for the entry of caſh *paid* and *received*, 'and alſo for the entry of bills depoſited till due, when they 'become caſh to be paſſed forward, which is done the firſt 'time the book is carried to the bank, after they are re-'ceived.

'Whenever you have any caſh to pay in, you carry it to 'the bank with your book, in which you have credit imme-'diately given for it; and, on the contrary, when you want 'to pay, you draw the ſum on one of your checks, which is 'immediately complied with and debited your account in the 'bank-books; and when you are deſirous of having your ac-'count examined, you carry your book, and leave it for a 'day or two in the accountant's office; and on your taking it 'again, you will find every draught you have made entered, 'and your checks returned you, cancelled; and no money 'will be paid, either to yourſelf or your order, without ſuch 'a draught, or what is called a *write-off*, which are printed 'ſlips of paper, with blanks left for the ſums wanted, and 'are always lying, with pens and ink, on a deſk in the great 'hall, for every one to make uſe of at pleaſure.—Which you 'give to any one of the clerks ſitting on the left hand going 'into the hall for that purpoſe, with your book, and he debits 'you the ſum therein deſired, and gives you money or notes 'for it, which you pleaſe; reſerving the write-off as a voucher.

'If you have any accepted bills payable in *London*, and to 'ſave yourſelf the trouble, have a mind that the bank ſhould 'recover them, you muſt endorſe, and carry them with your 'book to the bank, and have them entered by the proper 'clerks who ſit at one end of the great hall; and after this 'depoſit, they will be carefully recovered, or duly proteſted; 'if the former, their import will be credited your account; 'if the latter, the bills will be returned, and the charges of 'proteſting debited you.

'If you would have the bank pay any bills that are drawn 'on you, you may accept them payable at the bank; and 'in this caſe, you muſt, before they fall due, give the bank 'an order to pay them when preſented, adviſing their con-'tents, from whence, and by whom drawn, *&c.* or you may

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'at the time of acceptance, write an order on them to the 'cashiers (as a draught) to pay them when due; tho', besides 'this, a separate order must be left there for their discharge.

'The bank will discount bills for any sum, if the holders 'and acceptors are to the directors satisfaction; the foreign 'ones after the rate of four, and inland at five *per cent.* '*per ann.* and in order to get this transaction effected, 'you must describe the bills on a slip of paper, with yours 'and the acceptor's names, and deliver it with the bills to a 'clerk who attends for this purpose, in the same office where 'the checks are delivered; and he carries it to the committee, 'who either accept or reject the proposal, without assigning 'any reason for their behaviour: if the former, the money is 'immediately paid you by the proper clerk, with a deduction 'of the discount.

'The bank will receive by way of deposit, from any per- 'son keeping cash with them, bullion, foreign specie, jewels, 'or any such effects, that are not bulky, and take care of 'them till called for; but they will give no receipt with 'them, nor otherwise oblige themselves to be answerable for 'their safety; as they charge nothing for their clerks atten- 'dance, either at their receipt or delivery, nor for the depo- 'sit: but they are sealed up, and ticketed with the name of 'their owners, *&c.* who may receive them in the same form 'they were delivered, whenever they think proper.

'No body is obliged to pay a personal attendance for any 'transaction with the bank, but may send another with their 'book of entries, *&c.* as most merchants do their clerks; and 'all possible dispatch is given to every one in their turn.

'The bank, besides discounting bills, will advance monies 'on government securities, or on a deposit of specie or bul- 'lion, but never on jewels or estates; and they will likewise 'buy gold and silver bullion, (after assaying) *Spanish* dollars, '*&c.* tho' seldom at so high a price as private purchasers, 'these latter often buying for their own use, but the bank by 'way of merchandize, on which a profit is expected.

'The business of this corporation was for many years car- 'ried on at grocer's hall in the *Poultry*, (tho' the first sub- 'scription was taken in at the mercer's, in *Cheapside*, while 'the other was getting ready) till they erected the spacious 'pile they at present occupy, in *Threadneedle-street*; where 'offices are appropriated for every branch of their employ- 'ment: their cash, notes, and every thing of value, are pre- 'served in the subterraneous vaults, to guard them from fire, 'and the whole house secured by very strong substantial fast- 'nings,

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'nings, guarded by ſeveral watchmen ſtationed nightly in 'different parts of it.

'The corporation is under the management of a governor, 'deputy-governor, and twenty-four directors; of which lat-'ter, three attend from ten o'clock till twelve, (ſundays and 'holidays excepted) for fourteen days together, and are then 'ſucceeded by the like number for the ſame term, till the 'whole have taken their rotation; and thurſday being their 'court-day, the governor, deputy, and all the directors meet, 'except ſuch as are out of town, or hindered by ſickneſs, as 'they are very punctual and exact in their attendance on the 'buſineſs of the corporation: for which the governor has '200 *l.* the deputy 200 *l.* and each of the directors 150 *l. per* '*ann.* They are choſe yearly by a general court, out of the 'principal proprietors of bank-ſtock, and are always gentle-'men of large fortunes, but more reſpected and eſteemed for 'their ſtrict adherence to integrity and honour.'

Under this head mr. *Beawes* has alſo given an account of all the other banks of note in *Europe*, and concludes it with the following obſervations.

'From the preceding account of the bank's eſtabliſhment 'and direction, it will readily be ſeen how much eaſier 'affairs are tranſacted here, than in any of thoſe lately men-'tioned abroad: in ours no fines are extorted, no perſonal 'attendance required, nor any delays occaſioned by ſhuttings-'up, or non-attendance in the afternoon, as the bank of '*England* is never ſhut up but three days in the year, (ſundays 'excepted) and tranſact buſineſs from nine in the morning till 'five at night, when that of the day ends as to the receipt and 'payment of money; tho' the clerks have ſtill about half or 'three quarters of an hour's employ, to balance the tranſac-'tions of the day, which after the aforeſaid hours they imme-'diately apply themſelves to perform. Here is no obligation 'laid on any one to pay in bank money, or be ſatisfied in bank-'notes; but every one is at liberty to inſiſt on payment in the 'current coin of the kingdom: yet as the former are the 'readieſt payment, and a few minutes may convert them into 'caſh, it is commonly preferred, eſpecially for any large ſum: 'ſo that our bank, compared with the moſt celebrated and beſt 'of the foreign ones, muſt in every ſhape be preferred by the 'mercantile part of mankind, as well as by thoſe gentlemen 'whoſe large perſonal eſtates would make them at a loſs 'ſometimes for a place of ſecurity, if there was no bank ſub-'ſiſting to ſerve them. And if the compariſon with the beſt 'abroad, places ours in ſo advantageous a light, what ſhall

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'we ſay when we reflect on the ſhocking conſequences of 'that erected a few years ſince in *France*, where the fatal 'effects are felt to this very day? How ought every *Engliſh-man* to thank providence for his lot, who made him native 'of a country ſecured by the moſt wholeſome laws, under 'the government of the beſt of kings, and where every indi-'vidual enjoys his property unmoleſted? How ought we to 'eulogize and praiſe our gracious benefactor, for placing us 'in a ſtate of freedom and eaſe, whilſt our immediate neigh-'bours are galled with the yoke of an almoſt *Egyptian* bon-'dage; where nothing can ſecure them from the ſtrokes of 'a tyrannical and deſpotic government, which too often ap-'propriates the ſubjects fortune to be ſquandered away in am-'bitious deſigns, and ſchemes for aggrandizing the prince, 'tho' to the utter ruin of his vaſſals. This was the apparent 'intent of the *Pariſian* bank, which ſunk when the deſign 'of its inſtitution was anſwered, by bringing all the coin of 'the kingdom into the king's coffers, and then reducing the 'greateſt part of their paper currency to leſs value than it 'bore when it came out of the ſtationer's ſhop.'

In the article relating to bills of exchange, mr. *Beawes* has given us every thing neceſſary for underſtanding ſuch an extenſive and important ſubject; cleared up the difficulties attending it, and given us the ſentiments of the beſt writers upon this topic.

The author concludes this uſeful work with a large account of the general trade of the world. We ſhall give our readers the following extract from that part of it which relates to *England*.

'The commodious ſituation of our country, both for long 'and ſhort voyages; the many excellent ports proper for the 'conſtruction of an infinite number of veſſels built there; 'the ability and intrepidity of our pilots and ſailors; a ſoil 'fertile in fruits, corn, and paſturage; our hills encloſing di-'verſities of metals and minerals; cattle of all ſorts; and 'more eſpecially the ſheep producing thoſe precious wools, of 'whoſe exportation we are juſtly ſo jealous; manufactures of 'almoſt every ſpecies, and the greateſt part of them ſuperior 'to thoſe of other countries; our colonies ſo well eſtabliſhed 'in the new world; and our ſettlements ſo rich and flouriſh-'ing in the *Eaſt-Indies*, gives us at leaſt as much as to any 'other nation, wherein to prove our genius for trade, and 'demonſtrate that we have not been idle in it.

'*Voltaire*, in his tenth letter concerning the *Engliſh*, ſays, 'that trade, which has enriched them, has contributed to

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'make them free; and that this freedom has in in its turn 'extended their commerce.

'This proves, that the fundamental maxim of our country 'is a very juſt one, *viz.* that trade is the nurſery of ſailors; 'that ſailors are the ſoul of the navy; that the navy is the ſe-'curity of commerce; and that theſe two united, produce 'the riches, power, and glory of *Great Britain.*

'Under *Henry* VIII. the trade and navigation of theſe 'kingdoms began conſiderably to augment, and has ſince al-'ways gone on increaſing. We then engaged in a conſi-'derable commerce to the *Levant*, and made frequent voy-'ages to *Guinea* and *Braſil*; but the *Engliſh* were not ſen-'ſible of what they were capable in commercial affairs, till 'towards the middle of queen *Elizabeth*'s reign, whoſe pro-'tection and encouragement animated her ſubjects to the for-'mation of different trading companies, and the eſtabliſh-'ment of divers manufactures in her capital, on the ruins of 'thoſe of the *Low Countries*; which rendered the traffick of '*England* ſo flouriſhing, as to have it ſoon carried to *Arch-'angel*, and extended to all the ports of the *Mediteraneau*. 'It alſo reached the richeſt coaſts of *Afric*, as well as the '*Eaſt* and *Weſt Indies*, and there took ſuch a deep root, and 'was ſettled on ſuch ſolid foundations, as to remain unmove-'able, and to ſtand in leſs need of aggrandiſement than of 'moderation.

'Altho' our domeſtic trade is very conſiderable, and of 'great advantage to the inhabitants, the foreign vaſtly ex-'ceeds it; and it is not becauſe *England* cannot ſubſiſt with-'out it, (providence having abundantly bleſſed us with every 'neceſſary of life) but as foreign trade occaſions an employ 'for all ſorts of artiſts, furniſhes work for the poor, and aug-'ments our manufactures, proving an efficacious means of 'enriching the nation, ſtrengthening the ſtate, and render-'ing it formidable to the neighbouring powers, that we are 'animated to engage ſo deeply in it.

'It is for this that the *Engliſh* ſpread their traffic to all parts 'of the world where any is carried on, and there is no na-'tion under the ſun that drives ſo great a trade with their 'own products and merchandizes. This renders us power-'ful in our marine, augments the number of our ſailors, en-'riches our people, and procures us all that the univerſe can 'furniſh to ſatisfy the imagination, or content the appetite. 'In a word, it is by a foreign trade that *England* is become 'the ſupport of its friends, and the terror of its enemies; and 'whilſt the commerce of our neighbours the *Dutch*, conſiſts

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'chiefly in the tranſportation of merchandizes (not their own) 'from one country to another, ours is principally furniſhed 'and ſupported by the redundant products of our ſoil and in-'duſtry.

'In this manner we traffic, I mean with things of our 'own growth and manufacture, not only to all parts of *Eu-'rope*, but to *Aſia*, *Afric*, and *America*, and moſtly in our 'own ſhips; which we chuſe rather to employ, as well in all 'exportations as importations, than to encourage ſtrangers 'coming among us, to rob us of thoſe freights we are ſo ca-'pable of ſupplying by our marine; for the encouragement 'of which, and in order to increaſe its intereſt, our well 'adapted laws ſecure this branch of trade to us, by a reſtraint 'on all ſtrangers in their traffic with us: and tho' I may 'juſtly aſſert this nation conſumes more foreign merchandizes 'than any other whatſoever, yet it has been proved beyond 'contradiction, that the balance of trade is in our favour, 'and I hope will be much more ſo, ſince the prohibition of 'cambricks, and inſtitution of the herring-fiſhery.

'Our trade, as that of all other kingdoms, is compoſed of 'inland and maritime; tho' with great difference in regard 'to the profits it leaves, as our foreign trade certainly exceeds 'that of any other ſtate in the world, in the three articles in 'which it conſiſts, *viz.* exportation, tranſportation, and im-'portation; *France* can pretend to little more than the firſt 'of theſe; *Spain*, *Italy*, and the two northern crowns, to the 'firſt and third; and *Holland* only vies with us in the 'ſecond.

'Our country furniſhes the exporting branch of commerce 'with butter, corn, cattle, cloth, and many other woolen 'manufactures, iron, lead, tin, copper, leather, copperas, 'coal, allum, ſaffron, *&c.*

'The neighbouring kingdoms have many times owed their 'preſervation to our ſupplies of corn, and our horſes are ge-'nerally eſteemed for their beauty, ſtrength, and going; nei-'ther our fleets nor ſtrangers want any foreign ſupplies for 'their victualling, having abundance of beef, pork, biſket, 'and freſh proviſions, always ready, beſides the vaſt quanti-'ties carried to the *European* and *Weſt-Indian* markets.

'Our iron is exported manufactured in guns, carcaſſes, 'bombs, *&c.* and our cloths and woolens are ſent to moſt 'parts of the world, tho' not in thoſe quantities as formerly; 'many princes having ſettled manufactories of their own, to 'the no ſmall prejudice of ours; and the value of our exports 'in the articles of cloth, northern dozens, raſhes, kerſies,

'bays,

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'bays, ſerges, flannels, perpetuanoes, ſays, ſtuffs, frize, pen-
'niſtone, ſtockings, caps, blankets, rugs, &c. I fear do not
'exceed the two millions *per ann.* that dr. *d'Avenant* and mr.
'*King* ſuppoſed ſome years ago they amounted to; according
'to their calculation, that the yearly produce of wool in *Eng-*
'*land* was about two millions ſterl. and this worked up, to im-
'port eight millions; of which they computed ſix millions
'for home-conſumption, and the other two for exportation.

'The other exports from hence, of hops, flax, hemp, hats,
'ſhoes, ale, beer, cyder, herrings, pilchards, ſalmon, oyſters,
'ſaffron, liquorice, optic-glaſſes, mathematical inſtruments,
'works of horologiography, ribbons, toys, &c. are prodi-
'gious, and of a value almoſt incredible.

'The veſtments, ſhoes, hats, and houſhold ſtuffs carried
'from hence yearly, only to *America*, are ſuppoſed to be
'worth at leaſt 200,000 *l.*

'*England* produces yearly 5,000,000 chaldrons of ſea-coal
'(and the mines would furniſh more if wanted) near a million
'and a half pounds of tin, a thouſand fodders of lead, eight
'hundred furnaces of iron, and as many tons of allum; of
'all which great quantities are exported, to the value at leaſt
'of 500,000 *l. per ann.*

'Secondly, Our re-exportation of the wool, butter, hides,
'tallow, beef, pork, herrings, pilchards, and ſalmon, from
'*Ireland*, have been reckoned at 300,000 *l. per ann.*

'We tranſport alſo annually from our plantations in *Ame-*
'*rica*, (beſides what we conſume ourſelves) of ſugar, indigo,
'tobacco, cocoa-nuts, &c. about 400,000 *l.* and our fiſh,
'pipe-ſtaves, maſts, beaver, &c. from *New England* and
'thoſe northern parts, does not produce a much leſs ſum.

'It would be tedious and difficult to enumerate our tranſ-
'portations and their value from *Denmark* and *Sweden*, (tho'
'by our commerce with theſe two kingdoms we are conſi-
'derable loſers) *Spain*, *Portugal*, and other parts of the
'*Streights*, *Turkey*, *Guinea*, &c. but the moſt conſiderable of
'all is that of the commodities brought from the *Eaſt-Indies*,
'of which it is ſuppoſed of late years, we have tranſported to
'the value of 500,000 *l. per ann.* in pepper, ſalt-petre, calli-
'coes, muſlins, ſilks, drugs, diamonds, &c. after having
'retained a ſufficiency for our own uſe and conſumption.

'Thirdly, the article of *importation*, or the bringing hither
'ſuch goods as we conſume among ourſelves is vaſtly great,
'tho' not equally advantageous from all countries, as the ba-
'lance of trade from *France* has for many years been againſt
'us, tho' I hope will be conſiderably remedied by the prohi-

'bition

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'bition of cambricks, *&c* The ingenious mr. *Samuel Fortrey*, in his excellent diſcourſe on trade, makes it appear, that 'we yearly imported from that kingdom near 1,600,000 *l.* 'worth of goods more than the value of what we exported 'thither, *viz.* in ſilk, ſattens, taffatees, ſtuffs, armoiſins, pa'duaſoys, tabbies, cloth of gold and ſilver, velvets, ribbons, gal'loons, laces, ſilk-buttons, about 600,000 *l.* linnen 400,000 *l.* 'wines 600,000 *l.* ſerges and calons 150,000 *l.* hats 120,000 *l.* 'hatbands, feathers, fans, girdles, hoods, maſks, looking'glaſſes, watches, pictures, medals, cabinets, caſes, brace'lets, tablets, and other toys, 150,000 *l.* paper 100,000 *l.* 'Houſhold-ſtuffs, as beds-mattreſſes, coverlets, hangings, 'fringes, *&c.* 100,000 *l.* brandy, cyder, vinegar, verjuice, '*&c.* 100,000 *l.* *Caſtile* ſoap, honey, almonds, olives, capers, 'prunes, *&c.* 150,000 *l.* pins, needles, box and tortoiſe-ſhell 'combs, *&c.* 20,000 *l.* perfumed and trimmed gloves 10,000 *l.* 'fine ironmongers ware, 40,000 *l.* which amount in all to '2,540,000 *l.* *per ann.* beſides ſalt, cork, roſin, and other 'things to a conſiderable value; and altho' this calculation 'might poſſibly be ſomething exaggerated, and our exports 'there not rated at as much as they ought to be, (mr. *Fortrey* 'valuing them only in a million ſterling) and the importa'tion of many things prohibited ſince; yet it is a certain and 'lamentable truth, that our loſs by that trade has always been 'very conſiderable.—This prejudice to our trade proceeds 'from a taſte vitiated by an affected imitation of the *French* 'gaity, and a conſequent fondneſs for their toys and baubles: 'we likewiſe retain too great an affection for their wines, 'brandies, and ſome other of their products, tho' our *gout* 'might be gratified with more wholeſome beverages, and on 'terms much leſs diſadvantageous to our country; which I 'beg leave to recommend to the ſerious conſideration of every '*Briton*: and I wiſh it might have a ſuitable effect, and in'cline to put a helping hand towards healing this dreadful 'diſeaſe in our commerce, ſo much tending to its ruin, and 'the emaſculating both our minds and bodies.'

Theſe few extracts will, we preſume, be ſufficient to give the reader ſome idea of this performance. If they ſhould induce him to peruſe the whole, we are perſuaded he will not think either his time or expence thrown away, as he will there find every thing relating to commerce explained in a very uſeful and entertaining manner.

ART.

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ART. XIX. *A treatiſe on opium, founded on practical obſervations. By* George Young, M. D. *phyſician at* Edinburgh. 8vo. 3s. 6d. Wilſon.

THE author of this uſeful and very candid treatiſe, diſclaiming all *hypotheſes*, judiciouſly relies on experience ſolely, for an inveſtigation of the good and bad effects of this wonderful drug. With regard to a chemical analyſis of it and others, he obſerves, the medicinal virtues of drugs are their effects in the human body, and not in a retort or ſtill; *Geoffroy*, who affirmed the ſoporific quality of opium to lie in its ſulphur, not telling us by what means he made this diſcovery, nor ever mentioning his having given this ſulphur: ſo that our author concludes, we may with as much propriety think of analyſing the loadſtone to diſcover its effects on iron, as of finding out the ſoporific quality of opium by any chemical proceſs.

With regard to the method of enquiring into ſubſtances, by infuſing them in blood newly drawn from the arm, after obſerving, that the blood in the circulation is never for half a minute preciſely the ſame liquor, being inceſſantly getting or parting with ſomething, he adds, that the gradual changes of our aliment into chyle, and of that into blood again, are ſo neceſſary, that without them the moſt innocent food would become noxious, as freſh cow's milk injected into the veins of a dog, becomes a deadly poiſon. He ſays, blood in a tea-cup is not more like what it was, while partly conſtituting the animal, than an amputated leg to one in a vital ſtate.

He thinks the injection of drugs into living animals has been ſufficiently tried without ſucceſs: tho' transfuſions of the blood from one animal into another has been ſometimes attended with ſucceſs in curing diſeaſes; but from whence, he ſuppoſes, it will not follow, that any other liquor will ſucceed in the ſame manner. He admits, that ſmell and taſte, which inform moſt animals of their proper food, may give us ſome information of the ſenſible qualities of bodies; but as ours are inferior to thoſe of ſome animals, they will be ſtill leſs adequate to diſcover the virtues of medicines, which he inſtances in mercury, ſtibium, opium, and the bark.

Dr. *Young* very rationally obſerves, that our knowledge of ſimples, even from experience, is not a little retarded by that abſurd, tho' faſhionable, practice of blending, in one compound, a *farrago* of all the ſimples authors have claſſed together for that diſeaſe; and which, he had before remarked, they

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they generally tranſcribed from each other, adding little or nothing from their own experience. And theſe difficulties, he ſays, are further increaſed from the quick variation of medical preſcriptions, as if a day or two were ſufficient to know the effects of an alterative; beſides that contingence of our being deceived both by the patient and the nurſe; the doctor ingenuouſly acknowledging, he had been more than once thus prejudiced in favour of a medicine, which he found at laſt had never been taken. He adds, however, he has been much oftner deceived by prejudices early imbibed, and very difficultly eradicated, our experience ſeldom proving ſufficient to extirpate a tenth part of them, men of genius only getting the better of ſome, and the majority being miſled for life. Theſe prejudices, he juſtly obſerves, enter ſo forcibly into practice, that when our preſcriptions apparently do harm, we are apt to aſcribe it to the malignity of the diſeaſe; and when nature or chance cures the patient, we readily give all the praiſe to our art; and this not from deſign, as ſome wits ſurmiſe, but out of the blindneſs of our own underſtandings.

After theſe modeſt, and even mortifying acknowledgments, for which it may be apprehended there is ſometimes too much room, our author, proceeding to his ſubject, premiſes his apprehenſion, that moſt of the effects of opium, may, for aught we know, depend on its ſoporific quality. This leads him of courſe to conſider the common effects of natural healthy ſleep: which he ſuppoſes chiefly to be the nutrition of the body, and the generation or perfection of the ſpirits; and to be attended with a *plethora*, chiefly from an abatement of all the ſecretions, (through our inattention to a *ſtimulus* then) except that of inſenſible perſpiration, which is excreted without any *ſtimulus* when we are awake. Many of the obſervations on the effects of ſleep were made by the doctor on himſelf. The effects of opium he ſimilarly experienced on himſelf, as he was very apt to take cold, and a cough was the uſual conſequence. Twenty drops of liquid laudanum taken at bedtime often cured him by the next morning, after a good night's reſt; tho' in the afternoon, when the operation of the opium was ſpent, the cough returned, yet the ſame medicine repeated finally effected the cure. On taking thirty drops, the drowſineſs was longer, his face a little ſwelled, his ſkin hotter and drier, tho' ſometimes a gentle ſweat came on, his tongue was whitiſh, and his breaſt bound, till the effects of the opiate ceaſed. The ſame doſe taken when he was already plethoric, made him hoarſe, tho' it abated his cough, and he breathed with difficulty till he had ſpit blood. On taking forty drops

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in a cough he considered as catarrhous, the cough was stopped in an hour, but a great hoarseness, a noise in his ears, and giddiness and confusion of the head followed. He fell asleep, but soon waked with startings; and a sense of faintness or failing about the heart often seized him on dropping to sleep. The following evening he nearly lost the sense of feeling in his legs, and tho' free from the cough, a spasmodic asthma ensued, with many nervous symptoms, notwithstanding he had endeavoured to expel the opium the evening before, by a vomit of white vitriol. He was now twice bled for it, used an hysteric julap, and recovered.

This the doctor observes is a strong instance of the power of opium in a catarrh, but a caution not to give large doses of it: and from these effects of it he concludes, that it more or less thickens all the liquors in the mouth, nose, and *trachea*; the body becomes costive, the tongue parched, the urine more than usually high-coloured, and every serous secretion, except that of perspiration, is lessened. Hence a sensible *plethora* from an accumulation and rarefaction of the humours, which he thinks, tho' in a less degree, the effects of natural sleep too.

Our author exemplifies the effects of opium in a *diarrhœa* and vomiting, by giving us his own case in a *cholera morbus*, which he ascribes to his indulging once a little too freely. And as a thinking physician must give a very accurate attention to his own, this is truly illustrative of the inconveniences that may attend the premature exhibition of this medicine; it appears to be faithfully related, and several judicious reflections are annexed to it. He thinks it a certain sign that something noxious still remains within, when a large dose of opium creates great sickness; and concludes that it should be very rarely given in this disease, and that, after washing the stomach and intestines with plenty of warm water and chalk; neither should it be given in such doses, as quite to suppress the evacuations, whilst the acrid matter remains unexpelled. In the *diarrhœas* of infants and of children during dentition, he thinks it is useful, after an absorbence of the acrimony to which he attributes them; tho' he rather inclines to omit it in mild cases, where the child's rest is not prevented by gripes. In the purgings of scrophulous children, he thinks the patients are in fact the better for it, tho' he doubts whether the gentle doses he recommends act as a pacific or as a cordial, by which the motion of the fluids is increased. He judges opiates often useful in a dysentery, but much oftner hurtful, and particularly if

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the patient is plethoric, and the dyſentery be accompanied by a fever.

He confeſſes, that when he reflects how commonly opium is uſed in this diſeaſe without any caution, he ſuſpects its effects too often fatal; tho' we aſcribe our ill ſucceſs to the malignity of the diſeaſe. Whenever purgatives do good in it, opiates, he ſays, are always to be ſuſpected: and he judges from experience, that nine dyſenteries out of ten might be cured by a conſtant uſe of laxative purges, emollient clyſters, and chicken broth. He uſes it chiefly when the diſeaſe is mild, or its violence abated by evacuants and emollients; in which circumſtances he thinks it the beſt cordial for the patient. A teneſmus ſupervening towards the end of a dyſentery is often cured by opium alone: ſome, he obſerves, give a briſk mercurial purge, but his method is to give the opiate immediately after it.

In a *nephritis* he thinks a gentle paregoric does no good, but may even increaſe the ſpaſm, as it does in hyſterics; and therefore adviſes fifty or ſixty drops in racking nephritic pains. He thinks it probable, from the exquiſite torture which a ſmall ſtone ſometimes gives in paſſing to the bladder, and the eaſe the like ſtone paſſes with at other times, that the pains are from ſpaſmodic contractions of the kidneys, ureter, or bladder: [and indeed we muſt allow, that if the mere reſidence of a ſtone were always ſufficient to excite ſuch pains, they muſt be inceſſant till it was expelled.] He obſerves, theſe pains may induce ſuch a conſtriction of the ureter, as ſhall prevent the tranſmiſſion even of a ſmall ſtone, and thinks it not improbable, that a large opiate, by abating the pain, may remove that obſtructing conſtriction which was the only impediment.

With regard to female diſorders, he ſays, it has given a temporary relief to the *nauſea* of breeding women, but judges it improper in the advancing months. The doctor's aſſertion, that opium promotes labour-pains better than borax, ſaffron, and myrrh, will ſurprize many. He obſerves himſelf, it may ſeem a kind of paradox, that the greateſt abater of a *ſtimulus* ſhould be the beſt promoter of that which excites labour-pains: but this he accounts for, by conſidering the bulk of the *fœtus* as the *ſtimulus*, and that opium, by rarifying the blood, and making the capillaries more plethoric, muſt ſtimulate the womb already too much ſtraitned and compreſs'd towards its neck by the fœtus; while he thinks, it may, at the ſame time, facilitate the birth, by abating ſuch falſe pains and irregular ſpaſms as may retard the dilatation of the *oſ tincæ*. He has found it alſo the beſt remedy for after-pains, but thinks it

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very rarely adviſeable in the milk-fever, tho' the beſt cure of a weed, by which he means an *ephemera*, happening to them ſoon after the birth: but if it is not of ſervice at firſt as he immediately directs it, he avoids repeating it, ſaying, it often does harm then: if this diſeaſe laſts beyond a day, it is not a weed but a fever, which often proves fatal. This wonderful medicine he thinks too, oftner effectual in an immoderate flux of the *lochia*, and in exceſſive floodings from a long and hard labour, than any other. It abates the immoderate flux of the *menſes*, in which caſe, however, he acknowledges it to be only palliative; but judiciouſly remarks, that a palliative cure will often prove a perfect one, by affording nature time, opportunity, and ſtrength to exert herſelf. He doubts, however, whether opium, as it induces a *plethora*, has not rather a direct tendency to promote the hæmorrhage it indirectly abates; as he thinks it ſtops ſuch hæmorrhages as are continued from nervous weakneſs and languor, by curing the languor.

He obſerves, that opium does ſometimes increaſe, and at other times diminiſh ſpaſms; and tho' he does not aſſume to ſpecify ſuch as it increaſes or cures, he thinks it hurtful in all from a plethoric habit with, or without, inflammation; whence it ſeems probable to him, it will avail in all from languor or inanition. He pronounces opiates bad in the hæmorrhoids or piles, from the coſtiveneſs they produce, with an induration of the *fæces* in the *colon* and *rectum*. He diſapproves them in rheumatiſms, and thinks they may turn an acute into a chronical one, if they do no worſe. He thinks opium given two or three hours before any great chirurgical operation, ſuppoſe amputation or lithotomy, gives courage and ſteadineſs, which may obviate convulſions; but he diſapproves the common practice of giving it after amputation, when the ſtump is apt to ſtart, a ſymptom he thought it greatly aggravated, when directed by himſelf: and this very probably by the rarefaction occaſioned by it, and the inflammation that may enſue from it, which he oppoſes by bleeding, a cool regimen, and eaſy bandage. He equally condemns the practice of giving them in fractures, except in the caſe of a catarrh, or cough being excited from the irritation of the points of a broken rib, which muſt give inceſſant pain, may inflame the *pleura*, and prevent the re-union of the bone. In ſuch circumſtances he exhibited *laudanum* with great ſucceſs, but to obviate any additional inflammation from it, he inſtitutes bleeding and opening too, if the patients are plethoric, feveriſh, or have ſtartings. He acknowledges his error in having perſiſted in ſuch

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a ease in a variety of pectorals to no purpose, the patient's wife having cured him herself afterwards with syrup of poppies.

In the catarrh that often terminates in a phthisis, or consumption of the lungs, he thinks opium, by easily curing the first, may prevent the other: but when the lungs become obstructed or inflamed, it will do harm, especially if a fever, *asthma*, or *hæmoptoe*, be concomitant. In the ulcerated state he disapproves it upon the whole, tho', he says, he had once so good an opinion of it, and from experience, that he thought no medicine equal to it in a phthisis; but upon maturer consideration, he finds it does harm, radically or essentially, while it palliates. It confirms the obstruction of the lungs, while it abates the *stimulus* of the ulcer: it feeds the inflammation, but conceals its effects till too late: it gives strength to bear the cough, but accumulates the cause of it. He gives some remarkable instances of its extraordinary efficacy in a depression of spirits; and thinks, from its losing its soporific influence on the *Turks* through a long habitude to it, it might be found a valuable drug, when deprived of its narcotic quality, in cases where it becomes dangerous by producing sleep; and adds, he has a patient who has used it twelve years, and is never disposed to sleep by it, tho' he daily takes four tea-spoonfuls of liquid laudanum.

A gentleman, who took six grains of opium in one night, slept profoundly, and sweat much and long with it, was cured in eight days of a melancholia; but having been, without the doctor's advice, plunged into the cold bath, it is difficult which to ascribe the cure to. But four grains of opium, and nothing else, recovered a gentlewoman from a recent *mania*, which barbarous treatment had produced. A third under religious melancholy had nearly destroyed himself with some great, tho' unknown, dose of *laudanum*; but tho' he recovered, the melancholy continued: since which, he says, opium has often failed him for several years past; and he begins to conclude, it only does where the pulse is slow, and is prejudicial to those disposed to be outrageous. But after fatigue from immoderate exercise, or riding post, he affirms no refreshment equal to that from an opiate, especially if the warm bath be joined to it.

He is very modestly diffident of the good and bad effect of opium in hysterical and nervous disorders: and justly reflects, that as we are much better acquainted with the sanguinary than nervous system, we are apt to refer such surprizing and irregular complaints as we account for by the former, which we understand, to the latter which we do not; all we know

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of it being, that it is a part of our machine of the utmoſt importance: beſides, that the term of nervous diſeaſes is ſo lax, and comprehends ſuch a number of really different diſeaſes, that it would be abſurd to affirm opium was either good or bad in nervous diſorders. He thinks it poſſible, that a very large doſe might avail in hyſteric fits or ſpaſms, which a moderate one might increaſe; but prudently informs us, he can ſay nothing concluſive on this head from experience. He has found it ſometimes cure them like a charm, but it has again failed or been hurtful ſo often in caſes apparently ſimilar, that he thinks they muſt have been different, tho' he miſtook them for the ſame. The paſſions, he juſtly obſerves, are greatly efficient of hyſterical diſorders, women, otherwiſe in health, being often ſeized with an hyſteric vomiting or cholic, and other hyſteric ſymptoms, from a ſlight affront or diſappointment. All phyſicians, acquainted with the ſex, muſt have frequently ſeen ſuch; and, as the doctor obſerves, we go through the faſhionable practice till the paſſion ſubſides, and then are applauded by ourſelves and others, for the termination of a diſeaſe we are ſuppoſed to cure: not that ſuch patients may not be really in pain, but that they miſtake the cauſe, if they think it independent of their reſentment. He confeſſes he has through ignorance directed hyſteric pills to ſuch, when he might as well have directed pills to purge folly, or increaſe wiſdom.

He gives an inſtance of the efficacy of opium in a nervous aſthma, attended with great difficulty of breathing, but without defluxion or expectoration; when bleeding, bliſters, gum-ammoniac, ſquills, and all failed: which aſthma he calls nervous, as it was not humoral, nor the flatulent aſthma of *Floyer*, but ſpaſmodic: but after all, the doctor owns he neither knew what made her aſthmatic, nor why opium cured her, which it did without any ſenſible evacuation.

From a very ſummary account of four cancerous patients, every reader would be apt to conclude with dr. *Young*, that opiates are improper in cancers. One was an old lady, who being prejudiced againſt opium, rejected it and all medicines and cordials, living on chicken-broth, and twelve months beyond his expectation, and having no pain comparatively, died very tranquil. The three who took opium were ſtrong and young, and died a violent death, in compariſon of hers. Opium heats and rarefies, in conſequence of which he even thinks it muſt irritate in this particular diſeaſe, and he oppoſes a cool ſpare diet to it. He diſapproves it in the aſthma of old people, and even in their catarrhs. He rejects opium in the baſtard

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peripneumony of old men; in which caſe, he ſays, they bear bleeding beyond what an unexperienced practitioner would believe; and affirms, that a man of eighty-four in it, who was twice bled, and eat ſtrawberries inſtead of ſquill-pills, recovered. But his firſt old patient in this diſeaſe, whoſe intermitting pulſe he brought to more regularity, by ſpirit of hartſhorn and gum-ammoniac, finding herſelf worſe for it, and (rejecting all his medicines) abſtained from every thing but water-gruel and butter-milk, recovered. He judges it bad in all internal inflammations, and moſt ſo in the moſt conſiderable, for which he appeals to univerſal experience; but he guards againſt the inference that every ſmall doſe will have a ſenſibly bad effect, even where the inflammation is very ſlight. But in the ſmall-pox, which, after eruption, is an external inflammation, he thinks *Sydenham* may have juſtly commended it above all medicines: tho' he ſuſpects much, that *Sydenham*'s panegyric on it has miſled many for want of proper diſtinctions and exceptions; and thinks it probable himſelf, that opium may be ſafely preſcribed in it, when accompanied with a mild fever, in promoting ſuppuration, and recruiting the ſtrength by giving intervals of reſt and eaſe: but when the humours are tending to putrefaction, the fibres tenſe, perſpiration ſtopt, and evacuation indicated, he conſiders opium as a poiſon; but he acknowledges there may be exceptions to theſe general rules about it in the ſmall pox, tho' he does not deſcend to them. His judgment of it in the meaſles is pretty ſimilar to that in the ſmall-pox, and he thinks it particularly excellent for the dry huſky cough that accompanies the meaſles. There is nothing new in his recommending it in the purging and vomiting ſupervening in a ſalivation from cold.

He thinks it difficult to lay down general rules with regard to the uſe of opiates in fevers, from their complex nature; and undoubtedly the circumſtance of timing them is tickliſh. He inſtances a plethoric patient in a fever and head-ach, whoſe wife giving him diacodium, contrary to the doctor's opinion, he became delirious the ſame night, and died in a few days. He imagines, which may ſurprize ſome, that towards the criſis of long fevers, when the patient has been exhauſted with watchings, pains, and evacuations, great benefit has ariſen from a cordial anodyne draught; and he ſuppoſes the *vis vitæ* and *vis morbi*, ſometimes ſo equally balanced, that an opiate will ſave the patient whom bleeding would deſtroy; and this he thinks it does by promoting the *criſis*, which does not ſeem to have been the received opinion of it. He judges it improper however in the beginning of a malignant fever, or

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when the patient is inſenſible or delirious, except the delirium be accompanied with a ſlow pulſe. This ſection cloſes with ſome judicious remarks on the unſeaſonable exhibition of heating boluſes in the increment of fevers.

As he conſiders opium and bleeding to have contrary effects, he thinks they are very rarely indicated in the ſame diſeaſes: for inſtance, in the pleuriſy, frenzy, quinſey, and eryſipelas, and moſt inflammatory fevers, bleeding is juſtly recurred to, as opiates are in purgings, bloody fluxes, and catarrhs. Some particular exceptions, however, he admits may occur to this rule.

With regard to different preparations of opium, he inclines to prefer the drug, as it is imported, to the extract. He diſtruſts the opinion pretty commonly received of diacodium being ſafer, eſpecially for children and in nervous complaints, than opium: he thinks the doſe of it too not ſo ſtrictly aſcertainable; and obſerves its fermenting and growing ſour by agitation, or by heat, is inconvenient. He juſtly concludes the old receipts of *Venice* treacle and mithridate are not entitled to all that reverence, which has hitherto prevented their reformation; and thinks the college have altered the diaſcordium for the better, but ſuppoſes the opium alone would perform much the greateſt part of all that is effected by any of them.

Thus have we given a ſummary abſtract of this practical treatiſe on this wonderful drug, without which the *materia medica* would be very defective, and mortals under torment and inquietude want the only direct lenient and pacific yet diſcovered, throughout the different modifications of matter. As we have never yet penetrated the *rationale* of its operation, and find it impoſſible to conceive by what means a grain, or, in ſome caſes and patients, ſtill leſs than a grain, ſhall obtund the inſtruments of pain, and commute the utmoſt anxiety for indolence, and even joy; we muſt content ourſelves with the poſſeſſion of it, and with the exacteſt inveſtigation of its good and bad effects. The preſent author has laid us an excellent foundation for ſuch a one in this valuable treatiſe, which is written with an air of practice and experience, without affectation, in a plain and perſpicuous ſtyle, and in the manner of a ſenſible perſon, who prefers utility to ornament. There are many practical hints in it that appear new to us, and theſe we have cited the rather, that every curious practitioner who has not peruſed the book, may compare them with his paſt and future experience. But what ſeems peculiarly characteriſtical of this work, is that vein of probity and candor that breathes

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breathes throughout it; many of the ſections affording us inſtances of the author's former miſtakes in practice from inexperience, (of which we have cited a few) and atteſting his preſent doubts and diffidence of the efficacy or propriety of opium in different diſeaſes and circumſtances, after his long experience of it. His conduct in the former reſpect is a contraſte to that of a majority of medical authors, who are apt to keep all their unſucceſsful caſes to themſelves; while they make a parade and oſtentation even of ſuch as a ſenſible reader may infer, that unaſſiſted nature muſt have generally triumphed in. This, it muſt be confeſſed, is but too natural an effect of that innate ſelf-love and vanity all partake; a circumſtance that increaſes the merit of the few, who dare acknowledge their own ignorance for the public information; and who poſſeſs that rare and godlike quality of caring greatly for others.

ART. XX. *A full anſwer to the* eſſay on ſpirit; *wherein all the author's objections, both ſcriptural and philoſophical, to the doctrine of the trinity; his opinions relating to the uniformity of the church; his criticiſms upon the* Athanaſian *and* Nicene *creeds,* &c. *are examined and confuted: with a particular explanation of the* Hermetic, Pythagorean, *and* Platonic *trinities: and a preface giving ſome account of an author who hath lately publiſhed in* defence *of the* eſſay. 8vo. 2s. 6d. Withers.

THE author of this polemical tract, mr. *William Jones*, in his dedication to the rev. ſir *John Dolben*, bart. D.D. and prebendary of *Durham*, fairly acquaints his readers, that the kind acceptance of his patron will not be imputed to any merit of this production, but entirely to his well-conducted zeal and unreſerved condeſcenſion, which would not ſuffer him to deſpiſe even the meaneſt efforts.—He hopes, that the favourable regard of ſo eminent and worthy a protector would reconcile his readers to what he ſhould be pleaſed in any degree to approve; and effectually remove thoſe natural prejudices which otherways might be conceived, as well againſt his years, as againſt the name of a perſon ſo unknown to the world—acknowledging, we apprehend, with great integrity, that his talents were rather fitted for retirement and obſcurity.

There is indeed ſuch an aſſemblage of vague, indefinite, and inconſiſtent expreſſions in this piece, relating to the principal ſubject of it, that we imagine many perſons will be at a loſs in what claſs to fix the author; whether among the *nominal*

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or *real* trinitarians: some of his assertions seem to verge towards the *Socinian* hypothesis, as he considers the title of one God the father rather essentially, as a character including the whole trinity, than as peculiarly appropriated to the individual person of the father, by way of special distinction and eminence.

But some passages carry a different aspect, and have an apparent tendency to countenance the tritheistic scheme. In his critical remark on *Gal.* iv. 8. preface, p. 14. it is asserted, 'that it appears from the text of St. *Paul*, that we are to 'worship those only who are (φυσει θεοις) gods by nature; which is a tacit admission of a plurality of gods to be the objects of our worship, in direct contradiction to the express declaration of the law and the gospel, *thou shalt worship the Lord thy God, and him only shalt thou serve*, Matth. iv. 10.

The author undertakes to prove, that *Michael* and *Christ* are one and the same person. 'There is no evidence, says 'he, throughout the whole scripture, for a plurality of archangels: we hear only of one, who is αρχων των αγγελων, '(for such the word is, when given at length) the *head*, or 'ruler of the angels, he whom the angels were commanded *to* 'worship as being his creatures and servants. And these angels, which in the book of *revelation*, are called the angels 'of *Michael*, are likewise said to be the angels of *Christ*; 'for, *the son of man* (as he himself hath assured us) *shall come*, 'in the glory of the father, with HIS *holy angels*, Matth. xvi. '27. And again, the son of man *shall send forth*, at the end 'of the world, HIS *angels*, Matth. xiii. 41. Therefore, as 'the angels have but *one ruler*, and are said to be the angels 'of *Michael*, and of the *son of man*, it necessarily follows, 'that *Michael* and the son of man are one and the same person. The same conclusion will follow upon a comparison 'of the two following texts.—*The Lord himself shall descend* 'from heaven with a shout, with the voice of the archangel, &c. '1 Thess. iv. 16. which voice of the archangel is elsewhere 'said to be *the voice of the son of man.—For the hour is coming*, 'in the which, all they that are in the graves shall hear HIS 'voice, and come forth. John v. 25, 27, 28.

'And thus is this matter rightly understood by the very 'learned and pious *John Gregory*, where, speaking of that 'voice, which shall awake the dead, he says, "nor shall it "be the voice of a God, and not of a man; it shall be an "human voice, for by the *archangel* we are to mean the *son* "*of man*, for the hour is coming, &c.*"

* *Gregory*'s posth. works, part. II. p. 62.

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Tho' our author hath hinted, that our reformers have effected such a thorough reformation as needed not to be reformed; and censured, with poignant severity and indignation, the scheme of the *essay writer*, as calculated to encourage and produce a reformation of a reformation, yet we apprehend, that in the passages we have quoted, he hath, in effect, pleaded for the necessity of altering some forms in the *communion service*, where he professeth "with angels and ARCHANGELS, and with "all the company of heaven, to laud and magnify the glorious "name of the holy father, the almighty and everlasting GOD." In the *full answer* we are assured, there is no evidence throughout the whole scripture for a plurality of archangels; we hear only of one—but in the solemn forms of religious address to God it is asserted, that the angels and archangels do worship and praise Almighty God. And if St. *Michael* the archangel is supposed to be our lord *Jesus Christ*, it followeth, that he is one of those servants of the most high God, who with united acclaim do celebrate his most worthy praise.

But perhaps *Michael*, the one sole archangel, may in our author's curious scheme of an intercommunity of appropriation, include a trinity of archangels, as we find he attempts to prove, that the holy spirit is God the father, and that the God and father of our lord *Jesus Christ* is Father, Son, and Holy Ghost, and that the man *Christ* was united to the three persons, or the whole godhead. See pages 111, 135, 136.

The second proposition mr. *Jones* undertakes to make good is, that *Michael* is not a *created angel*. 'The only passage 'wherein he is mentioned under the character of the *archan-* 'gel is to be found in the epistle of St. *Jude*,—ver. 9.—*Mi-* 'chael the archangel, when contending with the devil, he dis- 'puted about the body of *Moses*, durst *not*, (or *was not bold* to) 'bring against him a railing accusation, but said, the Lord 'rebuke thee.' Now if we turn to the prophecy of *Zechariah*, chap. iii. 1. 2. it will appear, that he who spake these words to the devil, as referred to by St *Jude*, is there expressly characterized as a person of *Jehovah*. *And he shewed me*, says 'the prophet, *Joshua standing before the* ANGEL OF THE 'LORD, *and* Satan *standing* at his right hand to resist him. 'And the Lord, *said unto* Satan, the Lord *rebuke* thee; where 'the word translated the Lord is in both places *Jehovah*. 'As *Michael*, therefore, hath that name applied him, which 'without all controversy denotes *self-existence*, he cannot be a 'created angel.' [That is, if *Michael* the archangel be the self-existent uncreated begotten son of God, he cannot be a created angel. Exquisite sagacity! argument irrefragable!]

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'Nothing but an unreaſonable prejudice to mere ſounds can 'diſpoſe us to think, that becauſe he is deſcribed as the *arch-* 'angel, or *prince of the angelic hoſt*, he is therefore of the num- 'ber with thoſe beings of whom he is the *head* and *ruler*; 'ſince the very ſame turn of argument will prove, that be- 'cauſe God is called the king of kings, or *Chriſt* the prince 'of the kings of the earth, *Rev.* i. 5. he is therefore the chief 'of *earthly* monarchs, and no more.

'To what hath been ſaid in relation to this ſecond particu- 'lar, it may be farther added, that the ſame hoſt of celeſtial 'beings are called not only the angels of *Michael* and of the '*ſon of man*, but alſo the angels of God the father: from 'which intercommunity of appropriation I infer, (and I own 'I do not ſee what can invalidate the inference) that as *Mi-* 'chael and *Chriſt* appear from hence to be the ſame perſon, ſo 'it muſt alſo appear, that *Chriſt* partakes of the ſame divine 'eſſence, and is his coequal in majeſty, power, and do- 'minion.'

Here the wide extremes of numerical ſameneſs, and eſſential ſpecific difference and equality, that is, *Sabellianiſm* and *Tritheiſm*, are happily connected and adjuſted. By the ſame argument he may prove as certainly, that *Michael* and *Chriſt* and God the Father are one and the ſame perſon, though eſſentially diſtinct, and the angel of *Jehovah*, the ſame identical numerical *Jehovah*, whoſe angel he is.

'It is in the next place to be ſhewn, that *Chriſt*, under the 'names of *Michael*, *Jehovah*, or the great prince which ſtand- 'eth for the children of *Iſrael*, had not "*the care* of that 'nation *aſſigned to him by the Moſt High*," as the portion of 'his inheritance; which propoſition is by the *Eſſay-writer* 'held in the affirmative, and a great part of his work reſts 'upon the ſuppoſed truth of it.'

'But if *Chriſt*, as the guide and protector of the children 'of *Iſrael*, was himſelf the *Moſt High*, it muſt carry with 'it a ſelf-contradiction to ſay, that he had the care of that 'people aſſigned to him as the portion of his inheritance, *by* 'the *Moſt High*. St. *Paul* obſerves, that ſome of the *If-* 'raelites were deſtroyed in the wilderneſs becauſe they tempt- 'ed CHRIST, 1 *Cor.* x. 9. which the divinely inſpired *pſalm-* 'iſt expreſſes by ſaying, they *tempted the* MOST HIGH GOD.' *Pſalm* lxxviii. 56.

But our author, upon an exacter review of that text, 1 *Cor.* x. 9. may perceive, that it is not St. *Paul*'s aſſertion, that ſome of the *Iſraelites* were deſtroyed in the wilderneſs becauſe they tempted CHRIST; and that his concluſion drawn from

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from that erroneous criticism supposes, that *Christ* and God the Father are one and the same person.

'And, again, it is certain, that the kingdom of *Israel* 'was not, according to the author's sense of the thing, as- 'signed to *Christ* the second person of the trinity, as to its 'guardian angel, because this very same kingdom is also ap- 'propriated to the *Holy Spirit*: for the prophet *David*, in 'his *last* prophetic words, thus describes or entitles the divine 'person, to whom he owed his inspiration—*The* SPIRIT OF 'THE LORD spake by me—*the* GOD OF ISRAEL said, *&c.*' This argument proves, that the SPIRIT of the Lord, and the LORD, whose spirit he is, are one and the same person.

Mr. *Jones*, in order to silence the objections of the *Essay-writer*, and cut off all hopes of a reply, begs leave to offer 'a few propositions, which, says he, I apprehend, no chri- 'stian will, and no man of learning can, dispute the truth 'of, desiring only, that as they are very important, he [that 'is, the reader] will give them a serious and attentive consi- 'deration.

'PROP. I. The name יהוה *Jehovah* doth express an ab- 'solute *self-existence*.

'PROP. II. There is but ONE *being* or *essence*, to which 'this *name* can be applied—*Hear, O Israel, Jehovah our God, 'is* ONE JEHOVAH, *Deut.* vi. 4. which our *Saviour* himself 'affirms to be, the very first article of the *first of all the 'commandments*, Mark xii. 29.

'PROP. III. This *name* is applied, *ex concesso*, to *three 'persons*, the Father, the Son, and the Holy Spirit.

'PROP. IV. If so applied, it must denote, that these three 'persons are after some ineffable manner really and truly 'ONE; because by prop. 2. there is but ONE JEHOVAH.

'PROP. V. The fall of mankind was occasioned by an 'offence against the *supreme God*, not against any *created an- 'gel*.

'PROP. VI. The salvation of mankind is not to be effected 'by the union of our nature with *created angels*, but with the 'supreme God.—*God was in* Christ *reconciling the world to him- 'self*, 2 Cor. v. 19.

'PROP. VII. We are to be reconciled and united to *him*, 'by means of his union with the human body of *Christ*.— '*There is one mediator between God and men, the man* Christ 'Jesus.' Would our author intimate hereby, that *Christ* had no human soul? or that the supreme God, who was united to the human body of *Christ*, was not united to his human

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human soul? and that the Father and the Holy Spirit were as truly incarnate as the Son?

In his comment upon 1 *Cor.* viii. 5, 6. he would have it 'observed, that when the scripture speaks of *one God*, it doth 'certainly express the *unity* of the blessed Trinity; and the 'appellation of *the Father* ascribed to the *one God*, upon which 'he lays so great a stress, doth not here mean the *person* of the 'Father in reverence from the *Son* and the *Holy Spirit*, but 'denotes, as it does in many other places of the scripture, 'the fulness of the Godhead, or that essence, to an union 'with which, the *manhood* of *Christ* was exalted. Which is 'well observed by *Athanasius*, who affirms, that *the Father* is 'frequently taken for the *fulness of the Godhead*, which dwelt 'in the body of *Christ*, and is therefore called *his God*; διὰ 'τὸ σαρκὸς τὸ Χριστοῦ. And certain it is, there are many pas'sages of scripture which demand such an explanation, of 'which sort is—*The God and Father of our Lord Jesus Christ*; 'Ephes. i. 3. and again—*For as the Father hath life in him'self, so hath he* GIVEN *to the* Son to have life in himself. 'That is, as *Jehovah* hath life essential in himself, so hath he 'given to the *man* Christ Jesus, a communication of the same 'life, by uniting him to the *essence* of the Godhead?' That is, to the Trinity, or Father, Son, and Holy Spirit; so that the Father and the Spirit as truly became incarnate as the Son.

From these and some other similar passages, our author seems to have put on the mask of a *Socinian* or *Sabellian*; to adopt and plead for a Trinity of faculties and modes and names, under the specious disguise of persons; and instead of ascribing any real incarnation or humiliation to him whom he acknowledges to be a self-existent begotten son, declares, that *Jehovah* gave a communication of life essential to the man *Christ Jesus*, by uniting him to the essence of the Godhead.

But in page 139, he says, "to declare the Father and the "Son to be *co-equal* and *co-eternal*, is by no means consistent "with the relation that there is between Father and Son." *Essay*, &c. pag. 241. 'with that relation, as it subsists among 'men, it is not: but this is no reason why it should not be so 'with *God*; or even, that in all created beings it should be an 'inconsistency. As for example—*Light* is the offspring of 'fire, and yet coeval with it; for it is impossible to con'ceive a time, when the sun existed without emitting light; 'and were the sun eternal, light would be coeternal with it; 'as was very judiciously observed by Mr. *Leslie* to the *Unita'rians*, many years ago, and it is not answered yet.' Had our author

rather been accuſtomed to read carefully on both ſides of the queſtion, he might have ſeen a full confutation of Mr. *Leſſie*'s argument, in Mr. *Emlyn*'s vindication of his remarks on that author *.

In page 142, our author introduceth a text of ſcripture, without any exact regard either to the original *Greek*, or to the *Engliſh* tranſlation. 1 John iii. 16.—*Herein is the love of* GOD, *that* HE LAID DOWN HIS LIFE *for us.* The word GOD, though Mr. *Jones* gives it the eminent diſtinction of capitals, is not in the *Greek* text. And he alſo miſquotes *Acts* xx. 28. *the church, which* GOD *hath* purchaſed with HIS OWN BLOOD. He then adds, 'it is incumbent upon him, 'therefore, if he believes the divine authority of the holy 'ſcriptures, to ſhew us, that theſe paſſages do not prove, 'that *perſon*, who ſuffered for us upon the croſs as *man*, was 'God as well as man.'

This complex perſon who ſuffered, according to the arbitrary ſcheme of our author, ſeems to be the reſult of a quadruple alliance, conſiſting of the man *Chriſt Jeſus* united to the eſſence or fulneſs of the Godhead, containing three ſelf-exiſting perſons. But by aſſerting the ſelf-exiſtence, he denieth the generation of the ſon of God, he evidently oppoſeth the true ſcripture-doctrine, and contradicteth the *nicene*, *conſtantinopolitan* and *athanaſian* creeds, as well as that called the apoſtles.

We conclude with pointing out a ſhort method of bringing this controverſy to a fair and eaſy deciſion. The true queſtion is not about three metaphyſical perſons, in one metaphyſical eſſence or ſubſtance, or common abſtract ſubject, to be underſtood either in no ſenſe at all, or in a ſenſe in which every angel or human ſpirit may be three perſons in one ſubſtance.

This metaphyſical jargon ſurely is not the language, and cannot be the deſign of ſcripture. But the queſtion is, whether God moſt high, or the ONE GOD, be not the ſole creator and governor of the world? or whether three diſtinct co-ordinate creators and governors of the world, of equal authority, power, and glory, muſt not be three Gods in the higheſt and moſt peculiar ſenſe of the word? Again, the queſtion is not about metaphyſical natures in one common abſtract ſubject: but the true and plain queſtion on the foot of ſcripture and common ſenſe is this, whether the ſupreme God is perſonally the man *Jeſus* of *Nazareth*, and the man *Jeſus* perſonally the

* *Emlyn*'s collection of tracts, &c. vol. I. page 228, 229. edit. 2.

And

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ſupreme God? And whether, in this way of talking, the words *God*, *man*, and perſon, can be uſed in any conſiſtent determinate ſenſe at all?

But it is certain, that they who by the evident conſequences of their doctrine aſſert three Gods, or three individually diſtinct and co-ordinate creators and governors of the world, of equal power and glory, are forced alſo to make TWO CHRISTS, or two mediators between God and man, who are infinitely and eſſentially different and diſtinct in *ſubſtance*, *being*, *perſon*, and every other poſſible attribute and predication whatever. One of theſe *Chriſts* or mediators between God and men, is the ſupreme God himſelf, and the other is the man or human perſon, *Jeſus* of *Nazareth*.

MONTHLY CATALOGUE *for* July *and* Auguſt 1753.

MISCELLANEOUS.

I. *Modern Characters:* illuſtrated by hiſtories in real life, and addreſſed to the polite world. 12mo. 2 vol. 6s. *Gardner.*

A ſeries of entertaining novels are here offered to the public, written altogether in the modern taſte, and filled with intrigue and amorous adventures. They appear, by the lively and not inelegant ſtyle, to be the work of a gentleman, whom another author has thus briefly characteriſed, 'Warm paſſions, a quick conception, and a ready expreſſion characteriſe moſt of ****'s productions. He writes much, becauſe it is *neceſſary* he ſhould, conſequently correctneſs and regularity are leſs ſtudied.'—If the reader would be further informed concerning this writer's talents, we refer him to our account of the adventures of *Lady Frail:* Review, vol. IV. P. 307. Art. xxxi.

II. *An Eſſay on Celibacy.* Octavo. 2s. Cooper.

The author of this piece appears to be fired with indignation againſt the numerous tribe of old maids and ruſty bachelors to be found amongſt us. He is at great pains to point out the diſadvantages ariſing from a ſingle ſtate, both to individuals and ſocieties, and to ſhew the invalidity and weakneſs of the arguments that are commonly urged againſt marriage. If every one, arrived at ripeneſs, he ſays, eſpouſed a huſband or wife, the great family on earth would flouriſh much more than it ever did, and the heavenly chorus ſing the praiſes of the happy and glorious reformation. Nature, he obſerves, never deſigned any man for a monk, or any woman to have the

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he leaſt piece of nun's fleſh about her: in a word, what he aims at, through the whole of his piece, is to excite all thoſe who are arrived at maturity, both male and female, to a diligent diſcharge of their GENERATION-WORK.

III. Shakeſpear *Illuſtrated*, or the *novels* and *hiſtories* on which the plays of *Shakeſpear* are founded, collected and tranſlated from the original authors; with critical remarks: in 2 vols. By the author of the *Female Quixote*. 12mo. 6s. *Millar*.

In this collection, Mrs. *Lenox*, author of the *Female Quixote*, and the *Memoirs of Harriot Stuart*, has given us the novels on which *Shakeſpear* has founded his *Meaſure for Meaſure*, *Romeo and Juliet*, *Othello*, *Cymbeline*, *All's well that ends well*, *Twelfth Night*, *Macbeth*, *Winter's Tale*, *Comedy of Errors*, and *Hamlet*. Her remarks, which are very judicious, and truly critical, are chiefly intended to prove, that *Shakeſpear* has generally ſpoiled every ſtory on which the above plays are founded, by torturing them into low contrivances, abſurd intrigue, and improbable incidents.

IV. *Letters from* Julia, *the Daughter of* Auguſtus, *to* Ovid. A *manuſcript* diſcovered at *Herculaneum*. Tranſlated from the original. To which is annexed, *The Lady and the Sylph*, a viſionary tale. 12mo. 2s. *L. Davis*.

The above is a tranſlation from a romantic original of ſome *French* novelliſt, who probably thought to excite the more curioſity by the ingenious deviſe of the *Herculaneum* diſcovery. He makes *Julia* a ſmart girl, in the modern taſte, not very unlike the celebrated *Sylvia* of our own country, as her character appears in the famous love-letters between a nobleman and his ſiſter.

V. *The Tryal of John Barbot*, attorney at law, for the murder of *Matthew Mills*, eſq; on *Friday* the 5th day of *January* 1753, before the honourable *William Matthew Burt*, eſq; *&c.* To which is added, the priſoner's narrative of the cauſe of the difference between Mr. *Mills* and himſelf, and the ſeveral ſteps that led thence to the commiſſion of the fact for which he ſuffered. Folio. 3s. *Whiſton*.

VI. *A ſeaſonable Apology* for the *Clothiers* of *Great Britain*; or a true ſtate of the caſe between the *Clothiers*, *Cloth-workers*, and *T—key* merchants; ſhewing the hardſhips and injuries which the firſt hath undergone by the falſe policy and diſingenuity of the latter: together with obſervations on trade in general, on the growth and price of wool: hints to prevent its illicit exportation, *&c &c. &c.* collected from experience, original papers of the author's anceſtors, and the moſt authen-

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tic writers on the ſubject. By *Francis Moyle*, gent. 8vo. 1s. *Corbet.*

VII. *A full and true Account of the late* Whitehall *Hurricane*; the cauſes thereof, and the effects it is liable to produce. 8vo. *Carpenter.*

This is written in imitation of the manner of *Swift*, who furniſhed the author with the hint from which the humour of this pamphlet is drawn; *viz.* the viiith ſection of the *Tale of a Tub*; wherein the inimitable Dean lays down his comic ſyſtem of the *Æolian Philoſophy.*—The author of the *full and true account* has forgot to follow his original in one very material point, eſſential indeed to every author whatever. *Swift* had always a *ſubject* as well as a *manner*, and had applied his Æolian doctrine to ridicule enthuſiaſm and fanaticiſm; but our author, on the contrary, ſeems to have written upon no ſubject at all. He ſets out with ſomething *about* the late diſſention among the governors of a young prince; but he ſoon forſakes this topic, and rambles into we know not what kind of reveries, without any *conſiſtent*, or, to us, *apparent* intention whatever; unleſs it were that having begun, he thought it incumbent upon him to go on till he had joined together a ſufficient number of words, to fill up ſix penny-worth of pages.

VIII. *Canning*'s *Magazine*; or a review of the whole evidence that has been hitherto offered for or againſt *Elizabeth Canning* and *Mary Squires.* Including ſome memorable occurrences, never before imparted to the public. 8vo. 1s. 84 pages. *Corbet.*

One of the beſt pamphlets that hath yet appeared againſt *Canning.* The author's examen of *Fielding*'s, *Hill*'s, *Dodd*'s, and *Cox*'s pamphlets, is ſpirited and entertaining, and his own obſervations on the evidence in ſupport of this young woman's ſtory, are acute and ſenſible; notwithſtanding, he has ſhewn ſo little taſte in his title-page, from whence ſome have been led to pre judge it, as a *Grub-ſtreet* production.

IX. *The Controverted hard Caſe of* Mary Squires's *Magazine of Facts re-examined.* To which is prefixed a print of the court at the *Old bailey*, *ſaid* to be done in the manner of *Hogarth* 8vo. 6d. *Cooper.*

It contains the diſpute between *Miles* and *Ford*, the ſollicitors employed in *Canning*'s affair; the firſt on the *young* woman's ſide, the other on the *old* one's, relating to the protracting the tryal of *Canning* for perjury; with ſome remarks tending to prove that neither *Squires* nor *Wells* were guilty of the robbery for which the former received ſentence of death.

X. *The*

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X. *The Temple of* Gnidon, tranſlated from a *Greek* manuſcript, by the tranſlator of the *Oeconomy of human life*. 8vo. 1s. 6d. *Swan.*

As the public hath ſeen a former tranſlation of this piece, we think it unneceſſary to ſay any thing more of the preſent article.

XI. *A Narrative of ſome Proceedings in the Management of* Chelſea *Hoſpital*, as far as relates to the appointment and diſmiſſion of *Samuel Lee*, ſurgeon. 8vo. 6d. *Owen.*

Mr. *Lee* (who had been recommended as a proper perſon to undertake the cure of ſuch patients in the abovementioned hoſpital, as were afflicted with ruptures) has publiſhed this narrative, to ſhew, that it was not from any inability in himſelf to be of ſervice to the hoſpital, that he was diſmiſſed from his attendance thereon, but from the ill offices of certain perſons who were prejudiced againſt him, and whom he accuſes by name.

XII. *Mr.* Hervey's *Letter* to the rev. Sir *William Bunbury*, bart. together with a ſhort *preface* by the author, offering ſome reaſons, which he hopes will ſerve alſo as an apology for the publication of it. 8vo. 6d. *Cooper.*

This relates to a conteſt in *Weſtminſter-Hall*; concerning which, however, there are few particulars enumerated in this letter, and none ſufficient to give us an adequate idea of the occaſion of the miſunderſtanding between theſe gentlemen.

XIII. *A letter concerning the uſe and method of ſtudying hiſtory.* By the author of the letters concerning mind. 8vo. 6d. *Rivington.*

The above is too trivial for either commendation or cenſure.

XIV. *A genuine Account* of the manner of making beſt *Ruſſia* pot-aſhes. Communicated to the editor by the late Sir *Peter Warren*. 4to. 6d. *Trye.*

It is unneceſſary for us to ſay any thing of an article of this kind.

XV. *The honeſt Country female Quaker's ſpeech* in the houſe of Lords, on *Thurſday June* 7th, 1753. 8vo. 6d. *Carpenter.*

Not genuine—. There was ſomething ſaid at the time and place mentioned above, by a woman, a quaker, who took upon her to reprehend her illuſtrious auditors, on account of ſome faſhionable exceſſes in dreſs and amuſement; but the particulars of her ſpeech (in which ſhe was indulged with the attention of the houſe) are not contained in this pamphlet, which ſeems to be founded on a hint or two, taken from the reports of thoſe who heard her.

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XVI. *The genuine Lives* of Capt. *Cranſtoun* and Miſs *Mary Blandy*. Containing a true narrative of capt. *Cranſtoun*'s juvenile flights. His own account of his intrigue with miſs *Blandy*, and the meaſures they concerted to deſtroy her father. His ſcheme to annul his *Scots* marriage, and his letter to his wife on that occaſion. His voluntary exile, travels in *France*, and miſerable end. An account of the education, character and amours of miſs *Blandy*, before her acquaintance with mr. *Cranſtoun*. Her blind ſubmiſſion to his *amorous* embraces. Several remarkable inſtances of the violence of her paſſion for him. The ſcheme to poiſon her father, traced to its original. The hon. mr. *Bathurſt*'s ſpeech upon opening the indictment. The evidence at large of dr. *Addington*, with a full account of the nature and poiſonous qualities of arſenic. Mr. baron *Legge*'s ſpeech on ſumming up the evidence. Her dying behaviour, and declaration at the place of execution. By a GENTLEMAN, who was a ſpectator at her trial and death, and afterwards *accompanied* the captain in his travels through *France*. 8vo. with a curious print of the *Captain* and Miſs *Blandy*. 1s. *Cooper*, *Reeve*, and *Sympſon*.

We cannot but admire the peculiar taſte and ſpirit of this GENTLEMAN, who, after he had been a ſpectator at the tryal and execution of ſuch a criminal as miſs *Blandy*, could make choice of her worthy aſſociate for a *companion* in his *travels* through *France*.

POLITICAL *and* COMMERCIAL, &c.

XVII. *Obſervations on the Act for preventing Clandeſtine Marriages*. By the rev. *A*—— *K*——, A. M. 8vo. 6d. *Cooper*.

'Tis pretended this letter is written by the famous parſon KEITH, of *May-Fair* chapel; a print of whom is prefixed, with *the rev. Mr.* Keith, *D. D.* underneath. The obſervations are an odd mixture of ſuperficial arguments and conceits in low humour; all calculated to prove, that the bill in queſtion will make ſuch a vaſt decreaſe in the number of marriages, as cannot but greatly leſſen the number of births, and conſequently occaſion a fatal neceſſity for acts of naturalization.

XVIII. *A Letter to the Public*: containing the ſubſtance of what hath been offered in the late debates upon the ſubject of the act of parliament for the better preventing clandeſtine marriages. 8vo. 1s. *Marſh*.

A very ingenious defence of the act.

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XIX. *An Account of the late Application to Parliament*, from the ſugar-refiners, grocers, &c. of the cities of *London* and *Weſtminſter*, the borough of *Southwark*, and of the city of *Briſtol*. 8vo. 6d. *Brotherton*.

See *Review* for *Feb.* laſt, p. 147. art. xxxviii. What is ſaid of the pamphlet on this ſubject, there mentioned, may ſuffice for this new performance.

XX. *The Speech of Dr.* John Free. Containing a conciſe and clear account of the *Engliſh* conſtitution, both *Old* and *New*: and of the riſe and progreſs of the *modern* part of that aſſembly, which we now call the parliament. Delivered *July* 30, 1753, to the worſhipful the mayor, aldermen, and citizens, at the town-hall in *Oxford*, upon taking up his freedom of the city. 8vo. 6d. *Hodges*.

The author takes much pains to prove himſelf a zealous monarchy-man, and is under great apprehenſions from the power and privileges of our parliaments. He treats the houſe of commons as if they were little better than a factious body, who have uſurped a ſhare in the legiſlature and government; and againſt whom we ought always to ſtand upon our guard, leſt they ſhould exerciſe over us a more unlimited power than that of our kings. He introduces this cautionary advice with an inſinuation, that 'a *ſtrange* ſort of 'power hath of late been exerciſed.'

RELIGIOUS and CONTROVERSIAL.

XXI. *An introductory diſcourſe to the tremendous ſanction, impartially debated*, principally, and with undiſſembled humility, addreſſed to the ſerious attention of the grand council of the nation; containing, amongſt ſeveral other intereſting ſubjects, an enquiry into the real cauſes of the late rapid progreſs of profaneneſs and immorality, and pointing out ſuch remedies for the ſuppreſſion of national impieties, as the author, with great ſubmiſſion, is willing to hope may not be altogether unworthy the notice of the ruling powers in church and ſtate. By *John Maud*, A M. vicar of St. *Neot's* in *Huntingdonſhire*, and chaplain to his grace the duke of *Manchcſter*. 8vo. 1s. 6d. *Whiſton*, &c.

The author of this piece appears to be a ſerious well-meaning perſon, and to have a deep ſenſe of thoſe many vices and impieties that prevail amongſt us. Though ſo much has been lately done for the ſuppreſſion of national profaneneſs and immorality, he thinks that ſomething very material ſtill remains undone, and that either ſome additional laws are wanting, or elſe a more ſtrict and impartial execution of thoſe al-

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ready in being. There is not, he tells us, ſo much as one ſingle vice in the nation, but what is owing, mediately or immediately, to ſome one of the three following crimes, *viz.* a contemptuous profanation of the ſabbath, a violation of the ſacred bed, and exceſſive gaming.

As every other ſpecies of profaneneſs and immorality takes its riſe from theſe three greater crimes, the legiſlature, he is of opinion, ſhould make them the firſt objects of public cenſure, and enact, that whoever, after ſuch a day, ſhould loſe more than ———— by any kind of gaming, or wager, his heir at law, or his creditors, ſhould be impowered to take out a writ of lunacy againſt him, if convicted by impartial and unexceptionable evidence; this, he apprehends, would ſoon put a ſtop to the iniquitous trade of gaming. With regard to the violation of the ſacred bed, it might be one very effectual remedy to remove this ſpreading evil, we are told, if it were enacted, that whoever ſhould be proved, by clear and unſuſpected evidence, to live in open adultery and fornication, his eſtate and effects ſhould be immediately confiſcated for the benefit of the injured parties, and the offender ever after diſqualified from holding any place either in church or ſtate. That notorious profanation of the Lord's day, which is at preſent the ſcandal of the nation, would moſt certainly be prevented, he apprehends, if it were enacted, that the eſtates and effects of all thoſe ſhould be doubly taxed, who neglect to frequent ſome place of public worſhip, or who carry on upon the Lord's day ſervile labour, or travel, play at cards, dice, or any other kind of games whatſoever.

The ſole original cauſe of the contempt of religion, and of all the national miſchiefs conſequent upon it, our author thinks is the profeſſed diſbelief, and impudent denial, of religion's moſt powerful ſanction, *viz.* future eternal miſery. This point is to be the ſubject of the work, to which the diſcourſe now before us is only an introduction.

XXII. *Philoſophia ſacra*, or the principles of natural philoſophy. Extracted from divine revelation. By *Samuel Pike.* 8vo. 3s. 6d. *Buckland.*

Mr. *Pike*'s deſign in this piece is to ſhew that *Revelation ſpeaks exactly and philoſophically true in natural things*, and that its philoſophical principles are entirely conſiſtent, perfectly rational, and fully ſufficient to account for all the grand *phænomena* of nature. Revelation, he tells us, affords a mechanical account of the cauſes of the *vis inertiæ*, and of gravitation, and thus gives the finiſhing ſtroke to all the inquiries and deductions of modern philoſophers. He endeavours to ſhew, that

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that all the appearances in the planetary syſtem are owing to the *expanſion of the heavens*. But as it would tire the patience of our readers, and not tend greatly to their edification, to enter into a minute account of what he advances in ſupport of his ſcheme, we ſhall detain them no longer than while we inform them, that the only benefit they can derive, in our opinion, from the peruſal of his work is, that they will clearly ſee what ſtrange abſurdities, and conceits men run into, in ſupport of a favourite hypotheſis, and how ridiculous every attempt muſt be to diſcover ſyſtems of natural philoſophy in the ſcriptures.

XXIII. Theophilus *to* Gaius: an epiſtle, ſhewing the inexpediency of *forms*; and reaſons for the uſe of free and unpreſcribed prayer, in the proteſtant diſſenting churches. 8vo. 6d. *Noon.*

The occaſion of this publication, the author informs us, was an *introductory epiſtle* to a pamphlet, entitled, *A ſpecimen of a liturgy*, for which ſee *Review*, vol. vii. p. 418. in which are ſome objections to the manner of praying in the aſſemblies of proteſtant-diſſenters: theſe he not only endeavours to obviate, but likewiſe to ſhew, that free and unpreſcribed prayer is more conducive to the purpoſes of devotion, than ſtated and preſcribed forms.—

He thinks there is reaſon to doubt, whether the beſt forms that could poſſibly be deviſed by the beſt men in the world, would be able to procure one ſingle advantage, not attainable by free and unpreſcribed prayer, when conducted by a man of true piety, and well acquainted with the ſcheme of religion, as every chriſtian miniſter ought to be.—This leads him to conſider the often negligent, and ſeemingly unaffected manner in which prayer is conducted in the eſtabliſhed church; and he obſerves, that from the air, the mien, the deportment of ſome who read preſcribed forms, we might be tempted to conclude, that not any thing can be more remote from them than is the true ſpirit of prayer; which, he thinks, in the ſcale of impartial judgment, will be conſidered as more than a counterpoiſe for ſome ſlips, ſome impreprieties of expreſſion, *&c.* which may be innocently or inadvertently thrown out in a free and unpreſcribed liturgy.—He further obſerves, that none have ever been able to ſhew, that the new teſtament writings any where recommend a ſtated preſcribed liturgy. Neither the bleſſed Jeſus, nor any of his apoſtles, ever once intimate any ſuch thing. Their practice is openly on the ſide of free prayer. The riſing concurrence, the diverſified condition, and circumſtance, always dictated the varied plan.

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In the courſe of his arguments in favour of free prayer, he ſays, 'whilſt we admire and are delighted with the divine 'contemplation, the canal of intercourſe with the divine 'mind, we, together, become *one ſpirit*. If it is not ſo, the 'defect ſhould not be attributed to the free and unpreſcribed 'liturgy; but it muſt be owing to ourſelves, if the ſervice be 'dull, inſipid, and unentertaining. Our own inattention, 'indiſpoſition, or vanity, muſt receive the charge.'—This, however, is as applicable to the preſcribed as the unpreſcribed liturgy, and is what conſtitutes the eſſence of prayer, in whatever manner it is performed.—It is farther obſervable, that many of the objections here made, principally ariſe from the defects of the preſent eſtabliſhed liturgy; and whilſt theſe remain, the occaſions of offence, it is to be feared, that thoſe who are qualified and diſpoſed to defend the better ordinance of preſcribed forms, will be diſcouraged from the attempt.

XXIV. *A ſerious and friendly addreſs to the revd. mr.* John Weſley, in relation to a *principal doctrine* advanced and maintained by him and his aſſiſtants. By *John Parkhurſt*, M. A. late fellow of *Clare-Hall*, *Cambridge*. 8vo. 6d. *Withers*.

Every attempt to ſtifle the pernicious and growing evil of enthuſiaſm, and candidly to expoſe the bigotted zeal of its propagators, is highly commendable, and worthy a profeſſor of chriſtianity; eſpecially at this time, when almoſt every ſect of religion feels its unhappy effects, to the manifeſt prejudice of our moſt valuable intereſts.

The doctrine mention'd in the title-page is certainly of this tendency, which we ſhall therefore give our readers, with a ſhort abridgment of Mr. *Parkhurſt's* confutation of it.—Mr. *Weſley* has aſſerted, 'that every *true* child of God, every 'one who *indeed* believeth on *Jeſus*, obtains an internal 'knowledge, ſenſe, and *feeling*, from the immediate operation of the ſpirit of God upon his ſoul, that *his* ſins are forgiven, and *himſelf* reconciled to God.—And that as a conſequence of this, every one who has not obtained this internal *feeling* of forgiveneſs is not in a ſtate of ſalvation, but 'of damnation.' The texts of ſcripture uſually cited to prove this doctrine are, *Rom.* viii. 16. '*The ſpirit itſelf bear-*'*eth witneſs with our ſpirit, that we are the children of God*, 'Rom. v. 1. *Therefore being juſtified by faith, we have peace* '*with God, thro' our Lord Jeſus Chriſt.*' 1 John v. 10. *He that believeth on the ſon of God hath the witneſs in himſelf.*

Theſe texts are diſtinctly conſider'd and explain'd, but the firſt moſt particularly, as it is the great bulwark of this doctrine: and, in order to prevent any deception which may ariſe

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ſtile from the mere ſound of a ſingle text, Mr. *Parkhurſt* cites the whole context from the beginning of the chapter; and then apprehends the plain meaning to be this, 'that the 'ſpirit of adoption, the ſpirit of love to God, conſider'd as 'our reconcil'd father in Chriſt, whereby alſo, even in the 'midſt of ſufferings, we are like our bleſſed Lord himſelf, 'enabled to cry, *Abba, Father*, that this *ſpirit of adoption*, 'this *love of God*, is the proof of our being the *ſons of God*. 'As St. John alſo aſſerts in the plaineſt terms, *Every one that* 'LOVETH *is* BORN OF GOD.'—

'And if *this love* be really the witneſs of the ſpirit *here* 'mentioned by the Apoſtle, then, ſir, it is not (nor any 'thing like) what you aſſert it to be in your ſermon, vol. i. 'p. 193, *viz.* an *inward impreſſion* on the ſoul, whereby the 'Spirit of God DIRECTLY witneſſes to my ſpirit, that I am 'a child of God; that Jeſus Chriſt hath loved me and given 'himſelf for me; that all my ſins are blotted out, and I, 'even I, am reconciled to God.'

XXV. *A preſent for* proteſtants, romaniſts, *and* Jews: being a free enquiry after the church or kingdom of the Meſſiah; in a letter to the titular popiſh biſhop of *London*, author of a tract, entitled, *The unerring authority of the catholic church in matters of faith*, &c. By a *Coſmopolite*. 8vo. 1s. *Robinſon*.

A ſenſible anſwer to the tract mentioned in the title-page: our author's chief point is to ſhew, that the writer of that tract, either did not underſtand, or deſignedly perverted, the prophecies of the old teſtament, many of which he had quoted to prove the infallibility of the church of *Rome*.

XXVI. *Eight ſermons on contentment, the reaſonableneſs of religion, and the advantages of prayer*. By *Thomas Amory*. 8vo. 2s. *Waugh*.

Theſe ſermons deſerve to be attentively peruſed by every ſerious and well-diſpoſed chriſtian; the ſubjects of them being of great importance, and treated in a clear, eaſy, and judicious manner.

XXVII. *A rational defence of the* Engliſh *reformation and proteſtant religion:* in a ſeries of diſcourſes on the moſt eſſential points of controverſy between proteſtants and papiſts. Compiled from the works of the moſt eminent divines of the Church of *England*. By the author of *The ſyſtem of divinity and morality*. 12mo. 3s. 6d. bound. *Griffiths*.

The public is here preſented with a collection of excellent diſcourſes, from the writings of ſome of our moſt eminent divines,

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divines, upon ſubjects of the higheſt importance to all who are deſirous of being thoroughly acquainted with proteſtant principles, and of having a juſt view, and of courſe an utter abhorrence, of popery; a religion founded on ignorance and implicit faith; that ſubſtitutes *ceremonies* in the room of genuine piety and ſubſtantial virtue; the groſſeſt corruption of chriſtianity that ever appeared in the world; an inſult on the ſenſes, and an infringement of the liberties, of mankind.

Theſe diſcourſes are publiſhed by our judicious compiler in diſcharge of a promiſe made in the preface to his *ſyſtem of divinity and morality*, (a work which has met, and very deſervedly, with a favourable reception from the public) and are well worthy the notice of all who ſet a juſt value on Goſpel-light, and civil and religious liberty; bleſſings of inеſtimable value, and which muſt ſtand or fall together.

POETICAL.

XXVIII. *An eſſay on ſacred harmony*, 8vo. 6d. *Owen*, &c.

This eſſay, as it is ſomewhat improperly called, is a poem on the wonders of creation, and of the redemption of mankind, with other inſtances of the divine power and goodneſs, recorded in the ſacred writings. HARMONY is repreſented as witneſſing and rehearſing theſe divine ſubjects, which the author makes this imaginary being celebrate, in a variety of meaſure and verſe, after the manner of *Dryden*'s *Alexander's feaſt*. He has likewiſe Mr. *Pope*'s *Meſſiah* in view, but his performance reads with the greater diſadvantage, from its too frequently reminding us of the excellent originals he copies after.

XXIX. *Poems on ſeveral occaſions*, *by* John Glen King, *B. A.* of *Gonville* and *Caius* College, *Cambridge*. 8vo. 2s. *Bourn*.

The following lines are not the worſt in this ſmall collection. They are taken from an epiſtle to *W. W.* eſq; the author is deſcribing ſome rural amuſements, as hunting, ſhooting, *&c.*

> The well-taught ſpaniels conſcious ſtray
> Thro' the thick woods, and ſpring the heedleſs prey,
> The flutt'ring peaſant riſes cloſe in view,
> (His gaudy plumes reflect a golden hue)
> And cock, cock, cock, he utters as he flies,
> And cock, cock, cock, repeating, falls, and dies.

XXX. *Sylla*, a dramatic entertainment, from the *French* of the king of *Pruſſia*. By Mr. *Derrick*. 8vo. 1s. *Vaillant*.

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The original, which was written in proſe, affords nothing extraordinary. In the preſent tranſlation, the work appears in verſe, in the form of an opera.

XXXI. Britannia's *precaution* to her ſons the gentlemen, clergy, and free-holders of *England*, againſt the approaching general election. Inſcribed to *Edward Vernon*, eſq; by the author of *Seventeen hundred and thirty nine*, and the Hibernian *politicians*. fol. 1s. *Owen*.

A flaming tory invective againſt the adminiſtration, *&c. &c. &c.* The following lines will ſhew the reader in what a dreadful ſituation we are, in this author's opinion.

Our ebbing commerce ſo precarious grown,
Our colonies neglected and undone,
Our pining ſeamen, by their wants impell'd,
For life's ſupport, by foreign foes upheld;
Or left to periſh, or abroad to roam,
Or, unemploy'd, to ſit and ſtarve at home.
While JEWS and ALIENS, prodigal of ſoul,
From nobles purchaſe, and in coaches roll.

MEDICAL.

XXXII. *An Eſſay on the Sea Scurvy:* wherein is propoſed an eaſy method of curing that diſtemper at ſea; and of preſerving water ſweet for any cruize or voyage. By *Anthony Addington*, M. D. 8vo. 1s. *Cooper*, &c.

This eſſay, we are told in the dedication, was printed and addreſſed to the lords of the admiralty, at the requeſt of the rev. dr. *Stephen Hales*, and of ſeveral eminent phyſicians. The author, after deſcribing the diſeaſe, and endeavouring to account for its cauſes, propoſes a method of cure by ſea-water and ſpirit of ſalt. The former he directs to be uſed internally as an evacuant and alterative, as well as to be applied externally where there are ſcorbutic ulcers, and for cold bathing: of the latter he recommends a few drops to be taken daily, as an antiſeptic greatly preferable to any of the acid ſpirits drawn from other foſſils. His inſtructions for preſerving water ſweet, are by adding about an ounce and a half of this ſpirit to a tun of water.—As there is little elſe in this treatiſe that can properly be called new, and his reaſonings may be conſidered as reſulting rather from ſpeculation than experience, the reader will excuſe our not expatiating larger upon it. Nevertheleſs, as the prevention and cure of a malady ſo frequently fatal to the intereſts of a commercial kingdom, is a ſubject of great importance, every attempt of this kind is certainly laudable; therefore we cannot think this piece unworthy the regard of the public.

XXXIII.

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XXXIII. *A diſſertation on the ſugar of milk*, in which is ſhewn, its great efficacy in conſumptions, hectic fevers, the ſcurvy, vapours, or hyſterics, and hypocondriacal complaints, the aſthma, and gout: that it is likewiſe proper for every one, who hath an infirm ſtate of health, and a tender conſtitution, and excellent for perſons advanced in years. Tranſlated from the *French* of *J. L. Dyvernois*, M. D. phyſician to the king of *Pruſſia* at *Neufchâtel* in *Switzerland*. 8vo. 6d. *James*.

This pamphlet is calculated to recommend a medicine, called the ſugar of milk, the preparation of which the author has not thought proper to give us; ſo that time alone muſt determine whether this noſtrum, which is now advertiſed, deſerves the character the author has given of it in this little work.

MATHEMATICAL.

XXXIV. The doctrine of a commenſurability between the diurnal and annual motions. Illuſtrated and confirmed by above 100 calculations, which are all adjuſted to the meridian of *Greenwich*, and publiſhed to aſcertain the aſtronomical principles of the *Pentateuch* of *Moſes*. The moſt accurate obſervations that can be made for the current year, *&c. ſeq.* are appealed to as the proper teſt of their truth. By *John Kennedy*, rector of *Bradley*, in the county of *Derby*, author of *The new ſcripture chronology*. 8vo. 6d. *Davis*.

In our Review for *July*, 1752, we have given an account of Mr. *Kennedy*'s *new ſcripture chronology*, to which the pamphlet before us is intended as a ſupplement, the author having inſerted in it the calculations on which the doctrine of a commenſurability between the diurnal and annual motions, mentioned in that treatiſe, is founded.

PAMPHLETS *relating to the* JEWS:

XXXV. *The caſe of the* Jews *conſider'd*, with regard to trade, commerce, manufactures, and religion, *&c.* By a Chriſtian. 8vo. 6d. *Reeve*, &c.

'Twill be a ſufficient recommendation of this pamphlet, which is meant in defence of the Jews act, to inform our readers, that it appears to be the work of the ingenious Mr. *Andrew Henderſon*, author of *Arſinoe*, a tragedy, and other diverting pieces.

XXXVI. *The Jews naturaliz'd*; or the *Engliſh alienated*. A ballad. To which is added, the parable of the *choſen* and *unjuſt ſervant*. fol. 6d. *Webb*.

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This ſeems to come from the author of *The* Jews *triumph.* A ballad. See *Review* for *June*, p. 471. art. xxvii.

XXXVII. *The Repoſitory:* for the uſe of the chriſtian electors of *Great Britain*; in oppoſition to all *Jews*, *Turks*, and infidels, n°. 1. to be continued occaſionally. 8vo. 6d. *Millan.*

Conſiſts of a few ſcraps, gleaned from *The* London *evening poſt*, and other news-papers.

XXXVIII. *An hiſtorical treatiſe concerning the* Jews *and* Judaiſm, *in* England; giving an account of the particular crimes and impieties that have brought upon them the heavy puniſhments they have ſuſtained in this kingdom, from the reign of *Edward* I. *&c.* 8vo. 6d. *Baldwin.*

This pamphlet was firſt publiſhed in the year 1720, on occaſion of the *Jews* ſynagogue then building in *Duke's place.* The author ſeems to be an outrageous bigot, of a moſt unchriſtian and perſecuting ſpirit. He has collected a number of inſtances of the cruel uſage received by the *Jews*, at different periods of time, at the hands of our miſled anceſtors, as maſſacres, plunderings, baniſhments, *&c.* All which this pamphleteer has adduced, not to raiſe indignation (as they naturally muſt, in the breaſt of every humane and benevolent reader) but to revive the old prejudices againſt this people, and irritate the mob of readers againſt them, pretending, that the *Jews* have ever deſerved ſuch treatment from every chriſtian nation, who have admitted them into their country.

XXXIX. *Seaſonable remarks* on the act lately publiſhed in favour of the *Jews*, containing divers weighty reaſons for a review of the ſaid act. 8vo. 6d. *Dodſley.*

An ironical performance, intended to ridicule the fears of our countrymen, with regard to the advantages which the *Jews* are ſuppoſed to have gained by the late act.

XL. *An appeal to the throne againſt the naturalization of the* Jewiſh *nation*, &c. with an appendix in anſwer to *Rabbi Manaſſes Ben Iſrael's* defence of the *Jewiſh* nation. By *Britannia.* 8vo. 6d. *Bouquet.*

The zealous writer of this extraordinary appeal * attempts to ſhew the pernicious conſequences of the royal favour to the *Jews* in preceding reigns; from thence inferring the unavoidable danger we are expos'd to from a farther indulgence or grant of privilege to that people, which already, ſays he, enjoy greater than are warrantable either by the religion or trade of the nation.

* Is there not ſome abſurdity in appealing to the throne, from a determination in which the throne itſelf had before concurred?

XLI.

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XLI. *The rejection, and reſtoration of the* Jews, *according to ſcripture, declared*, &c. By *Archaicus*. 8vo. 6d. *Baldwin*.

The moſt remarkable diſcoveries we have met with in this performance are, firſt—that ſince many former predictions of various puniſhments that providence would inflict on the *Jewiſh* nation have been literally fulfilled; we may aſſuredly conclude, that the remaining unaccompliſh'd prophecies of their future reſtoration and enjoyment of divine favour will likewiſe receive their completion.—Secondly, that the reſtoration will happen about 378 years hence; which the author collects from the prophecies of *Daniel*.—Thirdly, that many preparatory prophecies are firſt to be accompliſh'd—ſuch as 'the 'meaſure of the iniquity of mankind in general—the declen-'ſion and even declared apoſtacy or falling off of chriſtians 'in theſe weſt or northern regions in particular—the decep-'tion and perſecutions by antichriſt—the call and converſion 'of the *Jews*.'

But however ſatisfied the author ſeems to be with his own notions and the truth of ſcripture; and that the *Jews* will, at ſuch a diſtance of time, be re-admitted into the divine favour; yet he is unwilling to grant them any previous privileges, or to leſſen the weight of their preſent puniſhments, leſt we ſhould partake of their crimes: or, as he terms it, leſt we ſhould *anticipate and confound times and works*.

XLII. Eſther's *ſuit to king* Ahaſuerus in behalf of the *Jews*, in a letter to a member of parliament, 8vo. 6d. *Cooper*, *Reeve*, and *Sympſon*.

The *Jews*, in this their advocate's opinion, are entitled to the favour and encouragement of the *Engliſh* nation, in gratitude to their uncommon activity in propagating thoſe two neceſſary and eſſential things to a trading people, *luxury* and *debauchery*.—He introduces the ſcripture-hiſtory of *Eſther* and *Ahaſuerus*, but with what deſign he does not inform us; and concludes with obſerving, that if we ſeem inclin'd to increaſe the indulgences we already ſhew the *Jews*, *London* may become the *New Jeruſalem*, and the glorious ſeat of a triumphant Meſſiah.—In an appendix, which is annexed, the author attempts to be humourous, and pleads for *Judaiſm* as well and as notably as he does for the profeſſors of it; imagining, that the ſcriptures allow not that liberty we have preſumed to take, *viz.* to diſcard the *Jewiſh* ritual.—Circumciſion he more eſpecially recommends, not only as a poſitive duty, but for its phyſical good effects.

XXXIII.

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XLIII. *A looking-glass for the* Jews, or the credulous unbelievers, *&c.* with an introduction, by way of answer to several late pamphlets concerning the *Jews*. 8vo. 1s. *Dickenson.*

In the introduction the author tells us, that the *Jews* are our fellow-creatures, and consequently entitled to the duties of that relationship; and with regard to their religion, he is of opinion, it would be more prudent to naturalize them than the persecuting papists.—To these curious observations, he annexes an account of the grand council of the *Jews*, held in 1650, to examine the scriptures concerning the coming of Christ. Secondly, the history of *Sabatay Sevi*, the counterfeit Messiah, in 1666. Thirdly, a brief account of twenty-one impostors, who appeared between the time of *Christ* and *Sabatay Sevi*.

XLIV. *The Crisis*, or an alarm to *Britannia*'s true protestant subjects, fol. 4d. *Johnson.*

The author seems much out of humour with the clamourous opposers of the late act in favour of the *Jews*; but, like them, has a much greater share of warmth than argument.

XLV. *A true state of the case* concerning the good or evil, which the bill for the naturalization of the *Jews* may bring upon *Great Britain*. With some remarks on the speeches of Sir *J*—— *B*——*d* and *H*——*s F*——*y*, esq; upon the said bill. By a by-stander. 8vo. 6d. *Noon.*

The author of this piece has taken a different path from the generality of writers upon the same subject: he seems rather inclined to favour the *Jews*, chiefly from a persuasion, that few or none will be naturalized in consequence of the late act; and should it even be succeeded by an unlimited and general naturalization of that people, it would be productive of neither much good nor harm to this nation; because, as he argues, none would accept of the proffer'd kindness, and they would still continue a dispers'd and scatter'd people, for the same reasons they now are and have long remained so.

XLVI. *A collection of the best pieces in prose and verse against the naturalization of the* Jews. 8vo. 1s. *Cooper.*

This contains little more than a collection of letters, from the London *Evening Post*, and other news-papers, from *May* 24, to *August* 14, 1753.

Single SERMONS.

1. THE *candid determination of the* Jews, in preferring a *thief* and a *robber* before our SAVIOUR. Preached at *Bridewell*-Chapel, on *Sunday* the 10th of *June*, 1753.

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By the revd. *Samuel Eccles*. Publiſhed for the benefit of a widow in great diſtreſs, and ſold by the bookſellers.

Mr. *Eccles* has advertiſed his name to the third edition of a ſermon mentioned in our laſt liſt, ſee *Review* for *June*, entitled, *Religion the trueſt loyalty*, &c. by which we now find, that the ſaid diſcourſe was a real, not a pretended, ſermon.

2. *On the folly of Heatheniſm, and inſufficiency of reaſon in religious enquiries*, and the conſequent neceſſity, truth, and excellency of the chriſtian religion. Preached at *Bury St. Edmonds*, *June* 6, 1753, at the primary viſitation of the biſhop of *Norwich*. By *R. Kedington*, D. D. *Beecroft*.

3. The biſhop of *Glouceſter*'s, before the Lords. *May* 29, 1753. 4to. 6d. *H. S. Cox*.

4. The biſhop of *Landaff*'s, before the ſociety for the propagation of the goſpel in foreign parts, at their anniverſary meeting; preached in the church of St. *Mary le Bow*, Feb. 16, 1753. 8vo. 6d. *E. Owen*.

This pamphlet conſiſts of 79 pages, of which the ſermon takes up only 16; the reſt conſiſts of an abſtract of the *charter* and of the *proceedings* of this ſociety, from the 21ſt of *Feb.* 1752, to the 16th of *Feb.* 1753. Alſo a liſt of the members of the ſociety, and of the biſhops, deans, *&c.* who have preached before them, from the foundation of the corporation by king *William* III. in 1701, to the preſent year. From the account here given of the receipts and payments on the general account of the ſociety for 1752, we find the collections, *&c.* for that year, amounted to 2191*l.* 8*s.* 6½*d.*

5. *The ability of Chriſt to ſave, the believer's comfort.* A ſermon occaſion'd by the death of Mr. *Jonas Thurrowgood*, a faithful miniſter of *Jeſus Chriſt*, who departed this life *July* 2, 1753. By *Benjamin Wallin*. 6d. *Keith*.

6. *The bleſſedneſs of charity.* Preached before the governors of the ſeveral hoſpitals of the city of *London*, at St. *Bridget*'s, on *Tueſday* in *Eaſter*-week, *April* 24, 1753. By the honourable and revd. *Spencer Cowper*, D. D. dean of *Durham*. 4to. 6d. *Sandby*.

7. *The excellency of the knowledge of Chriſt.* Preached at *Haberdaſher's Hall*, Nov. 10. 1752. to the charitable ſociety for promoting religious knowledge among the poor. By *Samuel Chandler*. 8vo. 6d. *Noon*.

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THE MONTHLY REVIEW,

For *SEPTEMBER*, 1753.

ART. XXI. *An eſſay on the government of children, under three general heads, viz. health, manners, and education.* By James Nelſon, *apothecary*. 8vo. 5s. Dodſley.

AS nothing can be of greater importance to the happineſs of ſociety, than the right education of youth; ſo there are ſcarce any books more uſeful, than ſuch as are written on ſo intereſting a ſubject. Much indeed has been ſaid upon it, and any thing further will, no doubt, by many be thought altogether unneceſſary; we cannot, however, but think, that the ſubject is far from being exhauſted, and that ſeveral uſeful hints may ſtill be ſuggeſted upon it. Some ſuch hints there are, we apprehend, in the eſſay now before us; the author of which writes with modeſty, and appears to be a man of ſenſe and obſervation.

The plan of his work is a very extenſive one, and adapted to general uſe: he divides his ſubject into three parts, and begins with treating of health. His deſign here is not to invade the phyſician's province, by pointing out the method of curing diſeaſes; but only to direct to ſuch means as have the moſt rational tendency to prevent them. And in the firſt place, he earneſtly recommends it to all mothers, who are in a proper condition for it, to ſuckle their children. This, he juſtly obſerves, is the evident deſign of providence, which, without any expence to us, ſends food into the world along with the child, by giving to the mother a breaſt flowing with

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milk. He further obſerves, that mothers, by ſuckling their children, cheriſh that tenderneſs which nature has implanted in them towards their offſpring. 'For experience ſhews, 'ſays he, that the office of ſuckling conſiderably augments in 'them the affection from whence that tenderneſs flows; 'ſerves as fuel to keep their fond breaſts in one perpetual 'glow; and by ſweetening their care, enables them likewiſe 'to bring the tender infants through their helpleſs age.'

Mr. *Nelſon* proceeds to lay down ſome few rules, by the obſervance of which mothers in general may ſuckle their children, not only without pain or injury, but even with pleaſure and profit; ſometimes improve their health; often leſſen their cares, and mend their temper and diſpoſitions. He then goes on to ſhew what is the moſt proper food for infants, and takes notice of the principal errors that are uſually committed in regard to it. The uſe of ſugar he greatly diſapproves of, as what vitiates the taſte and clogs the ſtomachs of children; as for tea, he tells us, it has not, if we omit the milk, a ſingle ingredient to recommend it: the plant or ſhrub itſelf being endued with qualities which ſeldom contribute to promote the health of a child, and the water ſerving only to ſcald its mouth and throat, or at beſt to relax the ſtomach and weaken the tone of it. The firſt change in childrens diet, we are told, ſhould be from milk to broth, and not from milk to meat; it being highly improper to put their tender ſtomachs too early upon the office of digeſting the fleſhy fibres of meat. As they approach to a year old, he adviſes, by way of introduction to eating fleſh, and by way of changing diet, to give them broth ſometimes, but by no means conſtantly, to the neglect of milk; without which, he ſays, we can do nothing to an infant, and with it almoſt every thing. He then proceeds as follows:

'Having thus, as near to nature as I am able, led parents 'into the firſt ſteps of the management of their children's 'health, I ſhall now touch on art; a little of which may, and 'will be neceſſary. It is plain that children are born full of 'foulneſs, full of excrement; and nature, to remedy this, gives 'a purgative quality to the mother's firſt milk, which quality, as 'the child cleanſes, goes off. But if this firſt milk be drawn 'away by another, as is frequent, in order to eaſe the breaſts; 'or the child does not ſuck its mother, but an older milk; 'in that caſe it ſhould moſt certainly be purged three or four 'times in the month. For my own part, I have gone further, 'and tho' my children had the firſt milk, I always began by 'giving them a little ſyrup of rhubarb and oil of almonds;

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'which has had a good effect, not only constantly on them, but 'on many others under my care: the rhubarb scours and clean-'ses them, and the oil in some measure blunts its griping qua-'lity, and prevents its leaving a costiveness so common to that 'drug. But tho' I have frequently given this, yet rhubarb 'in substance, corrected with a small portion of some aro-'matic, or mixed with *Gascoign*'s powder, is found by ex-'perience to agree very well: syrup of violets, or marsh-'mallows, joined with oil of almonds, are frequently given 'in order to cleanse the first passages, and are very proper; 'tho' not so efficacious as rhubarb. Nor are there any better 'purges than these for new-born infants, unless (which very 'seldom happens) in great costiveness, and then a little manna.'

Mr. *Nelson* now goes on to point out the pernicious consequences of dram-drinking in a mother or nurse, of giving drams to children, of putting brandy and other spirituous liquors into childrens victuals, of giving them wine or malt-liquor; and then considers what degree of warmth is necessary for them. He advises parents to give children at the birth all the comfort cloaths can afford them, and when some months time has hardened their fibres, and thereby strengthened their solids, to thin them gradually. Tho' he is an advocate for warmth, yet he cautions parents against overacting their part in this respect, and recommends washing children every day with cold water, the head and limbs at least, if not the whole body, and carrying them out as much as possible into the open air.

Besides the food, warmth, and air, necessary for preserving the health of children, our author observes, that there is another means of great importance, but much neglected, to the great detriment of many, *viz.* exercise. Without this, he tells us, there is but little chance for health, and advises giving children as much exercise as possible from six months to a year and an half, or two years old. It is for want of due exercise, we are told, that children grow rickety, and as the rickets is a distemper extremely common in *London*, mr. *Nelson* is at pains to point out a proper remedy for it, and to lay down proper directions for the use of the cold bath, which, he says, is the great and sovereign remedy.

In the remainder of this first part of his work, he shews what kind of cloaths children should wear, and how they ought to be put on; how boys should be cloathed, and how girls; what cloathing conduces to health, and what impairs it; and lays down some excellent rules in relation to diet,

which deserve the notice of all who are concerned for their children's health and happiness.

He introduces what he says in relation to manners, with observing, that the basis of government is authority, without which no happiness can be expected by parents, nor any order among children. By authority he does not mean that stern brow, that *Bashaw*-like behaviour, which savours more of the tyrant than of the parent; but a rational exercise of a degree of power, necessary for regulating the actions and dispositions of children, till they become wise enough to govern themselves. He recommends a careful attendance to the first discoveries a child makes of its disposition to perversity and self-will, as much, he thinks, depends upon it. Self-love being the first principle in human nature, and the fear of chastisement being included in it, he is of opinion that this fear may easily be turned to the advantage of children, till such time as reason has gained so much strength as to render it unnecessary.

'No one, says he, can absolutely fix the time, but within the 'year most parents will find a necessity to begin; and before 'half the first septenary is past much may be done.

'In the government of children parents should be obstinately good; that is, set out upon right principles, and then 'pursue them with spirit and resolution: otherwise their children will soon grow too cunning for them, and take the 'advantage of their weakness.

'Severe and frequent whipping is, I think, a very bad 'practice; it inflames the skin, it puts the blood into a ferment, and there is besides a meanness, a degree of ignominy 'attending it, which makes it very unbecoming; still there 'may be occasions which will render it necessary; but I earnestly advise, that all the milder methods be first tried. A coarse 'clamorous manner of inforcing obedience is also to be avoided; it is vulgar, and nothing vulgar should be seen in the 'behaviour of parents to their children, because through the 'eyes and ears it taints their tender minds: still let parents 'make their children both see and feel the power they have 'over them.

'If a child is passionate and wilful, a look, or a little tap 'on the hand, will, without hurting it, sometimes suffice to 'convince it that it is doing wrong; and will often cure the 'fault, or at least keep it under. A child, in a perverse 'mood, throws down its play-things; if they are taken up 'fifty times successively, they are still thrown down as long 'as the spirit of contradiction lasts: now the remedy here 'should be, to take them away, or by a serious countenance shew

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'shew you are displeased; and the child will very probably 'not only soon be quiet, but be less prone to do the like ano-'ther time. I have seen children that could not speak, dis-'tinguish perfectly those who were disposed to spoil them, 'and those who were not; scratch faces, break china, and 'play the tyrant over all who humoured them, and yet not 'offer to lift a finger against those who did not. By all 'means let children be played with, and have every amuse-'ment; but great care must be taken to distinguish play from 'mischief, innocent freedom from a growing perversity.

'The humours even of infants are innumerably various. 'One child will not sleep but on a lap; another there is no 'peace with, unless rocked in a cradle; a third will cry when 'a candle is taken away; and to shew us why it cried, it is 'quiet the moment it is brought back again; a fourth will 'swill tea, or some other improper liquor, out of measure and 'out of time; and a fifth will eat trash till it can eat nothing 'else, nor that itself. In these cases I advise parents to con-'sider, if their children are acting for themselves, or they 'for their children: one grain of judgment will set them 'right; one minute's reflection will shew their error; but, 'when they once see it, they must resolve to avoid it for the 'future. I called some time ago on a friend, and took a fa-'mily dinner; when to my great astonishment I saw little 'master, not yet a year old, drinking porter. What, said I, 'do you give the child strong drink? O sir, replied mamma, 'he will drink nothing else. Now is not the fault of such 'proceeding obvious? and is not the remedy as obvious? 'Parents surely cannot be so blind, as not to see their chil-'dren's health impaired, and their humours strengthened, by 'this mischievous indulgence; and all for want of a little re-'solution, a gentle correction, or a seasonable reprimand; 'nay perhaps only a look, which given with an authoritative 'air, would often have the desired effect. Constant expe-'rience proves how wrong, nay how ineffectual, the opposite 'practice to this is; those who give a child every thing it 'cries or asks for, strengthen indeed its wilfulness, but are far 'from making it happy. How many improper things are 'there which parents give a child because they cannot quiet 'it? Who has not seen a picture, a book, a watch, and 'other valuable things, exposed to be destroyed by it, through 'this mistaken management? But surely it is right, that 'even among the baubles contrived on purpose, the parents, 'not the child, should have the command of them; that is, 'they should be given or taken away at discretion; and this

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'without paſſion or ill nature on one ſide, and without clamour or fretfulneſs on the other. Parents ſhould every day 'more and more convince their children of their power over 'them, by reſtraining their little irregularities, and by weakening their paſſions: now this they cannot do without an 'early attention to their various diſpoſitions and tempers; 'that they may thence learn what propenſity is ſtrongeſt, 'what foible is moſt predominant.'

What our author advances on this head, is ſo much the more neceſſary to be attended to, as the generality of parents ſeem to be poſſeſſed of a notion, that there can be no danger in complying with the little fanciful humours of infants, and that it is time enough to begin forming their minds and ſtudying their tempers and diſpoſitions, when they are of an age fit for going to ſchool. But this is a very dangerous error, and muſt needs be attended with the moſt pernicious conſequences to every parent that is under the influence of it, and is deſirous of the happineſs of his child. For while paſſion, fancy, and humour are the only ſteering principles, the leaſt reflection will convince every attentive mind, that habits of wilfulneſs, obſtinacy, and impatience of reſtraint, will ſoon take deep root in the breaſts of children, if the niceſt care is not taken to prevent it. What the conſequence of all this muſt be, when they grow up, and how difficult the ſchool-maſter's taſk is rendered, if the parent has not firſt faithfully executed his, is too obvious to be mentioned. But to return to our author.

He is of opinion that parents need not trouble themſelves much to reaſon with their children before they are ſeven years old; and that all that's neceſſary is, firſt to conſider what is proper for their children to do or avoid, and then enforce their compliance in ſoft and winning terms, and in caſe of diſobedience, to ſhew that they are abſolute. In the farther proſecution of his ſubject, he earneſtly recommends it to parents to impreſs the minds of their children with an early and an ardent love of truth; to cheriſh their natural curioſity; to encourage in them a lively chearful diſpoſition; and to inculcate a ſtrict regard to decency as an univerſal and indiſpenſible obligation.

He thinks that boys and girls, even when infants, ſhould not only have ſeparate beds, but, wherever it is practicable, always lie in ſeparate rooms; and that they ſhould never be expoſed naked to one another, or the leaſt wanton curioſity be permitted. And indeed when it is conſidered how very obſervant children generally are, and how early they may be led into ſome kind of knowledge, which ſhould be the laſt for them to learn,

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learn, this doctrine, however ſingular, will not appear altogether unneceſſary. Another indiſpenſible duty of parents to their children, we are told, is to teach them never to ſport with the natural defects of others, whether thoſe of the body or thoſe of the mind.

There are many other important particulars towards forming the minds of children mentioned by mr. *Nelſon*, but we muſt content ourſelves with giving a general view of his work. After laying the ground-work of the genuine manners he means to recommend, in an early obedience, a love of truth, a ſpotleſs innocence, and a becoming courage, tempered with ſelf-knowledge, he proceeds to conſider briefly thoſe virtues which are abſolutely neceſſary to be both known and practiſed by all who would be wiſe and happy. And firſt he treats of prudence, which, he tells us, implies ſuch an orderly conduct of our words and actions, as keeps us free from thoſe irregularities which hurt ourſelves and offend others. Under this head he mentions many of the advantages that flow from prudence, and obſerves, that were it only the ſure means of preventing young people from plunging themſelves into the miſtake of an inconſiderate marriage, it would both demand and deſerve all the attention of parents to lead their children into the knowledge and practice of it.

He now goes on to conſider juſtice; endeavours to give his readers a true idea of it, and points out the proper ſteps of leading children into the exerciſe of it. In treating of this part of his ſubject he conſiders the ſeveral ſources of injuſtice; and the firſt, he obſerves, is pride. 'Children, ſays he, have 'their minds impreſſed with a love of riches; whence natu'rally follows an undue degree of ſelf-eſteem, accompanied 'with a love of power, ſhow, and dignity; now to effect 'theſe, a thouſand ſtratagems are uſed; every obſtacle which 'ſtands in the way to wealth or preferment muſt be overturn'ed; every difficulty muſt be removed. Hence it is eaſy to 'ſee, that unjuſt means will often be uſed to gain the deſired 'end; and hence it is plain, that thoſe who aſcend by indi'rect and violent meaſures, cruſh down many others as they 'paſs. Parents therefore, to obviate this, muſt teach their 'children, that nothing can be lawful which injures others; 'that they may indeed arrive at honours, and acquire riches; 'but that unleſs they are obtained without guilt, and poſſeſſed 'without pride, they cannot be juſt; for even allowing, that 'no undue means are uſed to ſupport our pride, there is in'juſtice rivetted to the vice itſelf; for the proud, to raiſe 'themſelves, always attempt to depreſs or debaſe others.'

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Another cauſe of injuſtice, he obſerves, is ſloth, and recommends it to parents to raiſe in their children betimes, and cheriſh with zeal and pains, the virtues oppoſite to it, *viz.* induſtry, application, and œconomy. A third ſource of injuſtice is luſt: part of what he advances under this head is as follows. 'It has been, ſays he, the cuſtom of every wiſe na-'tion, both in their writings and converſation, to inculcate 'and inforce the fineſt morals, the moſt important truths, 'under an allegory or fable; and where the ſimile is natural, 'and the expreſſion emphatic, nothing is more powerful. 'Suppoſe then a father ſhould lead his ſon, as he approaches 'to manhood, into a garden, and thus addreſs him.—View 'here, my dear child, the beauties of the creation; ſee how 'abundantly the earth is furniſhed with all that can contri-'bute both to our uſe and delight. But beſides the unmea-'ſurable bounty of providence, behold the gardener's inceſſant 'toil; what pains he takes to improve the ſoil; with what 'early care does he water each tender plant; how watchful 'to ſecure them againſt deſtroying vermin, and how anxious 'to defend his flowers from blaſts! Now tho' providence has 'given to MAN a power over all the works of the creation, 'it was never meant he ſhould abuſe them. What then 'would you think of him who ſhould pluck the choiceſt 'flowers here, purely for the ſake of deſtroying them? But 'ſhould he go farther, and exerciſe a wanton pleaſure not 'only in ſtripping them of their beauty, but in rendering 'them offenſive and odious to all who ſee them? What, 'my ſon, I ſay, would you think of ſuch a man? But, Oh! 'my dear boy, ſhould this affect you, ſhould this raiſe in you 'a degree of contempt, with how much indignation muſt 'you behold the wretch, who, with a complication of crimes, 'has deflowered the faireſt part of the whole creation: not an 'inanimate roſe, or pink, or lilly: but robbed a ſpotleſs virgin 'of her innocence! Tremble, my dear, dear child, tremble 'at the very thought of ſo much baſeneſs! View with impar-'tial eyes the guilty deed! On one ſide, the deceit, the 'oaths, the perjuries, and a thouſand criminal inventions, to 'gain the deſired end; on the other, the dreadful change from 'innocence to guilt; from honour to infamy; from the 'eſteem of all to the contempt of all; and what is ſtranger 'ſtill, forſaken and deſpiſed by the very ſeducer himſelf! 'Yet oh! my ſon, let not theſe reflections be made in vain; 'but draw profit from others crimes: examine them in their 'true light; be not miſled by thoſe who palliate the blackeſt 'actions with the ſpecious names of wit and love and gallan-'try;

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'try; but live in a reſolution never to ſhare in their guilt; 'never to injure another in the leaſt degree; but above all, 'reſolve to ſuffer a thouſand evils, to ſacrifice every paſſion, 'rather than even ſtain, much leſs deſtroy, the flower of in-'nocence.—

'Theſe are ſentiments our ſons muſt be warmed with; 'theſe are ideas of juſtice they muſt not be ſtrangers to, if 'we wiſh to make them good men, or deſire to fulfil our ob-'ligations as parents. Innocence, wherever it reſides, is an 'ineſtimable treaſure; two things, therefore, parents have to 'do herein, *viz.* to teach their children neither to deſtroy 'another's innocence, nor ſuffer others to fully theirs. The 'firſt has juſt been ſpoken of: I will only add, that the ſame 'regard muſt be paid to all degrees, whether high or low: 'it is the vice we are to keep in view, not the quality of the 'perſon. It is no extenuation of the crime, that a young 'nobleman has ruined a tenant's daughter only, or his mo-'ther's chambermaid; no, no, there are no diſtinctions in 'virtue's cauſe: that loſt, there are always ſome to weep; 'the pooreſt have their parents, their relations, or their 'friends, to lament their ſad miſhap; and thoſe who are 'robbed of what cannot be reſtored, have always their own 'loſs to deplore.'

After pointing out ſome other ſources of injuſtice, ſuch as avarice, ſlander, revenge, &c. mr. *Nelſon* proceeds to conſider the advantages flowing from fortitude, and cloſes the ſecond part of his work with recommending it earneſtly to parents, to fix in the minds of children the knowledge, love, and habit of temperance.

'Temperance, ſays he, is the virtue that bridles our ir-'regular deſires; it is nearly allied to prudence, and has a 'cloſe connexion with juſtice; it calms revenge, and quenches 'the fire of unjuſt reſentment; it checks the *Epicure*, and 'ſtops the riotous hand of the *Bacchanalian*; it extinguiſhes 'or abates the flames of luſt, and baniſhes every lawleſs 'action; it ſilences the flippant detracting tongue, and gives 'in its ſtead a pleaſing moderation of ſpeech; it ſhuts the 'door againſt avarice, and proves experimentally, that hap-'pineſs does not conſiſt in the eager purſuit or acquiſition of 'riches, but in a contented mind; it curbs that ſtrongeſt of 'all other paſſions, gaming, and diſtinguiſhes juſtly the ab-'ſurdity and folly of making that a dangerous trade, which 'was only deſigned as a relaxation and an amuſement: tem-'perance, in a word, is the parent of many virtues; the pa-'rent of peace, proſperity, health, and joy. But while theſe

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'are truths acknowledged and received, how comes it that 'we know so little of the practice of them? How comes it, 'that, in general, they are mere matters of speculation? 'Alas! the spring is tainted in the source. We are intem-'perate in our very cradles; no wonder therefore if we re-'main so our whole lives. We are born with irregular ap-'petites; and which, through errors in judgment, or mista-'ken fondness, are daily rendered still more so. But let us 'leave these melancholy reflections, and consider the advan-'tages we enjoy, the privileges we are invested with. Pro-'vidence, kind providence, has given us reason for our guide, 'and reason will conduct us to temperance.—Nothing can be 'more strange to all observation, than the practice of forsak-'ing temperance; since every day's experience proves to us, 'that intemperance produces the very opposite to what we 'seek. Suppose, when a child is born, we ask the parents 'what it is they wish in that child; they will answer, life. 'But as life alone, that is, mere existence, may, by infir-'mity or other accidents, be very wretched, they will natu-'rally wish for health and happiness. Well then, life, health, 'and happiness are the general wishes of parents for their 'children. Now let us see how their wishes are likely to 'succeed. Their first step is usually a shameful neglect of the 'food of nature, the breast; the next, a blind gratification 'of their will; the third, an almost total neglect of their 'manners; and a fourth, the cherishing in them every irre-'gular affection. Where then is the wonder that parents are 'disappointed? Life and health depend on proper food and 'other judicious management on one part; and if sick, an 'obedience to remedies on the other part; and happiness es-'sentially depends in the first place on health; in the next, 'on the due government of our senses, affections, and 'passions. See here how much mankind deviate from them-'selves; how far they depart from their own principles. But 'what then is the remedy? Nothing more obvious Let 'parents exercise their reason in all the steps they take for 'their children's welfare; let them examine right and wrong; 'let them not only avoid passion, but labour to correct their 'own errors of judgment, that they may be the better en-'abled to prevent them in their children; but particularly let 'them fix in them the knowledge, love, and habit of tem-'perance.

'These rules will doubtless be an infringement on those li-'berties parents usually take in indulging their children's sto-'machs; and it will be a greater in the restraint it lays on

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'their growing paſſions: but they muſt convince them of 'the purity of their intentions, by ſpeaking to their under-'ſtandings; not all at once, but by degrees, as they open and 'gain ſtrength; ſo that, ſtep by ſtep, they may point out to 'them the lovelineſs, the pleaſure, and the advantages of 'this uncommon virtue. I ſay nothing here of the ſtate of 'childhood, becauſe it is already underſtood, that parents have 'their children's health regulated by proper management, and 'their minds docile through the force of obedience; but 'when dreſs, pleaſure, company, feaſting, or whatever ſub-'jects us to be intemperate, come into play, as they are ac-'tions which always cauſe a ſtruggle, more or leſs, between 'paſſion and reaſon, it demands the greateſt care and atten-'tion of parents to win them to a love of temperance.

'An eaſy ſubmiſſion to our lot in life is one of the greateſt 'attainments towards happineſs. View a young lady with a 'ſtrong paſſion for dreſs; every new thing ſtrikes her; one 'companion has a richer ſilk than herſelf; another has the 'ſweeteſt lace ſhe ever ſaw; a third has ear-rings ten times 'handſomer than her own; ſhe burns with impatience to 'equal them, and that granted, new things ariſe, and the 'others are old, tho' not worn out; that is, her reliſh for 'them is loſt. Thus a continual round of faſhions keeps her 'inceſſantly anxious; and tho' perhaps ſhe poſſeſſes every 'thing, ſhe enjoys nothing. Not ſo the calmer well-inſtruct-'ed fair; ſhe conſiders that propriety of dreſs is what ſuits 'her ſtation; and covets not another's jewels: ſhe wears 'without a bluſh a meaner ſilk than her meaner companion; 'and free from the extremes of negligence or pride, ſhe is 'qualified for all the dignity that dreſs can give her; but is 'equally happy in an inferior appearance. Thus too it hap-'pens with our ſons. One is in the continual purſuit of 'pleaſure, has a thouſand contrivances to reach a play, a ball, 'or a horſe-race; and is miſerable if theſe things are going 'on without him: while another, awakened by reaſon, and 'checked by temperance, takes theſe things as they come; 'neither inſipidly refuſes the chearfulneſs of an entertainment, 'nor is diſturbed of his reſt, or loſes either his temper or his 'appetite, if he is diſappointed. Such is the difference be-'tween paſſion and reaſon, ſuch the genuine effects of tem-'perance.

'Temperance, as I obſerved before, is cloſely connected 'with juſtice, that is, whatever affects our health, or endan-'gers our lives, muſt be unjuſt. What can be more amaz-'ing than the falſe judgment of mankind even in the moſt

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'obvious things! All allow, that we have no right voluntarily to throw away that life which providence has given us; on the contrary, we are bound to support it even under the preſſure of pain and ſorrow, to the laſt moment. How comes it then, that while this is acknowledged, while men juſtly ſhrink with horror at the very thought of ſelf-murder, they have the hardineſs to dally with ſome murderous inſtrument? All the arguments that are brought againſt ſuicide, whether by ſword, piſtol, laudanum, or arſenic, hold good in ſome degree in the point before us. The oftner a building is ſhocked, the ſooner will it decay; the more violence is uſed to a delicate machine, the ſooner will it be deſtroyed; and no machine is ſo exquiſitely delicate as man. Now as every ſpecies of exceſs, riot, and debauchery, is a ſhock given to our frame, it muſt naturally impair our health, and conſequently ſhorten our lives. Many things tend to effect this, that men in general are ſtrangers to; but there are others they are too ſenſible of, yet attempt not to remove, nay plunge themſelves into. Here then appears the neceſſity of temperance; here we ſee the great obligation of parents to their children in this point; ſince they are not only accountable for their happineſs, but even for their health and lives. To conclude, let parents, in inculcating this virtue, diſſuade their children from every irregular attachment, and convince them that no intemperate affections are juſtifiable; that beſides avoiding theſe irregular paſſions which may be ſaid to reſide in the ſoul, there are others that dwell in the ſenſes, equally capable of deſtroying us; particularly an unhappy attachment to ſleeping, eating, drinking, and many other things, in their nature not only innocent, but indiſpenſibly neceſſary; yet, by the frequent grievous abuſe of them, made the inſtruments of our deſtruction.'

Our author now proceeds to treat of education; and here he aims at two things, the one, to point out what ſeems neceſſary for both boys and girls, in different ſpheres of life, to learn or avoid; the other, to ſhew how far the education beſtowed on them is applicable to the improvement of their manners, or to their engagement in any art, profeſſion, or ſcience. He obſerves, that the principal aim of parents ſhould be, to know what ſphere of life their children will act in; what education is really ſuitable for them; what will be the conſequence of neglecting that; and what chance a ſuperior education will give them for their advancement to poſts of dignity. He ſubdivides the people into five claſſes, *viz.* the no-

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nobility, the gentry, the genteel trades, the common trades, and the peaſantry; and endeavours to point out what education is proper for the children of each claſs; but as this article is already extended to a ſufficient length, we ſhall here conclude, at the ſame time recommending this performance to all parents that are concerned for the health and happineſs of their children, as it contains a variety of rules which (notwithſtanding there are ſome things in the work that might well have been omitted, and the plan executed within a much narrower compaſs) may be of great uſe in directing them how to diſcharge properly that highly important truſt, *viz.* the forming the minds of young ones to virtue and knowledge, without which it is impoſſible they can ever be truly happy.

ART. XXII. *Continuation of the view of mr.* Hanway's *hiſtorical account of the* Britiſh *trade over the* Caſpian *ſea, with the revolutions of* Perſia, *vol.* III *. *containing the reign of* Shah Sultan Huſſein, *with the invaſion of the* Afghans, *and the reigns of* Sultan Mir-maghmud, *and his ſucceſſor*, Sultan Aſhreff, &c.

THIS third volume begins with a chronological account of the *Perſian* empire, from its foundation by *Cyrus* the *great*, in the year of the world 3426, to its eſtabliſhment in the line of the *Seffies*, A. D. 1499. with an epitome of the hiſtory of each reign, from *Cyrus* to *Alexander*; and of the reſpective characters of the *Seffies* to the reign of *Shah Sultan Huſſein*, *A. D.* 1694, of which our author gives a more particular account, as preparatory to the hiſtory of *Kouli Khan*.

Mr. *Hanway* has well deſcribed the degenerate ſtate of the *Perſian* court under this prince's reign: a proper idea of which will prepare the reader for thoſe many and remarkable revolutions which attended it.

'*Shah Huſſein* was born with that placid diſpoſition, which 'borders on weakneſs, and conſequently does not deſerve the 'name of virtue. He had a ſtrong attachment to his reli- 'gion, and might be denominated an honeſt man; but was 'ſo exceſſively indolent, and immoderately addicted to wo- 'men and wine, as to be incapable of governing: thus, un- 'worthy of being a real, he was only a nominal king. It is 'eaſy to conceive then, that the guardians of his pleaſures 'were his favourites, and a council compoſed of the principal

* See *Appendix* to the *Review*, vol. VIII. for our account of the ſecond volume of mr. *Hanway*'s work.

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'eunuchs of the ſeraglio, were the depoſitaries of the ſupreme 'power. This council was eſtabliſhed by *Shah Suliman* to-'wards the latter end of his reign, who, not content with 'rendering it ſuperior to that of the antient form of admini-'ſtration, at his death gave it the power, in conjunction 'with the great officers of the kingdom, of chuſing which of 'his ſons they thought fitteſt to ſucceed him. It was by 'means of the votes and credit of theſe eunuchs, that *Huſſein* 'was preferred, on this occaſion, to his brother *Abas-Myrza*: 'yet far from taking umbrage at the power which had raiſed 'him to the throne, contrary to the policy of arbitrary kings, 'thought only of ſtrengthening the authority of that tribu-'nal; whether it was that he followed merely the impulſe of 'a grateful mind, without attending to any other duty, or 'finding himſelf incapable of holding the reins of government, 'he was glad to eaſe himſelf of a burden too heavy indeed 'for a prince of his character.

'This ſenate, thus inveſted with the ſupreme authority, 'were conſequently the only diſpoſers of the royal favours and 'employments. Merit became an empty ſound, all offices and 'dignities were given to thoſe who paid the higheſt price; 'money decided every thing; and the immenſe riches which 'were accumulated by this means, ſeemed rather to whet than 'to glut the avarice of thoſe baſe miniſters. Every part of 'the ſtate felt the effects of this diſorder. The troops being 'diſcouraged by ill diſcipline, and worſe pay, ſerved with re-'luctance. Robbers infeſted the high-ways, and interrupted 'commerce. Place-men, impoveriſhed by the purchaſe of 'their offices, tyrannized over the people, and were rapacious 'with impunity: in fine, juſtice was publickly ſold in the 'very capital of the empire.

'*Shah Huſſein* was perhaps the only perſon in his kingdom 'that was ignorant of the diſorder of the government. As 'he was buried in the pleaſures of the harram *, the cries of 'the oppreſſed could not reach his ear. The eunuchs had in 'a great meaſure brought the feudatory princes of the em-'pire under their ſubjection, by inveſting the younger bro-'thers with the ſovereignty, in prejudice to the elder; and as 'the grandees of the court were, like the reſt of the nation, 'divided into two factions, they received no umbrage, but paid 'an implicit obedience to this tribunal, which triumphed over 'the public calamity.

* Harram ſignifies prohibited to men. The women's apartment in *Perſia*, *India*, and *Turkey*.

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This was the ſituation of the *Perſian* court when *Mir-vais*, chief of one of the tribes of the *Afghans* †, and one of the moſt powerful perſons of his nation, was, upon ſuſpicion of being the author of ſome paſt diſturbances, ſent thither under confinement by *Gurghin-Khan*, governor of three great provinces of the empire. This *Mir-vais* was a man of profound policy, and of an enterprizing ſpirit, and would naturally give play to his diſpoſition, where it had ſuch an inviting opportunity to act: he accordingly made the moſt dexterous uſe of his abilities, and by artfully eſpouſing the cauſe of each party, which then divided the court, he became the unſuſpected friend of both; and by his noble birth, ſupported by a ſplendid fortune, with an inſinuating turn of mind, he operated ſo effectually on the miſtaken compaſſion of *Huſſein*, that he had free acceſs to this monarch; who began to imagine, that *Gurghin-Khan* had removed him only to get rid of an inſpector, who by his fidelity and credit might baffle his projects.

The firſt efforts of *Mir-vais* being thus ſucceſsful, inſpired him with the hopes of reſcuing his country from the *Perſian* yoke, which, by ſome lucky circumſtances, managed with his wonted policy, the king gave him an opportunity of effecting by ſending him to *Kandahar*, to watch over the conduct of *Gurghin-Khan*, whoſe exceſſive power began to give umbrage.

The *Khan* being provoked at the juſtification of a man whom he had pronounced guilty, determined to let the *Afghans* know, that neither the favours nor honours which the king had granted to *Mir-vais* ſhould ſcreen him from his reſentment; whereupon he demanded the daughter of *Mir-vais*, who was eſteemed the moſt beautiful lady in the province, for his harram, and explained himſelf in ſuch terms, as ſhewed he was determined to be obeyed. This act of tyranny *Mir vais* made uſe of to ſound the diſpoſition of the *Afghans*

† The people who are comprized under the general denomination of *Afghans*, are divided into three principal tribes, who, like moſt oriental nations, derive their genealogy from *Noah*. According to their relations, "*Japhet* had three ſons, *Armen*, *Afghan*, and "*Cardvel*; the former two continued in *Armenia*, which takes its "name from the eldeſt; as *Cardvel*, which forms a part of *Georgia*, "is ſo called from the youngeſt, who ſettled in that province. The "families of *Armen* and *Afghan* having greatly multiplied in proceſs of time, the deſcendants of the latter quitted their country, "and went to inhabit the foot of *Suliman Coub*, (the mountain of "*Soloman*) a chain of mountains which ſeparates the province of "*Kandahar* from the *Moghol*'s empire."----

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in regard to the plot he was contriving; for these people have an utter aversion to the marrying their daughters to strangers; but to give away, as a slave, the child of one of the most powerful of their chiefs, and of a person who was a prince by his birth, to a man of a different sect, was to them the greatest mark of ignominy and reproach. There was now no time to lose: the *Khan* * pressed the execution of his orders, and they were reduced to the alternative of either complying with his will, or resolving to oppose it; they accordingly determined upon the latter.

'It is the custom, says our author, of the eastern women 'of condition, or even those who are slaves to persons of 'any rank, never to stir from a certain inclosure [the harram] 'which none but the master is permitted to enter. Young 'women remain there till they are married, and consequent-'ly are never seen by strangers. *Mir-vais* now made use of 'this circumstance: as soon as the assembly broke up, he 'sent for a girl who was young and handsome, and instruct-'ing her in the part she was to act, he ordered her to be 'magnificently dressed, and conducted to *Gurghin-Khan* as his 'daughter."—This seeming compliance, together with the solicitations of the *Khan*'s own creatures and domestics, so far softened his resentment, that *Mir-vais* had leave to appear in his presence. This artful *Afghan* was now to give a masterproof of his dangerous abilities. He pretended so much respect and submission at this interview, and appearing eager to embrace all opportunities of obtaining his favour, he so far won the heart of *Gurghin-Khan*, that he now reckoned him among the number of his intimate friends.

'There was at this time, says our author, excepting the 'garrison of *Kandahar*, no other troops in the province but 'Georgians, whom the *Khan* had kept near his person. And 'tho' these did not amount to one thousand men, yet as 'they were the best troops in the east, they were an invin-'cible obstacle to an open execution of *Mir vais*'s design: 'but this wary *Afghan* being fertile in stratagems, secretly 'engaged the chief of one of the tribes, named *Tirin*, to re-'fuse to pay the usual taxes. The *Khan* was no sooner in-'formed of this rebellion, than he ordered the greatest part 'of the *Georgians*, in whom consisted his principal security, 'to march that way, in order to suppress it.

* This word is generally translated lord or governor, but *kai* in the antient *Persic* signifies a giant, and metaphorically a king or great captain.

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'In the interim *Mir-vais* had directed his tribe to approach 'within two or three leagues from *Kandahar*; and as ſoon as 'he heard that *Gurghin-Khan* had ordered troops to march 'againſt the *Tirins*, he expreſſed the higheſt reſentment of 'the mutiny of thoſe people; ſo far was he from excuſing 'them, that he enlarged upon the puniſhment they deſerved. 'This artful behaviour ſo totally defeated the warineſs of the 'governor, that he made no difficulty to accept of an enter-'tainment, to which *Mir-vais* had invited him, under a pre-'tence of reconciling to his favour two leading men of his 'nation, who had not yet appeared in his preſence. On the 'day appointed for the feaſt, *Mir-vais* had every thing ready 'for the execution of his deſign. It was cuſtomary to admit 'every day into the town a certain number of *Afghans*, who 'were employed by the garriſon and townſmen in laborious 'offices: that day he cauſed as many armed men as might 'paſs unobſerved, to enter the town along with theſe la-'bourers, and gave them orders by all means to elude the 'prohibition which ſtrangers were under, of ſtaying in town 'after ſun-ſet, which was the time of ſhutting the gates. 'He left nothing untried that was capable of confirming the 'reſo'ution of the conſpirators: and having taken every 'other meaſure that his prudence ſuggeſted to him, he waited, 'not with the anxious fears that attend plots, but with ſan-'guine hopes to ſee the ſpeedy iſſue of his undertaking.

'The governor ſet out from *Kandahar* in the morning, and 'arrived at the camp, which was deſignedly pitched near one 'of his country-houſes. Here he was received with the 'greateſt demonſtrations of joy and reſpect. Soon after a 'ſumptuous repaſt was ſerved up: the plenty of wine, toge-'ther with the heat of the day, having overcome the gover-'nor, he fell aſleep in the tent where the entertainment was 'given; while the officers and domeſtics of his retinue took 'their reſt in the tents of the *Afghans*, who had invited them thi-'ther to partake of the feaſt. No ſooner were theſe unſuſpecting 'gueſts aſleep, than *Mir-vais*, at the head of fifty men armed 'with ſpears, ruſhed into the tent where the governor was 'aſleep. This had been appointed as a ſignal to the other 'conſpirators, who immediately entered the tents where the 'governor's retinue were ſleeping, and inſtantly maſſacred 'every *Perſian* and *Georgian* they could find. Their unhap-'py chief underwent the ſame fate; but it is ſaid of him, 'that having had time to draw his ſabre, he ſlew ſeveral of 'his aſſaſſins before he fell.

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'When this treacherous ſlaughter was over, *Mir-vais* or-
'dered the dead bodies to be ſtripped, and their arms, cloaths
'and horſes to be diſtributed among the braveſt of his tribe;
'and taking to himſelf the cloaths, horſe, and arms of *Gur-*
'*ghin-Khan*, he marched towards *Kandahar* in the ſame or-
'der as had been generally obſerved by the governor. It was
'about an hour after ſun-ſet, when the conſpirators arrived
'at the gates of the city. The guard, deceived by theſe
'falſe appearances, granted them admittance, and were cut
'in pieces before they were ſenſible of their error. The
'flower of the *Afghans*, that followed at a ſmall diſtance, ar-
'rived ſoon after; and dividing themſelves into different bo-
'dies, were ſoon joined by their countrymen, who had been
'admitted that morning into the town: part of them march-
'ed towards the ſeveral poſts, and part advancing towards
'the head-quarters, they ſurprized the garriſon, already wea-
'kened by the large detachment of the *Georgians*, and made
'them an eaſy prey. *Mir-vais*, with his uſual preſence of
'mind, now cauſed a proclamation to be made, that the
'townſmen ſhould keep within doors, where they would be
'entirely ſafe. By this piece of policy, the garriſon being
'deprived even of this precarious aſſiſtance, every ſoldier and
'perſon attached to the *Khan* were in a few hours cut in
'pieces.'

Mir-vais having thus diſpatched the man of whom he was more afraid than of the whole power of the court of *Perſia* beſides, eſtabliſhed himſelf in his new kingdom, and after ſeveral victories over the *Perſian* army, died in peace, in the year 1715.

After the death of *Mir-vais*, his brother *Mir-abdallah* ſucceeded to the government of the *Afghans*; but this prince was much inferior in every capacity to his predeceſſor: he ſoon convinced the *Afghans* he was not born to ſupply the place of ſuch a man as *Mir-vais*; for he was ſcarce inveſted with the ſupreme authority, when he formed a reſolution of reſtoring *Kandahar* to the crown of *Perſia*. *Mir-mahmud*, one of *Mir-vais*'s ſons, a youth about eighteen years of age, being apprized of the intentions of his uncle, and provoked to ſee himſelf reduced to the condition of a ſubject, in a kingdom which he looked upon as his patrimony, determined to poſſeſs himſelf of *Kandahar*: with this view he aſſembled about forty of his father's friends, who went with him to *Mir-abdallah*'s palace, and made themſelves maſters of it. The young *Mahmud*, as a ſpecimen of that ſlaughter to which he afterwards familiarized himſelf, entered the apartment where his uncle

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aſleep, and killed him. The people being aſſembled upon this occaſion, he made no ſcruple to acknowledge the parricide, which he had juſt committed; but at the ſame time excuſed himſelf by declaring his motive was the public good: as a proof of which he read, with a loud voice, the inſtructions and other papers relating to the treaty which his uncle was on the point of concluding with the court of *Perſia*; conſequent to his reſolution of delivering up *Kandahar*. This treaty was odious to the greateſt part of the nation, without whoſe knowledge it was entered upon: beſides *Mir-mahmud* was ſon to the founder of their monarchy; and having been accuſtomed almoſt from his infancy to follow his father in all expeditions, had on all occaſions given ſignal proofs of his courage. Theſe circumſtances determined the people in his favor, and ſix months after the death of *Mir-vais*, he was with general conſent proclaimed king of *Kandahar*.

But this was not the only quarter from whence the *Perſian* court received alarms; other provinces now began to wiſh for their liberty, and, excited probably by the example of the *Afghans*, attempted to recover it. The *Perſian* power was but ill prepared to make an oppoſition; and, diſcouraged by paſt misfortunes, and even when moſt ſucceſsful, diſtracted by jealouſies, and a baneful faction amongſt the chiefs of the ſtate, which diſſeminated its influence through every branch of the government, ſeemed haſtily to approach its ſubverſion.

At the commencement of the year 1721, things ſeemed to promiſe tranquility; but ſtill the *Perſian* miniſtry was too ſenſible of its own weakneſs, not to be apprehenſive of danger from the moſt trifling occurrences; every extraordinary appearance was conſidered as a preſage of ſome approaching calamity; and the prediction of an aſtrologer diffuſed terror through the whole court.—Things were in this ſituation when the *Leſgees* * made a freſh irruption into the *Perſian* dominions, and took *Shamakie*, the capital of one of the provinces of the empire: the many misfortunes that attended this invaſion, compleated the general conſternation.

Shah Huſſein now convinced that heaven had declared againſt him, thought no longer of ſtruggling with his misfortunes, but bent his whole attention to appeaſe the divine wrath. All public diverſions were forbidden; harlots were ex-

* 'The province of *Dagiſtan*, is inhabited by the *Leſgee Tartars*, who are *Mahommedans* of the ſect of *Sunni*. The ferocity of their natural diſpoſition, joined to the ſterility of their hills, have induced them often to infeſt the neighbouring provinces.'---

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pelled the town; faſtings and publick prayers were ordained; and the miniſters of religion appeared in the public ſquares and market-places, exhorting the people to avert, by a ſincere repentance, the calamities impending over their heads.

Mir-mahmud was of too enterprizing a ſpirit to ſit long unactive, and too ſkilful a politician not to ſee that the preſent ſtate of *Perſia* gave him a proper opportunity to execute his ambitious deſigns. With views limited only by the *Perſian* empire, he collects together a conſiderable body of troops, enters into alliances with the neighbouring countries, inſpires them with the belief that the throne of *Perſia* was ready to fall a prey to the firſt who would venture to ſeize it; and at the head of about 25,000 men, marches with all expedition towards the capital of the kingdom.

Under the greateſt terror and perplexity the king prepares to receive him, and contrary to the advice of his prime miniſter, leaves *Iſahan* to give battle to the *Afghans*. The 8th of *March*, according to the prognoſtics of the aſtrologers, was to deliver the *Perſian* monarchy: accordingly on this day both armies appeared ready for the engagement, which after the various efforts of courage and ſtratagem, terminated in favour of the *Afghans*.

After this unfortunate battle, the king retired to *Iſahan*, and endeavoured to defend the city: but the treachery or inexperience of his miniſters obſtructed his beſt meaſures, and gave them a tendency only to hurrry him and his empire into the rapacious hands of his adverſary *Mahmud*; which at length was effected by want of proviſion. The famine which the *Iſahans* ſuſtained upon this occaſion is very affectingly related by our author.

'What heart, ſays he, can reflect without horror on the 'dreadful circumſtances of the famine! In the month of '*Auguſt*, horſes, mules, and other beaſts of burthen, were 'become ſo exceſſive dear, that none but the king and the 'principal lords about him, or ſome of the wealthieſt inhabi-'tants, could afford to eat of them. Notwithſtanding the aver-'ſion which the *Perſians* have, from their religion, for dogs, 'and ſome other animals, which they look upon as unclean, 'yet as many as they could find, were conſumed in a few 'days: the people afterwards fed on the bark of trees, leaves, 'and leather, which they ſoftened with boiling water; but 'when this ſad reſource was alſo exhauſted, they had no other 'ſupport than human fleſh. Never was ſo much of it eaten 'in any ſiege as this. What pencil can deſcribe their hollow 'eyes, their trembling knees, their emaciated bodies! death

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'in his ghaſtly form appeared in their livid countenances, 'whilſt they were cutting ſlices of human bodies to ſupport 'the feeble remains of life: ſome were even tranſported, by 'the violence of hunger, to murder their fellow-citizens or 'young children, to feaſt on their bodies. Under this lamen-'table neceſſity of periſhing by famine, or ſupporting them-'ſelves by means ſo contrary to nature, ſeveral poiſoned 'themſelves, together with their whole family. The ſtreets, 'the public ſquares, the very gardens of the palace were 'ſtrewed with dead bodies, which no one had the heart or 'ſtrength to bury.—Such was the miſerable ſituation of this 'unhappy city, for above two months.

'The 21ſt of *October*, 1722. *Shah Huſſein*, clad in mourn-'ing, went out of his palace on foot, and walked through 'the principal ſtreets of *Iſahan*. This unfortunate monarch 'bewailed aloud the misfortunes of his reign, imputing them 'to the bad counſels of his miniſters; he endeavoured alſo 'to comfort the multitude that ſurrounded him, with the 'hopes of their meeting with a better fate under a new go-'vernment. The king having thus taken his leave of his 'ſubjects, the 22d of *October*, ſent plenipotentiaries the day 'following to *Mahmud*, to ſign the capitulation. By this act 'he obliged himſelf to reſign the empire to the conqueror; 'and to yield himſelf up into his hands, with the principal 'officers of his court. *Mahmud*, on the other ſide, promiſed, 'that no ill treatment ſhould be offered, neither to the king, 'the nobility, nor the inhabitants. This treaty being ſigned, 'the day following *Mahmud* ſent horſes for the king and his 'court: this unfortunate prince mounted on horſeback, in 'company with about 300 perſons, among whom were the 'principal lords of the court; they moved on ſlowly, with 'their eyes fixed on the ground; the few inhabitants who had 'ſtrength to ſee this mournful cavalcade, expreſſed their 'grief by a gloomy ſilence, which preſaged the ſad effects of 'this melancholy event.

'It was now paſt noon when two couriers arrived, to give 'notice to the grand maſter of the ceremonies of *Mahmud*'s 'court, that the king was drawing near. Theſe officers 'immediately entered *Mahmud*'s tent, who, to humble the '*Perſians* ſtill more, diſpatched the ſame couriers back, with 'orders to the *Shah*, to halt at the foot of a hill near the 'camp, under the pretence that *Mahmud* was aſleep. Thus 'the unhappy *Huſſein* was treated with marks of ſervitude 'even before he had quitted the enſigns of royalty: he tar-'ried about half an hour at the place preſcribed, and then ob-

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'taining leave to continue his march, he arrived at *Ferabad*, 'where the *Afghan* chief had his head-quarters.

'The grand master of the ceremonies introduced him into 'a hall, at the corner of which *Mahmud* was seated, leaning 'on a cushion of cloth of gold. The king advancing to-'wards the middle of the chamber, saluted him, saying, *Se-'lam aleiocom* (all hail.) The *Afghan* then rose up, and re-'turned the salute with the same compliment: after which 'the athemat doulet, or prime minister, conducted the king 'to another corner, on the left of *Mahmud*, where a place 'was prepared for him like that which was occupied by this 'rebel prince.

'The king being seated, opened the conversation by say-'ing, "Son, since the great sovereign of the world is no "longer pleased that I should reign, and the moment is come "which he has pointed out for thee to ascend the throne of "*Persia*, I resign the empire to thee with all my heart: I "wish that thou mayest rule it in all prosperity." At the 'same time he took the royal plume of feathers from his tur-'bant, and gave it to *Mahmud*'s grand vizir; but this prince 'refusing to receive it from the vizir, the king stood up, and 'taking it again, fastened it himself to the usurper's turbant, 'saying, "reign in peace." After which he retired and sat 'down in his place. *Mahmud* continued sitting while *Hus-'sein* was fixing this mark of sovereignty on his turbant. 'Coffee and tea were afterwards served up, and the *Afghan* 'prince taking these liquors, addressed himself to the king af-'ter this manner: "Such is the instability of human gran-"deur; God disposes of empires as he pleases, and takes them "from one nation to give them to another: but I promise to "consider you always as my own father; and I will under-"take nothing for the future without your advice." After 'these words, *Hussein* was invited into another apartment, 'which had been appointed for him; and 4000 *Afghans* were 'ordered to take possession of the royal palace, and of the 'gates of the city.'

Thus *Mahmud* ascended the throne of *Persia*; but enjoyed it with as little tranquility as his unhappy predecessor; from the character of a rebel, he succeeded to that of a tyrant; and filled up his reign with almost continual scenes of cruelty and bloodshed. The last memorable action of his life completed his barbarities; and his miserable death seemed to be the natural consequence of a life of such exemplary wickedness.

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'Hitherto, says our author, *Mahmud*, amidst all his cruelties, had not imbrued his hands in the blood of his antient sovereigns. Many princes of *Shah Hussein*'s family were confined with him in the seraglio, as the sad companions of his captivity: among whom were several brothers, three uncles, and seven nephews of that unfortunate monarch.

'The tyrant's heart being now rent with anxiety for the support of his declining power, regardless of his more declining health, and approach to eternity, he resolved to sacrifice all the royal family, except *Hussein Shah*. The 7th of *February* was the day appointed for the execution of this bloody purpose. These victims to cruelty and a distempered mind, were assembled in the palace-yard, with their hands tied behind their backs. The tyrant, attended only by a few of his most intimate confidents, began himself this horrid butchery with his sabre. There were only two sons of *Shah Hussein* remaining, when this unfortunate prince hearing their cries, came running to the place of slaughter. These princes, the eldest of whom was but five years of age, flung themselves into the hands of their father. Nothing but the tenderness of a parent could have supported this prince at the sight of so sad a spectacle: he bathed his children with his tears, and put himself in the way to receive the fatal stroke. *Mahmud*, now drunk with slaughter, stepped forward to murder these royal infants, tho' sheltered in their father's bosom: the *Shah* stretched out his arm, and received the blow. Here the horrid scene was ended. At the sight of blood gushing from the wound of a king, and a man of whom this tyrant had been used to think with some reverence, heaven stopped his murdering hand. As these children were yet of so tender an age, and incapable of giving umbrage, he determined to leave them to their parent, now oppressed with such an accumulated load of misfortunes.

'It is not agreed what number of princes were murdered on this occasion, but they are reckoned above an hundred. It is easy to reconcile their being yet more numerous, if we attend to the circumstances of eastern courts. Few men have carried their voluptuousness, however permitted by a particular faith, further than *Shah Hussein*.

'The year 1701 was called in *Persia* the year of virgins. This prince then ordered a search to be made through the whole extent of his dominions, for all the young virgins of distinguished beauty: and the commissioners appointed for this enquiry, brought all those whom they thought worthy

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'of the harram. The governors of the provinces knowing 'their maſters predominant paſſion, paid their courts in the 'moſt prevailing manner, even till the ſiege of *Iſpahan*, by 'ſending him the fineſt girls in their province. This ſtrong 'paſſion, or rather appetite, for the ſex, was ſufficient to 'render the royal family extremely numerous; inſomuch, 'that in the ſpace of a month, thirty cradles were carried into 'the ſeraglio. Beſides, this monarch being more humane 'than any of his predeceſſors, put none of the princes of the 'royal blood to death *. All thoſe princes, excepting *Tæh-* 'mas (who left the palace before his father was dethroned) 'and the two children already mentioned, periſhed on that 'day.

'This bloody maſſacre, inſtead of diſpelling the fears of '*Mahmud*, only contributed to increaſe the terrors with 'which he was tormented. His mind was perpetually agi- 'tated with the moſt frightful ideas; and the remorſe of this 'laſt act of barbarity gave him no repoſe. His intellects, which 'had been ſo much weakened by the auſterity of his ſpiritual 'retreat †, appeared to be yet more impaired; and beſides 'this, he had an inſupportable pain in his bowels. The 'moſt ſkilful phyſicians of the court endeavoured in vain to 'reſtore him to his ſenſes. They then had recourſe to a re- 'ligious remedy.

'In caſes of the like nature the *Armenians* had been wont 'to engage one of their prieſts to read over the head of the 'patient what they call the red goſpel. This cuſtom was re- 'ceived not only by thoſe *Chriſtians*, but alſo by the greateſt 'part of the *Mahommedans* of the country, who, together 'with the *Armenians*, affirmed, that ſeveral *Perſians* affected 'with the ſame degree of madneſs as *Mahmud*, had been 'cured by this means: ſo that they reſolved to try to work 'a miracle. In the beginning of *April* the clergy of *Julfa*, 'being dreſſed in their ſacerdotal habits, and with wax tapers 'lighted, went in ſolemn proceſſion to the palace, where

* 'It was common in later times to kill them all, inſomuch that I 'never heard (ſays mr *Hanway*) that *Nadir* had any children alive, 'at leaſt no males, except two ſons, who were born long before he 'was made king.'

† 'This ſuperſtitious practice is obſerved by ſhutting themſelves 'for fourteen or fifteen days in a place where no light enters; the 'only nouriſhment they take, is a little bread and water at ſun-ſet. 'During this retreat, they employ their time in repeating inceſſant- 'ly, with a ſtrong guttural voice, the word *hou*, by which they de- 'note one of the attributes of the deity.'

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'they were received with great reſpect. They paſſed through 'the apartment between two rows of courtiers and guards, 'whoſe modeſt countenances and profound ſilence, expreſſed 'ſuch a reverence for theſe prieſts, as could hardly be expect-'ed from perſons of their religion. After the ceremony was 'performed, the clergy retired in the ſame order to *Julfa*, 'attended by a great number of the lords of the court.

'——— *Mahmud*, after ſome hours of eaſe, relapſed into a 'more terrible condition: his body was covered with le-'proſy, his fleſh rotted, and ſeemed to fall from his bones!'

Such was the frightful condition of *Mahmud*—when *Aſhreff*, ſon of *Mir-abdallah*, whom *Mahmud* had deprived of his throne and life in *Kandahar*, was unanimouſly choſen his ſucceſſor to the throne of *Perſia*.——'This prince, under the ſpecious 'pretence of revenging the death of his father *Mir-abdallah*, 'would not accept the enſigns of royalty, till they brought 'him the head of the late ſultan. The miſerable *Mahmud*, 'who had hardly many hours to live, ſuffered the execution 'of this ſentence without knowing the additional misfortune 'into which he was fallen *.

'Thus periſhed, at the early age of twenty-ſeven years, 'this deſtroyer of one of the faireſt monarchies of *Aſia*, leaving 'the world a ſad monument of human miſery in the character 'of a prince and a conqueror. Nature had refuſed him thoſe 'external advantages, by which great men are ſometimes diſ-'tinguiſhed. He was middle ſized and clumſy; his neck was 'ſo ſhort, that his head ſeemed to grow to his ſhoulders; he 'had a broad face, a flat noſe, and his beard was thin and of 'a red colour; his looks were wild, and his countenance au-'ſtere and diſagreeable; his eyes, which were blue and a little 'ſquinting, were generally downcaſt, like a man abſorbed in 'deep thought.

'He had made it a rule from his earlieſt youth, to ſupply 'by habit and cuſtom his natural unfitneſs for bodily exerciſes. 'In this he ſucceeded ſo well, that very few excelled him ei-'ther in horſemanſhip, or in the uſe of the lance. He ap-'plied himſelf to military exerciſes; and that he might not 'loſe his dexterity in weilding the ſabre, he often cauſed ſheep

* 'It is ſaid, that ſuch a horrid frenzy had ſeized him, that he 'tore his own body with his teeth; that this rage continued upon 'him ſeven days, and he was juſt ready to expire with the wounds 'he had given himſelf, when they put an end to his life and his 'miſery. The jeſuits and eccleſiaſtics (ſays mr. *Hanway*) who had 'the greateſt ſhare in collecting this account, might aggravate this 'part of the ſtory.

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'to be brought to him with their feet tied, and after they had 'been hung up, he cut off their heads at a blow.

'To these talents, which were common to the generality 'of his nation, he joined some virtues more worthy of a 'sovereign. Tho' his soldiers in their discontent reproached 'him with an immoderate love of women, which seems to 'prove how far prejudices may transport men, he was ever 'chaft; and is reported to have had only one wife, to whom 'he was constant. He slept little, and in his campaigns 'suffered hardships with great indifference. He was so vigi-'lant, as often to visit the centinels in the night; not only 'in the field, but also in *Isfahan*. In labour he was indefa-'tigable, in danger intrepid; and what is properly the cha-'racteristic of the man of honour, more than of the con-'queror, he was a strict observer of his word towards those 'for whom he ever professed a friendship.

'These qualities procured him respect, but he was too 'much feared to be beloved. His soldiers accused him of a 'severity in military discipline: they charged him also with 'avarice, and that he had deprived them of the booty for 'which they had bravely encountered the greatest dangers; 'but above all, they could not forgive his having said, in the 'first emotions of his resentment after the defeat of *Yezd*, (a 'town that *Mahmud* besieged in his march to *Isfahan*) that 'he wished they were as great beggars as when they first 'come into *Persia*, that they might fight as bravely as they 'did then. They could perhaps with more reason have re-'proached him with want of conduct, which was the chief 'cause of his miscarrying. To this might be added his cruel-'ty to his enemies; his want of fortitude under his disgraces; 'and if success had not in some measure justified his enter-'prize of conquering *Isfahan*, it would have appeared rash 'and extravagant.

'Such was the man, whom posterity will hardly number 'among the eastern heroes; tho' the blood he spilt, and the 'mischiefs he created, will give him a rank among the ra-'vagers of the earth. He sat only two years and a half on 'the throne of *Persia*; but this short time was too long for 'his reputation as a conqueror, and he died very seasonably 'for the interest of his nation. That inconsiderate temerity 'which constituted the chief part of his character, was fit 'only for making conquests; to secure them other qualifica-'tions were necessary, which he did not possess.'

The remaining part of this volume contains the history of *Ashreff*'s reign, from his accession in 1725, to the peace con-

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cluded betwixt this prince and the *Turks* in 1727: during this time *Perſia* enjoyed but little reſpite: its miſerable ſituation rendered it impoſſible to make the monarch happy, or the inhabitants eaſy and unſuſpicious. Calamities ſtill ſucceeded each other: the royal blood on one hand laid claim to the crown, and threatned the uſurper; and the neighbouring powers, on the other, took advantage of their weak condition, and enlarged their dominions at the expence of the *Perſians*. Thus, harraſſed by foreign and domeſtic enemies, *Perſia* became the ſeat of a long and bloody war.

*** The account of the 4th and laſt volume of this work will be given in our next.

ART. XXIII. *The works of* Michael Drayton, *eſq*; *a celebrated poet in the reigns of queen* Elizabeth, *king* James, *and* Charles I. *Containing*, 1. *The battle of* Agincourt. 2. *The baron's wars*. 3. England's *heroical epiſtles*. 4. *The miſeries of queen* Margaret. 5. Nymphydia: *the court of fairy*. 6. *The moon-calf*. 7. *The legends of* Robert *duke of* Normandy, Matilda *the fair*, Pierce Gaveſton, *and* Thomas Cromwell, *earl of* Eſſex. 8. *The queſt of* Cynthia. 9. *The ſhepherd's* Sirena. 10. Poly-olbion, *with the annotations of the learned* Selden. 11. *Elegies on ſeveral occaſions*. 12. *Ideas*. 13. *The owl*. 14. *The man in the moon*. 15. *Odes and other lyric poeſies*. 16. *Paſtorals*. 17. *The muſes elyſium*. 18. Noah's *flood*. 19. Moſes *his birth and miracles*. 20. David *and* Goliah. *In 4 vols*. 8vo. 1l. Reeve.

THIS edition of *Drayton*'s works may be conſidered as the beſt we have yet been favoured with, on account of the poems it contains, which were omitted in the folio edition publiſhed by ſubſcription in 1748. Theſe additional pieces are the laſt eight articles in the foregoing liſt: they fill twenty-two ſheets, being nearly the quantity of one volume; and are alſo printed apart, in folio, price 3s. for the conveniency of thoſe who have purchaſed the folio edition.

It muſt doubtleſs afford a ſenſible pleaſure to every lover of *Engliſh* poetry, to ſee ſo great a regard paid by the preſent age (light and trifling as its taſte is by ſome deemed) to the works of this worthy bard, as to call for two editions in five years time: an honour paid to few of our antient poets beſide *Shakeſpear*.

An hiſtorical eſſay on the life and writings of mr. *Drayton* is prefixed to the firſt of theſe four volumes, which is ingeniouſly and judiciouſly written.

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ART XXIV. *A diſſertation concerning the uſe of ſea-water in diſeaſes of the glands, &c. To which is added, an epiſtolary diſſertation to* R. Frewin, *M. D. by* Richard Ruſſel, *M. D. and F. R. S.* 8vo. 5s. Rivington.

THE publication of this work in *Latin* was mentioned in a former volume *, with our reaſons for not enlarging upon it at that time: and tho' a tranſlation of it was ſome time ſince ſurreptitiouſly obtruded upon the public, we could not think it deſerving our particular notice; as productions of that ſort, and iſſued in that manner, may, for the moſt part, be conſidered as the offſprings of indigence or avarice, and, however faſhionable, not at all juſtifiable: but ſince the learned author has himſelf thought fit to give it an *Engliſh* dreſs, to which, as he declares, he was forced by the inaccuracy of his tranſlators, we might be deemed equally inexcuſable not to pay it due regard.

That diſeaſes of the glands too frequently elude the force of medicine, and the ſkill of the phyſician, is a certain, tho' a melancholy truth: every endeavour, therefore, to prevent or cure maladies ſo offenſive in their phænomena, and ſo fatal in their conſequences, muſt merit not only the attention of the medical profeſſion, but the thanks of the afflicted: and it may not unreaſonably be expected, that the art of healing will derive very conſiderable advantages from this performance, which candour and modeſty, as well as judgment and learning, concur to recommend to the intelligent and impartial reader.

But tho' from the length of time that has intervened ſince the firſt appearance of this treatiſe, it can hardly be doubted but it is become familiar to the gentlemen of the faculty, to whom it is profeſſedly written, (and for which reaſon a long account of it may be thought leſs pleaſing or neceſſary;) yet as its utility will probably be rendered more extenſive by this edition, we imagine a compendious view of its deſign and contents will not be generally unacceptable.

The preface premiſes ſome obſervations upon the nature of ſea-water, which is conſidered as impregnated with particles of all the bodies it paſſes over, ſuch as ſubmarine plants, fiſh, ſalts, minerals, and whatever elſe is found between ſhore and ſhore; and ſaturated with their ſeveral effluvia, whilſt the ſalts are every moment imparting ſome of their ſubſtances to enrich it, and keep it from putrefaction: hence this fluid is ſuppoſed to contract a ſoapineſs, and, the whole collection being per-

* *Review*, vol. IV.

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vaded by the ſulphureous ſteams paſſing through it, to conſtitute what we call ſea-water; the conſeſſed diſtinguiſhing characteriſtics of which are, 1ſt. ſaltneſs. 2d. bitterneſs. 3d. nitroſity. 4th. unctuoſity. The exiſtence of theſe qualities is amply illuſtrated, and from them our author concludes it may be juſtly expected, that this part of nature alſo may ſignally contribute to the improvement of the practice of phyſic, and the good of mankind.

This diſſertation is divided into two ſections; the firſt, which treats generally of diſeaſed glands, is introduced by obſerving, that conſumptions, the moſt fatal to the patient, and the moſt difficult to the phyſician, commonly derive their origin from fluxions upon the tracheal, pulmonary, and other internal glands; which being frequently permitted to advance too far, before any proper method of cure is employed, may have laid the foundation for this diſeaſe being reckoned incurable. The doctor's deſign is therefore to recommend the uſe of ſea-water, as a means of preventing theſe diſtempers from extending their dreadful effects, and of preſerving the lungs and meſentery from being deſtroyed by apoſtemations; which laudable intention, as he juſtly remarks, cannot be anſwered, but by recurring to the remedy in the earlieſt ſtages of the diſeaſe, before the glands are corrupted and filled with matter: for when once they are arrived at that melancholy ſtate, every endeavour to cure muſt be fruitleſs, and it is an injury to the medicine to expect good from it: ſuch caſes lie beyond the reach of phyſic, wherefore it is impoſſible for any remedy to gain reputation; but, on the contrary, there is the greateſt probability they will fall into diſrepute, and be rejected even in thoſe diſorders where they may be moſt efficacious. To confirm this, he further takes notice, 'that he does not 'remember, among the ſeveral ſubjects he had examined af-'ter death, who had been conſumptive from purulent diſ-'charges of the external glands, one ſingle inſtance, where 'the meſenteric glands were not infected, often impoſtumat-'ed; and thoſe of the *bronchia* and lungs ſo generally filled 'with matter, that in ſome caſes you could hardly draw the 'diſſecting knife a line without cutting ſome of them. And 'theſe glands, before they were opened, looked like little gra-'nulated bodies filled with matter, and ſeemed like the mi-'liary glands found in what they call a meaſly hog.' To illuſtrate this, a plate is adjoined, repreſenting the lobes of the lungs, and the liver of a hog, remarkably diſeaſed.

Our author very judiciouſly diſclaims thoſe over-nice diſtinctions which ſerve rather to perplex than inſtruct; and re-

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jects the hypothetical ætiology that conſiſts more in terms than meaning, as controvertible but not convincing. The profeſſed intention of this undertaking being chiefly to point out a method of cure, his precepts are delivered with ſimplicity and perſpicuity, and his enquiries regulated ſolely by obſervation and experience.

The foundation of a conſumption is obſerved to be often laid in the cradle, by the faulty management of nurſes, and the ill-judged tenderneſs of parents; keeping children too warm, permitting them the breaſt too long, and the imprudent adminiſtration of opiates, are practices not leſs detrimental than common: 'hereby chylification is injured, the habit 'of body rendered lax; the blood becomes too ſerous; the 'glands deſtined to moiſten the joints, increaſe in bulk; the 'heads of the bones are enlarged; and the glands of the me'ſentery, thorax, and neck, are obſtructed; till at laſt thoſe 'of the lungs are alſo affected.' And tho' the *catamenia*, or other natural ſecretions, may, in a juvenile ſtate, carry off theſe redundancies; yet, in a more advanced age, when theſe helps ceaſe, the glands become again obſtructed, incline to inflammation, ſuppurate, and the ſick dies of a purulent conſumption, unleſs maturation can be prevented.

The doctor aſcribes the origin of diſeaſes of the glands, to any fluxion coming upon them faſter than their tubes can let it paſs, and to ſuch a debility of the parts, that they cannot reſiſt the fluxion; from whence they ſwell, the *capſulæ* of the glands are diſtended, and ſubmit gradually to the increaſing tumour, till the veſſels are broken and matter is formed, or ſome of the tunicated tumours are produced.

In theſe caſes the general intentions indicated are, 1ſt. by directing medicines which will hinder the generation of ſlime and acidities in the alimentary tube, that a more ſalutary chyle may be prepared, and the *viſcera* preſerved from being compreſſed by flatulencies; as was the practice of the antients: whereby the glands of the liver, ſpleen, pancreas, and meſentery, will be rendered leſs liable to obſtructions. 2dly. to cleanſe the glands by the uſe of ſea-water, and other aids; after which, to ſtrengthen the whole habit by cold bathing in the ſea, and thereby enable it to reſiſt any new fluxions.

Our author proceeds to conſider diſeaſed glands in their ſeveral ſtages. 1ſt. while the fluxion is recent. 2dly. in a ſtate of augmentation. 3dly. in a ſtate of inflammation. Laſtly, its termination, whether in matter, diſſipation, ſcirrhus, or cancer: with the ſeveral methods of cure reſpectively required.

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In regard to the two firſt, he obſerves, that whenever the concatenated glands of the neck are found knotty, there is great reaſon to fear thoſe of the meſentery and lungs have received their firſt fluxions. In this ſtate, aperients with ſea-water are recommended, bleeding being premiſed: theſe to be continued, even tho' the glands ſhould manifeſt a beginning augmentation. Mercurials are expreſsly diſapproved of; which, if given at all, are permitted only in ſmall quantities, and even then are adviſed to be purged off with ſea-water.

The ſtate of inflammation requires repeated veneſection, lenitive purges, cooling emulſions, with nitre, water-drinking, and a total abſtinence from meat, wine, or malt-liquors: to theſe directions are added, ſome very wholeſome premonitions againſt the adminiſtration of aloetics, reſinous, and mineral preparations, when the glands are inflamed.

The different terminations of theſe diſeaſes are the ſucceeding ſubjects of conſideration; the firſt and moſt eligible of which is by diſſipation, where it can be effected. The principal medicine recommended for this purpoſe is ſea-water, to the uſe of which may be added the aſhes of ſubmarine plants, ſal ammoniac, æthiops mineral, antimony, os ſepiæ, pumex-uſt, coral, coralline, ſpong-uſt; and to compleat the cure, and prevent relapſes, the cortex peruvianus, joined to cold bathing in the ſea. Some external applications are alſo adviſed, which are deſcribed in a ſubſequent part of this work. But when theſe maladies unfortunately terminate in matter, perfect ſchirri, or cancers, little benefit is to be looked for from ſea-water, nor in ulcers attended with carious bones, tho' ſome of theſe diſorders, complicated with diſeaſed glands, have obtained a cure.

After mentioning theſe exceptions, our author informs us in what caſes we may expect advantage from this remedy.

'1. All recent obſtructions of the glands of the inteſtines 'and meſentery, for by this method the tumours are diſſipated, 'and frequently a ſpurious iliac paſſion is prevented.

'2. All recent obſtructions of the pulmonary glands, and 'thoſe of the other *viſcera*, which frequently produce con-'ſumptions.—

'3. All recent glandular ſwellings of the neck, or other 'parts.

'4. Recent tumours of the joints, if they are not ſuppu-'rated nor become ſchirri or cancers, and have not carious 'bones for their cauſe.

'5. Recent fluxions upon the glands of the eye-lids, from 'whence lippitudes.

'6. All

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'6. All defædations of the ſkin from an eryſipelas to a 'lepra.

'7. Diſeaſes of the glands of the noſe, with their uſual 'companion, a thickneſs of the lip.

'8. Obſtructions of the kidneys, where there is no in- 'flammation, and the ſtone not large.

'9. In recent obſtructions of the liver, this method will 'be proper; where it prevents conſtipations of the belly, 'and aſſiſts other medicines directed in icteric caſes.'

The ſame remedy is ſaid to be of ſignal ſervice in the *bronchocele*, and is likewiſe recommended for the prevention of thoſe bilious colics that ſo frequently affect our mariners: in conſidering which diſeaſe, the too common practice of giving the ſtimulating preparations of aloes, ſcammony, and mercury, is juſtly exploded; and the more rational method of making plentiful revulſions by phlebotomy, ſaline purges, and ſemicupia, is ſubſtituted in its ſtead. And as nature ſeems to have pointed out the inteſtinal glands for the common out-let, whereby every thing offenſive or injurious to the animal œconomy ſhould be emptied; thence is inferred the neceſſity of always keeping the mouths of their ducts clean and open, that they may be fit to diſcharge the redundancies offered to them.

Theſe animadverſions upon the uſe of ſea water, in diſtempers of the internal glands, are followed by an examination into its efficacy upon thoſe of the external ones; which being immediately under the eye of the phyſician, renders as well the changes wrought in the diſeaſe, as the effect of the medicine, more viſible.—'The red, excoriated ciliary glands, 'with thickened palpebræ, ſoon look pale, become dry, and 'tend to cicatrization; the concatenated glands of the neck 'daily decreaſing, and all thoſe which are not maturated, 'or become truly ſchirri, reduced to their natural ſhape.'

An enquiry how far the antients were acquainted with the medicinal properties of ſea-water, and in what manner they uſed it, with a recapitulation of the preceding obſervations, conclude this ſection.

The next treats of the 'reaſonableneſs of the method of cure, and the medicines.' Here the doctor obſerves, that as health depends upon a variety of ſecretions being duly and regularly performed, the wiſe author of our being has furniſhed the human machine with many of them, to ſerve as mutual aids to each other: hence nature is very often able to cure ſeveral diſorders in the beginning, without medical aſſiſtance. The buſineſs therefore of the phyſician is to copy her in her operations; and upon the diminution of any one ſecretion, (whence pain-

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painful obſtructions may proceed) to endeavour to promote an increaſed diſcharge from another: this maxim being duly attended to, if it does not effectually cure, will for the moſt part relieve the patient, by checking the violence of the diſeaſe.

He further remarks, that 'tho' the larger emunctories, the 'axilla, inguen, ſoles of the feet, *&c.* are of great aſſiſtance, yet 'they are not ſo abſolutely under the phyſician's power as the 'glands of the alimentary tube; which ſeem alſo by nature to 'be left more patent, and better fitted to ſend off redundan-'dancies; which, as they offend chiefly in quantity, may be 'let paſs more crude this way, and do not require ſo la-'borious a triture, as thoſe deſtined to go off by tranſpiration.'

Medicine may in a great meaſure determine the glandular ſecretions, and has it often in its power to direct a diſtemper to the ſafeſt outlet; and divert what perhaps would be fatal to the lungs, or ſome principal part, into different channels: to be able thus to change a dangerous diſeaſe into one leſs dangerous, is being of material ſervice. Life may be ſometimes hereby protracted even to old age; which would otherwiſe ſink under its weight of infirmities: wherefore it is to be wiſhed this particular branch of the art of healing were better underſtood, as likely to contribute more abundantly to the ſafety of the patient, and the reputation of the practitioner.

This doctrine is illuſtrated by the method of curing dropſies by the abſorbing veſſels, where, by giving a temporary diſeaſe to the kidneys, the ſecretion is turned off from the glands of the peritoneum and the lymphatics of the lower belly, and great quantities of water are abſorpt and returned by the kidneys.—And to ſhew how obedient the glands are in furniſhing ſecretions of their fluids, when they are ſolicited thereto by pain or vellication, our author inſtances an ewe that had loſt her milk, yet by a young lamb's ſucking, plenty of milk was brought again into the udder; and to the ſame purpoſe quotes from *Regner de Graaf* the caſe of a bitch ſucked by a cat.

Upon this principle he undertakes the removal of all recent tumours and fluxions, as well of the glands of the trachea and lungs, as thoſe of the joints and other parts; and for the moſt part finds his intentions anſwered by the inteſtinal glands: and tho' there are ſome obſtinate tumours, and cutaneous eruptions, that will not at firſt ſubmit to ſea-water, or bear this or any other ſtimulating medicine; even in ſuch caſes, when the acrimony has been abated by a courſe of mild alteratives, water drinking, a milk-diet, and occaſionally warm

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bathing, the ſame remedies have been ſucceſsful, which would not prevail before.

He alſo obſerves, that the glands of the neck, axilla, and others of the ſame ſort, are ſooner emptied than thoſe of the ſkin; and that it ſometimes happens, that upon recalling the diſeaſe by topical applications, the patients complain of ſickneſs; but hardly ever when the uſe of them is accompanied with purging by ſea-water. 'This method of cure is nature's, 'and in many or moſt caſes will ſucceed.'

Another remark is, that when the glands have been long diſtended, greatly loaded with humours, and their texture weakened by frequent fluxions, it is not only neceſſary to provide a larger diſcharge from the inteſtinal glands, but alſo to promote other revulſions, eſpecially where the uterine glands are diſtempered. In theſe diſorders, emetics are of ſingular ſervice; but thoſe of only ipecacuana or ſquils are adviſeable: to the laſt of which the preference is given, not only on account of its emetic quality, but for its general activity.

The mention of the ſquill leads to the conſideration of the remedies uſed by the antients in the cure of diſeaſed glands, which are obſerved to be chiefly taken from the ſea: ſuch as the calces of marine ſhells and lixivial ſalts, the *pumex aſſatus*, the *ſpongia calcinata*, the *os ſepiæ uſt*, &c. The *algæ* likewiſe of every kind, of which the *quercus marina* is eſteemed the beſt: a particular account of this laſt is added by way of appendix, and its peculiar properties evinced by ſeveral experiments; preparations of this plant the doctor uſes internally and externally; for the former purpoſe it is calcined *ſub dio*, and thereby affords what often occurs in the preſcriptions recited in this treatiſe, by the name of the *æthiops vegetabilis*; for the latter, its ſlimy veſicles, either alone or mixed with ſea-water. The *halcyonium* is taken notice of as another medicine of the antients; but in young people the *coraline* is judged preferable becauſe of its utility againſt worms.

Tho' external forms are allowed to have their uſe as far as they conduce to diſſipation, yet all applications that promote ſuppuration are condemned; becauſe when a gland once ſuppurates, a foundation is laid for future tumours: wherefore in the uſe of ſalt-water, great care ſhould be taken as well to rectify the tone of the ſolids as to correct the fluids.

Notwithſtanding the general efficacy of ſea-water, in ſome diſtempers, it may receive aſſiſtance from other remedies being joined with it; and it would be injuſtice to rob it of thoſe aids: for inſtance, in diſeaſes of the liver and kidneys, ſaponaceous medicines ſoften the rigidity of the fibres, and facilitate

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cilitate the diſcharge of gall-ſtones from the liver, and others from the kidneys: but where any fever ariſes, that may yield ſuſpicion of the formation of matter in any of the bowels, it will be ſafeſt to rely on bleeding and ſaline purges.

It is ſtrongly inſiſted on, and with great reaſon, that in the cure of all glandular tumours, the diet, cloathing, air, and medicines, ought to be cool, whereby ſchirri and cancers would often be prevented. This regimen ought particularly to be attended to in the nurture of children, as by purſuing a contrary management in their infancy, the plant is often rendered weak and ſickly, that nature deſigned to be hardy and robuſt.—Our author cloſes this ſection with a relation of the inducements that prompted him to this method, and the authorities that encouraged him to purſue his diſquiſitions into its utility.

The doctrine contained in this diſſertation is elucidated by thirty-nine hiſtories of caſes that have happened under the doctor's own inſpection, or thoſe of his friends; in which this remedy was uſed with different ſucceſs: to theſe are added a ſeries of inſtructive aphoriſms, comprehending the precepts intended to be enforced by it.

It is hoped the foregoing abſtract will be ſufficient to convey a tolerable idea of this truly uſeful performance, which, excluſive of its typographical merit, is embelliſhed with ſome prints relative to the ſubjects it treats of; and it muſt be admitted, that the author has, through the whole of it, evidently manifeſted great learning, ſagacity, and induſtry. Nevertheleſs, without intending to depreciate its real worth, we cannot avoid taking notice, that a more exact arrangement of his obſervations would have prevented many unneceſſary repetitions, nor would it have rendered his work leſs pleaſing to his readers.

To the preceding are ſubjoined three letters from dr. *Frewin*, dr. *Wilmot*, and dr. *Lewis*, wherein the ſanative qualities of ſea-water are evidenced by its ſucceſs in ſeveral very obſtinate and uncommon caſes, which are related with an elegance and accuracy that diſtinguiſhes their writers, as equally verſed in polite and medical literature; and (were it not already beyond contradiction) might be conſidered as an additional proof that the public opinion of their ſuperior qualifications is juſtly founded.

The reſpective anſwers to theſe, which are annexed, are well calculated, not only to illuſtrate and explain our author's former obſervations, but alſo to extend their ſalutary effects to a greater variety of ſubjects. In that to dr. *Lewis* we are

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formed of an *American ſcrophula*, or what is there known by the name of the *yacos*, or *yaws*, being committed to his care; on which he believes he ſhall accompliſh a cure. Tho' we have not room to particularize the many uſeful remarks that occur in theſe letters, we chuſe to take notice of this, in hopes it may produce not only a private but a public communication, that the doctor has not been diſappointed in his expectations; becauſe of the general advantage our *American* plantations will derive from the diſcovery of an effectual cure for a diſtemper, ſhocking in its appearances, and often fatal in its termination; not leſs common than dreadful, more eſpecially among the negroes; and for which no adequate remedy has yet been experienced.

Beſides the abovementioned, we have a letter from the author to dr. *Lee*, wherein he more minutely conſiders the uſe the antient phyſicians made of this his favourite medicine: from whence he draws ſome inferences, which, tho' they contradict ſome generally received opinions, as the ſentiments are not uncommon, nor without the appearance of argument, we ſhall tranſcribe in his own words.

'Upon the matureſt reflection therefore, I have always 'thought, that the charging ſcorbutic rottenneſs at ſea to ſalt 'meats, was unjuſt; ſalt preſerving, in my opinion, the ſailor 'as well as his food, from that corrupted ſtate. Nor, indeed, 'can there be a more convincing proof of this, than the ob'ſerving how ſtrong and healthy poor men are, who are en'abled to till the ground, threſh the corn, and endure the 'hardſhips almoſt of their horſes, by little or no other food 'than what the ſailor ſubſiſts on: nay, often they have not 'ſuch variety as the ſea faring man hath. For whole provin'ces may be found, where the poor huſbandmen, for twenty 'or thirty years together, know not what it is to have other 'diet than pickled pork, ſalted beef, ſalt bacon, with a pud'ding, or the like; except it be on ſundays or ſome feſtival, 'when they indulge in a piece of freſh butcher's meat: yet 'they and their families enjoy perfect health in general, and 'much more ſo than people who live more luxuriouſly.

'Therefore, as there can be no difference betwixt the 'ſailor's life and theirs, but want of exerciſe on land, and 'being obliged to live upon the ſea, would it not be more 'reaſonable to look out for other cauſes of this diſeaſe?

'I ſuppoſe, that land animals have ſomewhat in their for'mation, which makes them no more capable of living al'ways upon the water, than fiſhes, or even the amphibious 'kind, can out of it. We ſee how impoſſible it is for hu-

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'man fibres to bear being ſobbed, and as it were ſoaked, for 'a long while together in the damp atmoſphere of our marſhes, 'or amongſt the low wet lands, ſurrounded by woods, by the 'diſeaſes they fall into in the ſpring and autumnal equinoxes. 'The ſun then has power enough to raiſe large exhalations, 'but does not remain long enough with us to raiſe or attenuate 'them ſufficiently to be carried off by the wind: which con-'denſing again, hang in damp fogs about the inhabitants, 'relax their fibres, and weaken the ſolids by degrees, in ſuch 'a manner, that they cannot act with ſufficient power on the 'fluids, to prevent ſuch a ſtate of the blood's being brought on, 'as will produce intermittent fevers. Thus by degrees, that 'ſcorbutic rottenneſs of the gums, ſcorbutic ſpots, and ſwelled 'legs come on: and in many caſes, indeed, the tone of the 'parts is ſo loſt, and the blood ſo fuſed, that I have ſeen large 'hæmorrhages burſt out at the tips of the fingers, which could 'not be ſtopped but with great difficulty.'

We have now gone through the whole of what appeared in the *Latin* edition: to this *Engliſh* one is added an epiſtolary diſſertation, concerning ſome anti-ſtrumous remedies uſed by the antients, alſo on tepid and ſea-bathing; addreſſed to dr. *Frewin*. This may be conſidered as a further ſpecimen of our author's extenſive reading and unwearied application, for the improvement of his profeſſion and the benefit of ſociety; and tho' it would have been an unpardonable omiſſion not to have taken notice of it, neither the bounds to which we are obliged to limit this article, nor the matter treated on in this additional piece, will admit of much prolixity.

The doctor begins with taking notice, that great advantages may be expected to ariſe from giving due attention to the remedies recommended to us by our fore-fathers; which took their riſe only from obſervation and experience of what did good or harm, in particular diſorders. Thus in diſeaſes of the glands, the medicines employed by the antients were ſuch as tended to correct acidities in the *primæ viæ*, and to prepare a ſweet edulcerate chyle; but this inconvenience attends the uſe of them, that they frequently conſtipate the belly; inſomuch, that there is often a neceſſity to interpoſe ſome purging medicine in a courſe of the teſtaceous or cretaceous powders. Sea-chalk levigated with ſea-water till it is ſufficiently ſaturated with the ſalts, is adviſed to obviate this difficulty, being found to anſwer the ſame end as common chalk without its conſtipating quality.

The bitumen, pumex, cadmia, ſpodium and hæmodactylis, ſeparately furniſh ſubjects for our author's animadverſion:

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wherein he firſt examines to what purpoſes and in what manner theſe medicines were applied by the antients: after which he points out in what caſes, and under what forms, they may be employed for the improvement of modern practice.

The ſame enquiries occur in conſidering warm and ſea-bathing, whether general or topical; the diſeaſes in which they are reſpectively adviſeable, are judiciouſly diſtinguiſhed; with ſome intereſting premonitions to prevent the imprudent application of theſe remedies. Theſe obſervations are illuſtrated by ſeveral very ſtriking inſtances of perſons labouring under moſt afflicting circumſtances, who have been reſtored to health, by an adherence to the precepts herein laid down.

We ſhall conclude this article by concurring with our author, 'that it is very much to be wiſhed that phyſicians would 'communicate more freely, even the leaſt obſervations which 'they make in the *materia medica*; for theſe, how ſmall ſo-'ever they may appear to be, are yet ſo many gems placed 'in the diadem of medicine, that poſterity will look upon 'with gratitude.'

ART. XXV. *Remarks upon peſtilence and peſtilential diſeaſes, interſperſed with ſome obſervations on the mortality amongſt the horned cattle; wherein this heavy calamity, both from reaſon and analogy, is ſet in a new and clear light: and certain eaſy means of prevention and cure are recommended, upon rational and experimental principles.* By William Hird, *M. D.* 8vo. 1s. 6d. Innys.

AFTER an apologetical preface, our author begins with taking notice, that 'no precautions, however plauſible, 'or attempts, however varied, have hitherto proved effectual 'enough to elude or counteract the ſubtilty of the infection' that has prevailed among the horned cattle. In order therefore 'to ſtem the torrent of ſo alarming a calamity'—'he ad-'viſes every one, upon the earlieſt knowledge of its approach, 'within the diſtance of at leaſt four miles of his neighbour-'hood, and whilſt his own cattle, to all appearance, remain 'perfectly free from the infection, to place a large ſeton in 'ſome proper depending part of the body:' particularly in the dewlap —

The doctor labours very aſſiduouſly to recommend a more general application of iſſues and ſetons, as well in human as brute ſubjects: this ſeems to be the principal deſign of his undertaking; to which purpoſe he has with great induſtry col-

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lected a multitude of authorities in ſupport of their efficacy; and near half this pamphlet is devoted to the ſame ſervice. But notwithſtanding theſe artificial drains alone, may, in his opinion, both prevent and cure; yet, in this diſeaſe among the cattle, other aids may be ſometimes requiſite: for which he gives inſtructions. The ſubject of this performance is truly intereſting, and we could have wiſhed to have found its contents more correſpondent to what might have been expected from its title. Nevertheleſs the attempt appears well intended, and may not be without its uſes; and if we decline entering into a particular diſcuſſion of its merits, our author's modeſt acknowledgement of his being young, both in practice and obſervation, is not our leaſt inducement thereto. That he is not deficient, in reading or application, may be reaſonably preſumed from this very production; and to his conſolation it may be remembered, that a more ripened judgment, and longer experience, have taught ſome even of the moſt eminent of the profeſſion to diſcover miſtakes in their juvenile publications. To young authors, who are ſo eager to deliver their thoughts to the world, eſpecially on ſubjects that relate to ſcience, this caution of *Horace* is ſtrictly applicable.

Membranis intus poſitis, delere licebit
Quod non ediderîs. Neſcit vox miſſa reverti.

ART. XXVI. *The union; or ſelect* Scots *and* Engliſh *poems.* Edinburgh *printed* 12mo. 2s. *ſewed.*

THE poems contained in this ſmall but choice collection, are the following:

1. *Dunbar*'s thiſtle and roſe.
2. *Shipley*'s verſes on the death of queen *Caroline.*
3. *Lowth*'s genealogy of *Chriſt.*
4. A fragment, by *Mallet.*
5. The eagle and robin-redbreaſt. Written before the year 1600. by *Archibald Scot.*
6. Ode to fancy, by *Joſeph Warton.*
7. — to evening, by the ſame.
8. *Maſon*'s *Iſis.*
9. The triumph of *Iſis*, by *Thomas Warton.*
10. A love-elegy, by *Hammond* *.
11. The tears of *Scotland*, 1746.
12. *Grey*'s church-yard elegy.
13. Lord *Stormont*'s verſes on the death of *Frederic* prince of *Wales.*

* From the pamphlet-collection of this author's Love-elegies.

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14. On the ſame, by mr. *Clitherow* of *Oxford*.

15. Ode on the approach of ſummer, by a gentleman late of the univerſity of *Aberdeen*.

16. A paſtoral in *Spenſer*'s manner, from *Theocritus*, by the ſame.

17. Verſes inſcribed on a beautiful grotto.

18. A love-elegy, by mr. *Smollet*.

19. Choruſes from *Maſon*'s *Elfrida* *.

20. *Collins*'s ode on the death of *Thomſon*.

21. The Child-birth, in the manner of *Gay*.

22. On a lady's preſenting a ſprig of myrtle to a gentleman, by mr. *Hammond*.

23. To a young lady, with *Fontenelle*'s plurality of worlds †.

24. A ſong.

25. Part of ſir *David Lindeſey*'s dream. Written in the reign of *James* V.

26. *Hardyknute*, a fragment.

27. *Akynſide*'s ode on lyric poetry.

As moſt of theſe pieces have already acquired the approbation and eſteem of the public, there remains nothing more for us to ſay of this collection, than that it is very elegantly printed, with a ſhort preface, giving ſome account of the undertaking.

ART. XXVII. *The great love and tenderneſs of God to his creature man; or the ſcripture-account of the redemption, converſion, and ſalvation of all mankind. Wherein is diſcovered, that the torments of the wicked muſt have an ending; that every individual of mankind is, already, redeemed in part; ſo that the rational ſoul or ſpirit of every ſinner, after ſuffering in proportion to his deſerts, will be converted, delivered out of torment, and be finally ſaved in a low degree. And, that the whole man of the righteous, who have lived a virtuous and godly life, will be ſanctified wholly, both in ſpirit, in ſoul, and in body; will be raiſed a glorious body, and be abundantly ſaved, and rewarded at the laſt day; and ſhall not ſuffer pain after death. By a ſearcher after religious truth.* 8vo. 5s. *ſewed*, Hitch, *&c.*

THE ſingularities which diſtinguiſh this book, make it difficult to give a proper idea of it: for the ſatisfaction therefore of our readers, we ſhall ſelect a ſhort

* See *Review*. vol. VI.

† From *Doaſley*'s miſcellanies.

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extract, which will in ſome meaſure diſplay the merits of the work, and the abilities and induſtrious reſearches of the author.—The doctrine of hell-torments ſeems to be his favourite ſubject, which, however, he has treated with too little diffidence to avoid diſguſting ſome, who conſider it as a matter not fully revealed; and which, conſequently, after all our diſquiſitions, muſt be reſolved into the will and pleaſure of God.

'While we *duly* ſearch, ſtudy, and conſider the ſcriptures, ſays 'our author, it is *neceſſary* to DISTINGUISH the *two* ſorts of 'grace, and the *two* ſorts of eternal life, therein revealed, in or'der *rightly* to underſtand the ſcripture, eſpecially with regard to 'man's *ſalvation*. And, throughout the *holy ſcripture*, more eſ'pecially the *new* teſtament, we plainly find *pointed* out to us 'both an *ordinary*, and an *extraordinary* ſalvation: the *ordi*'nary or *univerſal grace of redemption*, is the *free* and *abſolute* 'giſt of GOD in *Jeſus Chriſt* to *every individual* of mankind, 'before the world was made; whereby they will be reſtored to 'their *primitive purity*, ſo that the *rational* ſpirit of *every* in'dividual of mankind is ALREADY redeemed, and will be '*finally* ſaved; and through the *goodneſs* of GOD in *Jeſus* 'Chriſt will partake of eternal life in heaven. The *extraor*'dinary grace, or the *grace of ſuperabundance*, is the grace 'OFFERED us on the *terms* of the goſpel covenant, by com'plying with which the WHOLE man may be built up, and 'the *new man put on entirely in this life*; by living in a *con*'ſtant obedience, to the beſt of our power, to the moſt gra'cious and merciful terms which *Chriſt* has OFFERED us in 'his goſpel; and by the *right uſe* of theſe means, the *whole* 'man may be *preſerved blameleſs to the coming of our Lord Jeſus* 'Chriſt, and be *ſanctified wholly* both in *ſpirit*, in *ſoul*, and 'in *body*, and ſhall not *ſuffer pain* after death: and at the laſt 'day, he ſhall be raiſed a *glorious* and *ſpiritual body*, and re'ceive that joyful invitation of COME YE BLESSED, *&c.* and 'be *abundantly* ſaved and rewarded. But if the *barely re*'deemed *rational* ſpirit, or *new man*, ſhall ſuffer himſelf to be 'miſled by the DELUSIONS of the *old man*, and ſhall *neglect* 'and finally *abuſe*, that *extraordinary* grace, the grace of *ſu*'perabundance OFFERED in the goſpel, the means whereby he 'may obtain an *infinitely* greater ſalvation, than that of the 'bare *grace of redemption*; if, I ſay, this *careleſs* and *wicked* 'new man, ſuffers himſelf to be *continually* miſled, by the de'luſions of the *old man*, that is, the *ſenſualized ſenſitive ſoul*, 'and *vile fleſh corrupted in Adam*; that *creature of the devil*, 'called by St. PAUL the *old man*, and in other places of ſcrip-

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'turn, the *ocaſt*, *obſtinately* fulfilling the luſt of the fleſh;
'and does not in *this* life, in this his day of that *great* ſalva-
'tion, *ſincerely* repent, forſake his evil ways, and *amend* his
'life, by combating and overcoming the *old man*; then this
'*wicked new man*, or *rational* ſpirit, finally led away by the
'*old man*, muſt expect to ſuffer *great* and *laſting* miſery, and
'the moſt *tremendous* terrors of the LORD, according to his
'DEEDS; and that, perhaps, from the day of death even to
'the day of judgment; when, he may then be raiſed in his
'*own vile body*, with all his *ſins* about him: and *remain ex-*
'*poſed* as the GOATS on the *left* hand; in the *utmoſt* ſhame,
'contempt, confuſion, and horror, during the whole time of
'the day of judgment. But when *the end comes*, after the
'RIGHTEOUS by the *grace of ſuperabundance* have been *in-*
'*vited*, and *inducted* by the KING our judge, to INHERIT the
'kingdom of heaven, the king may then turn to thoſe who
'repreſent the *goats* on the left hand; and in a moment, in
'the twinkling of an eye, *ſeparate* the *old man* from the *miſ-*
'*led new man*, and ſay to the *old man* thus ſeparated and com-
'pounded of the *ſenſualized ſoul*, and *vile fleſh* only, GO YE
'CURSED, *&c.* and THESE, that is the *old man* of *every no-*
'*torious* ſinner who dies impenitent, ſhall *go into everlaſting*
'*puniſhment*, that is, ſhall be thrown into the *lake of fire with*
'*the devil and his angels*, there to be *conſumed* as ſo much *chaff*;
'and never more to *ſubſiſt* again, but be *deſtroyed* and *con-*
'*founded* for ever: but the *miſled new man*, or *rational* ſpirit,
'*made alive*, and created *anew*, in *Jeſus Chriſt*, before the
'foundation of the world, this new man, I ſay, or *rational*
'ſpirit, wherein we are the *image* of GOD, which is inſcribed
'as it were, by the *finger* of our merciful creator, with the
'*eternal law of rectitude*, taken from the *original* in the DI-
'VINE MIND, whereby we are *united* and *joined* to the NA-
'TURE of GOD: called in ſcripture the RATIONAL SPIRIT,
'or *new man*; who, becauſe of the *eternal law divinely ſtamp-*
'*ed on him*, tho' he may indeed, be miſled, yet he cannot be
'*ſo entirely corrupted*, but that he will be RECLAIMED, and
'in *ſome meaſure* RECOVERED. And he being now *ſufficiently*
'cruſhed, humbled, *ſubdued*, *converted*, and brought to a
'*voluntary* ſubjection; and being now alſo entirely *ſeparated*
'from the OLD MAN ſhall *go into life eternal*; the *free* and
'*abſolute* gift of the GOODNESS of GOD in *Jeſus Chriſt*, *before*
'*the world was made*; there to enjoy a *low* degree of happi-
'neſs in heaven for ever, by virtue of the IMPUTED ſuffer-
'ings and merits of our ſaviour *Jeſus Chriſt*, to the *rational*
'ſpirit of *every* individual of mankind, ſo far as regards the

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'*universal grace of redemption*; and for WHOSE SINS, and in 'WHOSE STEAD, CHRIST *suffered* and DIED, that he might 'bring them to GOD. So that none of *God's rational* crea-'tures shall UTTERLY perish; for the *spirit shall* (finally) '*return to God who gave it.*

'This is the *comfortable view in part*, of the *wonderful* 'and *mysterious œconomy* of the REDEMPTION, CONVER-'SION, and SALVATION of ALL MANKIND, *pointed* out to 'us, more particularly in the *glad tidings of the gospel*; where-'in the *wisdom*, the *justice*, the *goodness* and *mercy* of GOD, 'to his creature man, do all *conspire*, and *remarkably* unite, 'and shine forth in the GOSPEL OF PEACE; every way *agree-'able* and *consistent* with the *revealed* will of GOD in the *sa-'cred writings*, making *every* individual of his *rational* crea-'tures in *some degree* happy; so that the *salvation of all men*, 'is a DONE THING WITH GOD, tho' it has its *proper* seasons 'to be exhibited to the *view*, and *notice* of all men.'

ART. XXVIII.

WE are desired to insert the following, which has never before appeared in print.

To the right hon. the earl of Macclesfield.

Coldengham in *New-York*, *Feb.* 12. 1753.

'My Lord,

'Now I hope to make some return to the honour which 'your lordship did me, in sending, at my request, a year's 'observations of the sun and pole-star from your observatory. 'By them I have discovered an error in *the principles of action* '*in matter**, where I attempted to explain the cause of the 'præcession of the equinoxes. An error which I fell into by 'following too closely the steps of the great sir *Isaac Newton*; 'and which, I think, could not be discovered by any obser-'vations published before those made in your lordship's obser-'vatory. But such an error, that the discovery of it is so far 'from weakening the principles which I have assumed, that 'nothing can confirm them more: and it will from this like-'wise appear, that a projectile force and gravitation alone are 'not sufficient to explain the phænomena of the motion of 'the planets. In place therefore of what is in the 15th, 16th,

* See an account of this work in our *Review*, vol. VIII.

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'and 17th articles of the 5th chapter of *the principles of action in matter*, I would insert the following explication of the 'præceſſion of the equinoxes.

'If there were no repelling or centrifugal force from the 'ſun, ſuch as I attribute to the rays of light; and the equato-'rial diameter of the earth be longer than its axis, as really 'it is; then, ſuppoſing the plane of the earth's equator to be 'placed in the plane of the ecliptic, it muſt always remain 'ſo; and the pole of the ecliptic would be the ſame with that 'of the equator: for the orbit of the earth, at the diſtance 'of the fixed ſtars, is but as a point. If any force ſhould, 'at any time, move the plane of the earth's equator from 'the plane of the ecliptic, ſo as that the one become inclined 'to the other, and this force afterwards ceaſe to act, the 'plane of the equator muſt, by the force of gravitation, re-'turn to its former poſition in the plane of the ecliptic. If 'a centrifugal force be only ſuppoſed without any centripetal, 'and the plane of the earth's equator be placed perpendicular 'to the plane of the ecliptic, the pole of the equator muſt be 'in the center of the ſun. If any force ſhould, in this caſe, 'incline the plane of the earth's equator towards the plane 'of the ecliptic, and then ceaſe to act, the plane of the 'earth's equator muſt immediately, by the repelling or cen-'trifugal force, be reſtored to its former perpendicular poſi-'tion. But it is certain, that the plane of the equator is in-'clined to the plane of the ecliptic in an angle nearly of $23\frac{1}{2}$ 'degrees; there muſt then be two oppoſite forces, which 'retain it in this poſition, a centrifugal and centripetal: the 'effects of which oppoſite forces muſt, in every ſituation of 'the plane of the earth's equator, be in the compound ratio 'of the centripetal to the centrifugal force, and of the diame-'ter of the earth's equator to its axis.

'Let S, in the annexed figure, be the ſun, A, C, D, 'F, G, H, I, K, the orbit of the earth, or the eclip-'tic; A, S, G, the ſolſtitial colure; D, S, I, the equi-'noxial colure; then, when the earth is in the ſolſtitial co-'lure, the axis of the earth is in the plane of that colure, and 'inclined to the axis of the ecliptic, ſo as to make nearly an 'angle of $23\frac{1}{2}$ degrees with it, and the interſection of the 'plane of the equator with the plane of the ecliptic is at right 'angles to the interſection of the colure and the plane of the 'ecliptic. Then the diameter, E, Q, and all the lines in the 'equatorial plane, within the earth's ſurface, parallel to the 'interſection of the equatorial and ecliptic planes, are biſſect-'ed by the ſolſtitial colure; and all the parts of theſe lines

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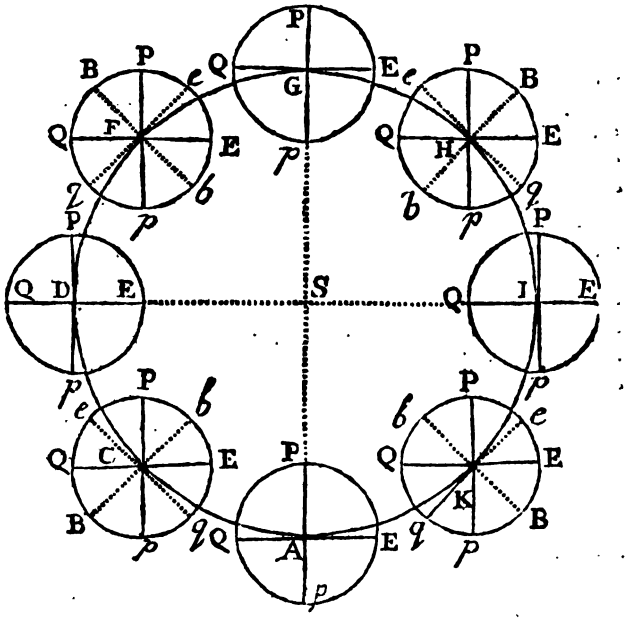
'equidiſtant from the ſolſtitial colure, are likewiſe equidiſtant 'from the ſun. In this caſe the equitorial plane of the earth 'cannot receive an angular motion, either by any centripetal 'or centrifugal force, directed to or from the ſun towards 'one ſide or other of the ſolſtitial plane.



'Let G be the winter ſolſtice, then as the earth moves 'from the ſolſtitial colure, towards the vernal equinox at D, 'it is in its perihelion or neareſt the ſun, conſequently the 'action of light on the equatorial plane of the earth muſt be 'ſtronger than the gravitation of the reſpective parts of the 'ſame plane. The axis of the earth remaining always pa-'rallel to itſelf, by the reſiſting power in the earth, where no 'ſuperior force alters it, the end, E, of the diameter, E, Q, 'of the earth's equator will be nearer the ſun in the octant F, 'than the other end Q; conſequently that end muſt, by the 'force of light, be repelled from the ſun: and the plane of 'the ecliptic, in this ſituation of the earth, lying between 'the ſouth-pole and the equator, the plane of the earth's equa-'tor, the poles of the earth, and the interſection of the planes 'of the equator and ecliptic, will all receive a motion con-'trary to the order of the ſigns; and the vernal equinox will,

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'as it were, advance towards the ſun in the ſun's approaching to it from the winter ſolſtice.

'When the earth reaches the vernal equinox, the diameter, E, Q, and the plane of the equator will then be parallel to the direction of the force of both gravitation and of the rays of light; and no one part of the equatorial plane of the earth can be more affected than another, by either of theſe powers. In this ſituation the interſection of the planes of the equator and ecliptic paſſes through the center of the earth.

'After the earth has paſſed the vernal equinox, it paſſes its mean diſtance from the ſun, conſequently the action of gravitation, on the plane of the equator, is ſtronger than the action of light on the ſame parts, and thereby the extremity, E, of the equatorial diameter, E, Q, will gravitate more ſtrongly towards the ſun than the extremity, Q. While the earth is between the equinoxes and the ſummer ſolſtice, the plane of the ecliptic paſſes between the north pole of the earth and its equator; then the equatorial plane of the earth, its poles, and the interſection of the planes of the equator and ecliptic muſt, by gravitation towards the ſun, and the plane of the ecliptic, receive a motion contrary to the order of the ſigns; and, while the earth moves from the vernal equinox to the ſummer ſolſtice, the vernal equinox muſt recede from the earth or move backwards.

'When the earth is in the ſummer ſolſtice, the equinoxes can receive no alteration, for the reaſon before given in the winter ſolſtice. While the earth paſſes from the ſummer ſolſtice towards the autumnal equinox, and is, for example, in the octant K, the extremity, Q, of the equator will gravitate towards the ſun and the plane of the ecliptic; which, as before obſerved, paſſing between the north pole of the earth and its equator, the plane of the equator, the poles of the earth, and the interſection of the planes of the equator and ecliptic, will all receive a motion in the order of the ſigns, or the autumnal equinox will recede from the earth, as it moves towards that equinox.

'At the autumnal equinox things will be as in the vernal. After the earth paſſes the autumnal equinox, the force of light being again ſtronger than gravitation, and the plane of the ecliptic paſſing between the ſouth pole of the earth, and its equator, the plane of the equator will be repelled from the plane of the ecliptic, the earth's pole, and the interſection of the planes of the equator and ecliptic, will be moved in the order of the ſigns, or the autumnal equinox

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'will follow after the earth in its motion from the equinox 'to the winter ſolſtice.

'In conſidering the whole together, the following obſerva- 'tions are obvious: 1ſt. That while the earth moves from 'the winter ſolſtice to the ſummer ſolſtice, the equinoctial 'points and the pole of the earth move backwards, or con- 'trary to the order of the ſigns: and that while the earth 'moves from the ſummer ſolſtice to the winter, the equi- 'noxes and pole move forward, or in the order of the ſigns. 'This is only to be underſtood generally; for, after the earth 'has paſſed the octants, the motion of the pole and equinoxes 'is contrary to this rule in both ſemicircles. 2dly, The 'greateſt force of light or of gravitation, in producing this 'motion of the pole and equinox, muſt be in the octants: 'from whence it gradually decreaſes both ways, towards the 'equinoxes and ſolſtices. 3dly, The greateſt force of light, 'in this caſe, muſt be in the octant immediately after the 'winter ſolſtice: for then the earth being near its peribelion, 'the force of light muſt be in the greateſt degree ſuperior to 'the force of gravitation: and the greateſt force of gravita- 'tion in the octant immediately after the ſummer ſolſtice; 'for then the earth being near its aphelion, the force of gra- 'vitation muſt be ſuperior to the force of light in the greateſt 'degree. But in the other two oppoſite octants, the ſupe- 'riority of the force of light, or of gravitation, is much leſs. 'Laſtly, it is to be obſerved, that the action of light or of 'gravitation, when it moves the plane of the earth's equator, 'contrary to the order of the ſigns, is impreſſed contrary to 'the rotation of the earth on its axis, and then makes a 'ſtronger impreſſion to move the axis of the earth than when 'thoſe actions coincide with the rotation.

'In the laſt place, it is to be obſerved, that the reſiſtance, 'by which the earth oppoſes any change in the poſition of its 'axis, is not only the reſiſtance properly ſpeaking of the 'matter contained in it, which has the ſame force at reſt or 'in motion; but the *momentum* of the earth turning round 'its axis with great velocity. This momentum is ſo very 'great, in proportion to the differences of gravitation and 'light in the ſeveral poſitions of the earth, that the variations 'in the phænomena ariſing from them, can be diſtinguiſhed 'only by moſt accurate obſervations, ſuch as are made in '*Sherburn-caſtle*, and are inſenſible to others, unleſs it be at 'a great diſtance of time.

'On theſe principles the table of the præceſſion of the equi- 'noxes annexed is formed, with the aſſiſtance of the obſerva-

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'vations of the ſun which your lordſhip ſent me. It muſt 'be left to future obſervations to judge of the truth of it, but 'I hope your lordſhip will be pleaſed with it. It may be 'proved by obſerving the meridian altitude of the pole-ſtar 'throughout the year. If the differences of altitude are ex-'actly in proportion to the differences of the præceſſion, it 'will prove the table to be true; if otherwiſe, the table may 'be corrected by them. I chuſe the pole ſtar, becauſe the 'nearer any ſtar is to the pole of the equator, the more ſen-'ſible are the differences of its altitudes ariſing from the præ-'ceſſion. It is probable obſervations ſufficient to diſcover 'this, are already made at *Sherburn-caſtle*: if they be not, 'the following method ſeems to me the moſt certain for this 'purpoſe. Let a teleſcope, fitted with a micrometer, be fixed 'to the pole-ſtar in the meridian above the pole, and another 'teleſcope, in like manner fitted, to the ſame ſtar below the 'pole, and then the differences of altitude may be obſerved 'through the greateſt part of the year. It is needleſs to appriſe 'your lordſhip, that in conſidering theſe different altitudes, 'regard muſt likewiſe be had to the differences of altitude ob-'ſerved by dr. *Bradley*, from the progreſſive motion of light. 'But if the doctor was not appriſed of the variations in the 'præceſſion of the equinoxes, as I think he was not, this 'matter of the aberration of the fixed ſtars may require to be 're-conſidered.

'It may be thought, that the præceſſion of the equinoxes 'may be more certainly diſcovered, by obſerving the tranſits 'of the fixed ſtars with a good pendulum clock. This would 'be true, if it were certainly known that a pendulum clock 'always moves equally; but there is much reaſon to doubt 'of this: for, 1ſt. If the wheels be not divided equally, to 'the greateſt exactneſs, there muſt be a greater friction in 'one part of their revolution than in another: and it ſeems 'almoſt impracticable, ſo to divide all the wheels of a clock, 'that no inequality be in any part of any one of the wheels. 'That the greater or leſs friction affects the going of a pen-'dulum clock, is manifeſt from the difference obſerved in the 'going of the ſame clock, when foul and when clean. 2dly, 'It is evident from the late mr. *Graham*'s obſervations, that 'heat and cold affects the going of a clock, by lengthening 'and ſhortening the pendulum of the clock. This, I think, 'can be diſcovered from the tranſits made by your lordſhip's 'clock in ſummer and winter. 3dly, It ſeems clearly to fol-'low, from ſir *Iſaac Newton*'s theory of pendulums, that the 'going of a clock muſt be altered by the poſition of the moon;

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'so that in one part of the day it certainly goes faſter than in 'another. Theſe two laſt cauſes will equally affect all clocks, 'and one cannot correct another. But I think the inequali- 'ties ariſing from them may be diſcovered by the tranſit of 'two ſtars, which paſs the meridian at about one hour's diſ- 'tance, the one from the other; by obſerving the difference 'in time of the tranſits at the ſeveral heights of the thermo- 'meter, and when the moon paſſes the meridian nearly in 'the middle ſpace between the two ſtars, and when ſhe paſſes 'it at about ſix hours diſtance from the two ſtars. This 'would likewiſe evince the truth of ſir *Iſaac*'s theory of the 'tides and of pendulums.

'If the diſcovery which I think I have made of the varia- 'tions in the præceſſion of the equinoxes be real, the advan- 'tages which will thereby accrue to aſtronomy, will be ob- 'vious to your lordſhip. For if no regard is had to this, in 'fixing the longitude and latitude of the fixed ſtars, by their 'meridian altitudes and tranſits, their places will be erroneous. 'Without regard to this, the latitude cannot be truly aſcer- 'tained either by the ſun or fixed ſtars: ſo that I hope, if it 'be found true, it will be a means of removing the diſputes 'which have ſo long ſubſiſted among the ableſt aſtronomers, 'about the quantity of the mean motion, the quantity of 'excentricity, the obliquity of the ecliptic, the place of the 'apogee, and the refractions; becauſe I believe that theſe 'differences chiefly aroſe from the ſeveral hypotheſis they 'aſſumed for ſolving the phænomena ariſing from the præceſ- 'ſion of which they did not know the cauſe.

'From what judgment I can form, the refractions of the '*French* academy are neareſt the truth of any I have ſeen; 'I am the more particular in mentioning this, becauſe they 'ſeem never to be uſed by the *Engliſh* aſtronomers. For this 'reaſon, and as I cannot tell in what volume of their me- 'moirs they are to be found, I ſend a copy of thoſe which I 'have uſed, and which I have had in manuſcript thirty years, 'but corrected as I think they ought to be. The refractions 'under thirty degrees of altitude ſeem uncertain, and to vary 'with the ſtate of the atmoſphere; and that the variations at '15 degrees of altitude amount ſometimes to half a minute. 'A fixed teleſcope may likewiſe diſcover this, and whether 'the changes follow the changes of the barometer.

'So far as I can judge, I am perſuaded your lordſhip will 'find, that my method of calculating the ſun's place, agrees 'more nearly with the obſervations than any hitherto pub- 'liſhed: and indeed ſo nearly, that I believe you will think,

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'that any differences, which happen in some of them, 'may with equal or more justice be attributed to an inaccu- 'racy in the observer, than to a fault in the method of cal- 'culating; for that a few errors of this kind are to be found 'in the observations sent me, is manifest in some of them, 'and in such a number human care cannot always guard 'against error, but the fault may be in the copy.

'The manner of using my tables will appear from the 'printed book, and the examples herewith sent; only it may 'be proper farther to observe, that to find the equation of 'time, for the different velocities with which the earth moves, 'I convert the difference between the first and second equa- 'tions of the earth's motion into time, while the earth moves 'from the perihelion to the aphelion, and their sum while it 'moves from the aphelion to the perihelion. And after the 'winter solstice I add 50 seconds to the mean motion for the 'succeeding year from that time. I neglect the motion of 'the apogee in the several days of the same year, because I 'think its place cannot be determined nearer than to one 'minute, and its motion in one year never amounts to so 'much as one minute. Besides, I think the motion of the 'apogee is not equal throughout the year, but it moves only 'in one part, *viz.* in that quadrant where the earth is in con- 'junction with *Mars*.

'As I think the motion of the apogee is caused by the ap- 'parent attraction of *Mars*, it will be greatest when the con- 'junctions of *Mars* and the earth happen while *Mars* is in 'his perihelion, and the earth in its aphelion; and it will be 'least when the conjunctions happen while *Mars* is in his 'aphelion, and the earth in its perihelion. At the same time 'that the motion of the apogee is greatest or least, the earth's 'excentricity and its mean motion will be greatest or least. 'But the differences arising from this cause are so small, that 'they cannot be distinguished by the most accurate method of 'observing hitherto in use. It may be proper however to 'take notice of them, because from similar causes, very sen- 'sible alterations are made in the moon's motion.

'What I have now done, I hope, may be of use for de- 'termining the latitude of any place with greater certainty 'than it can otherwise be done by observations, either of the 'stars or of the sun. I wish I could do as much in ascertain- 'ing the longitude by the eclipses of the first satellite of *Ju- 'piter*: for it is too well known, that the tables in use for 'that purpose want some farther correction. I am of opi- 'nion, that an equation is wanting for adjusting the revolu-

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'tions of the firſt ſatellite by its conjunctions with the ſecond; 'when theſe conjunctions happen while the one or the other, 'or both, are at their greateſt or neareſt diſtance from *Jupi-* 'ter. The rule for forming theſe equations may be diſco- 'vered by a ſeries of obſervations of the eclipſes of the firſt 'ſatellite at or near the times it is in conjunction with the 'ſecond.

'Now, my lord, it cannot be doubted, that it would have 'been of great advantage to me, to have ſeen a ſeries of ob- 'ſervations made in *Sherburn-caſtle*, before *the principles of* 'action in matter had been publiſhed: for then the laſt chap- 'ter, as well as that which I have now corrected, would have 'appeared in a much better light, and which it could not re- 'ceive from mr. *Flamſteed*'s obſervations. The variations in 'the præceſſion of the equinoxes cannot be diſcovered by 'them, nor by any obſervation, I believe, made before thoſe 'in your lordſhip's obſervatory; and yet this is an eſſential 'part in all calculations of the ſun's place, and for deter- 'mining the longitude and latitude of the fixed ſtars. For 'theſe reaſons I am deſirous, that what I now write be pub- 'liſhed, to take off the prejudices, which otherwiſe judicious 'readers may receive againſt that book: and becauſe I hope 'it may be of uſe to a farther advance in the knowledge of 'aſtronomy, even tho' the table which I now ſend ſhould be 'found incorrect. And I ſhall eſteem it a particular honour, 'if you will be pleaſed to allow it to appear, as it is, addreſſed 'to your lordſhip.

'I am your lordſhip's

'moſt obedient, and

'moſt humble ſervant,

'CADWALLADER COLDEN.'

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Altitude of the pole in the year 1749. at the earl of *Macclesfield*'s obſervatory in *Sherburn-caſtle* - - 51° 39′ 28″

The obliquity of the ecliptic in the year 1749 23° 28′ 37″

The mean motion at the beginning of 1749. old ſtile, fitted to the preceding winter ſolſtice and the meridian of *Sherburn-caſtle* - - - - - 9ˢ 21° 05′ 10″

The diſtance of the apogee from the vernal equinox 1749. 3ˢ 08° 46′ 00″

The mean anomaly for the ſame year, fitted to the meridian of *Sherburn-caſtle*, and the preceding winter ſolſtice 6ˢ 12° 19′ 10″

The mean motion in one year from the firſt ſtar in *Aries* 11ˢ 29° 46′ 30″

Fifty ſeconds to be added every year to the mean motion at the winter ſolſtice for the ſucceeding year from that time.

Sun's horizontal parallax 12″

A TABLE of REFRACTIONS.

Zen. diſt.	Refrac.	Zen. diſt.	Refrac.	Zen. diſt.	Refrac.	Zen. diſt.	Refrac.	Zen. diſt.	Refrac.	Zen. diſt.	Refrac.
	′ ″		′ ″		′ ″		′ ″		′ ″		′ ″
00	0 00	15	0 16	30	0 34	45	0 59	60	1 46	75	3 38
01	0 01	16	0 17	31	0 35	46	1 01	61	1 49	76	3 52
02	0 02	17	0 18	32	0 37	47	1 03	62	1 52	77	4 08
03	0 03	18	0 19	33	0 38	48	1 05	63	1 54	78	4 27
04	0 04	19	0 20	34	0 40	49	1 07	64	2 00	79	4 50
05	0 05	20	0 21	35	0 41	50	1 10	65	2 05	80	5 15
06	0 06	21	0 23	36	0 43	51	1 13	66	2 13	81	5 46
07	0 07	22	0 24	37	0 45	52	1 16	67	2 20	82	6 24
08	0 08	23	0 25	38	0 47	53	1 19	68	2 26	83	7 12
09	0 09	24	0 26	39	0 49	54	1 21	69	2 34	84	8 10
10	0 10	25	0 27	40	0 51	55	1 24	70	2 42	85	9 27
11	0 11	26	0 28	41	0 52	56	1 27	71	2 51	86	11 14
12	0 12	27	0 30	42	0 54	57	1 30	72	3 00	87	13 47
13	0 13	28	0 31	43	0 56	58	1 33	73	3 11	88	17 35
14	0 14	29	0 33	44	0 58	59	1 36	74	3 24	89	23 35
										90	33 45

A TABLE

A TABLE of the PRÆCESSION or MOTION of the EQUINOXES, to every third Degree of the Sun's apparent Place in the ecliptic.

Sign.	Deg.	′	″	Sign.	Deg.	′	″	Sign	Deg	′	″	Sign.	Deg.	′	″
♈	00	0	25	♊	00	☽	50	♎	00	☽	50	♑	00	0	00
	03	0	27		03	0	48		03	0	48		03	0	03
	6	0	33		06	0	42		06	☽	44		06	0	10
	09	0	38		09	0	36		09	☽	39		09	0	17
	12	0	43		12	☽	31		12	☽	35		12	0	23
	15	0	47		15	0	26		15	☽	32		15	0	28
	18	0	52		18	0	21		18	☽	28		18	0	34
	21	0	56		21	0	17		21	0	25		21	☽	38
	24	0	59		24	☽	13		24	0	22		24	0	43
	27	1	02		27	0	10		27	☽	20		27	☽	47
♉	00	1	05	♋	00	0	07	♏	00	☽	18	♒	00	0	51
	03	1	08		03	0	05		03	☽	16		03	0	54
	06	1	11		06	0	03		06	☽	14		06	☽	57
	09	1	12		09	0	02		09	☽	14		09	0	59
	12	1	14		12	0	01		12	0	13		12	1	01
	15	1	15		15	0	00		15	0	13		15	1	02
	18	1	15		18	0	01		18	0	13		18	1	03
	21	1	15		21	0	02		21	0	14		21	1	03
	24	1	16		24	0	03		24	0	14		24	1	02
	27	1	15		27	0	03		27	☽	15		27	1	01
♊	00	1	14	♌	00	☽	07	♐	00	0	18	♓	00	☽	59
	03	1	12		03	☽	10		03	0	20		03	☽	57
	06	1	11		06	☽	13		06	0	22		06	☽	55
	09	1	09		09	☽	17		09	0	25		09	☽	52
	12	1	07		12	☽	21		12	0	28		12	☽	49
	15	1	04		15	☽	2		15	0	32		15	0	45
	18	1	01		18	☽	31		18	0	35		18	☽	41
	21	0	58		21	☽	36		21	0	39		21	0	37
	24	0	55		24	☽	42		24	0	44		24	☽	32
	27	0	51		27	☽	48		27	0	48		27	0	26
♋	00	0	50	♍	00	☽	50	♑	00	☽	50	♈	00	0	20

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Examples of the method of calculating the Sun's Place.

	°	′	″	
May 1. 1749. ☉'s upp. limb	33	08	37	·4
☉'s lower limb	33	40	19	·3
	66	48	56	·7
☉'s center	33	24	28	·3
Parallax			6	
	33	24	22	·3
Refraction			39	
☉'s true zen. dist.	33	25	01	·3

	s	°	′	″
Mean anom. beg. of 1749. O. S.	6	12	19	10
Mean motion, *May* 1.	3	29	16	05
Mean anom. *May* 1.	10	11	35	15
Equation add.		1	31	34
True anom. *May* 1.	10	13	06	49
Mean anom. *May* 1.	10	11	35	15
Place of the apogee	3	08	46	00
☉'s mean dist. from vern. equi.	1	20	21	15
1st. equa. add.		1	29	42
	1	21	50	57
2d. equa. sub.			4	43
1 29 42	1	21	46	14
4 43	time		—	10
1 24 59 + 5′ 40″ time	1	21	46	04
2d. eq. −0 44 / −4 04 Præc.			1	15
☉'s true place	1	21	47	19

	°	′	″	
Dec 28. 1749. ☉'s upp. limb	73	33	54	,4
☉'s lower limb	74	06	08	,3
	147	40	02	,7
☉'s center	73	50	01	,8
Parallax			10	
	73	49	51	
Refraction			32	
☉'s true zen. dist.	73	53	19	

	s	°	′	″
Mean anomaly 1749. after winter solstice	6	12	20	0
Mean mot. *Dec.* 28.	11	26	40	0
Mean anom. *Dec.* 28.	6	09	09	0
Equa. add.			22	2
True anom. *Dec.* 28.	6	09	31	33

	°	′	″	
Aug. 11. 1749 ☉'s upp. limb	39	40	53	
☉'s lower limb	40	12	32	,7
	79	53	25	,7
☉'s center	39	56	42	,8
Parallax			7	
	39	56	36	
Refraction			50	
☉'s true zen. dist.	39	57	26	

	s	°	′	″
Mean anom. beg. of 1749. O. S.	6	12	19	10
Mean mot. *Aug.* 11	7	00	48	28
Mean anom. *Aug.* 11.	1	22	07	38
Equat. subtract.		1	35	48
True anom. *Aug.* 11.	1	20	31	50
Mean anom. *Aug.* 11.	1	22	07	38
Place of the apogee	3	08	46	00
☉'s mean dist. from vern. equi.	5	00	53	38
1st equa. subtract.		1	34	02
	4	29	19	36
2d. equa. add.			4	00
1° 34′ 02″	4	29	23	45
4 09	time		+	5
1 38 11 — 6′ 32″ time				
2d. eq +8 30 / +1 58		Præc.		6
☉'s true place	4	29	23	56

	s	°	′	″
True anom. *Dec.* 28.	6	09	21	33
Mean anom. *Dec.* 28.	6	09	09	05
Place of the apogee	3	08	46	00
☉'s mean dist. from vern. equi.	9	17	55	05
1st. equa. add.			23	23
	9	18	18	28
2d. equa. subtract.			4	02
23′ 23″	9	18	14	26
4 03				
19 20 + 1′ 17″ time	time		+	18
2d. eq. +6 05 / +7 23	Præc.			34
☉'s true place	9	18	15	17

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CALCULATION of the sun's apparent place and declination in several parts of each quadrant of the ecliptic, in the year 1749; together with the distance from the zenith of the sun's center in the meridian, as observed in the earl of *Macclesfield*'s observatory, on the same days, after the apparent distances are corrected, by subtracting the parallax and adding the refractions, in the manner shewn in the preceding examples. That the agreement of the calculations with the observations may more easily appear, and that if any please to compare the method of calculating by the preceding tables, with the method of calculating by any tables published before this time, they may more easily do it, and judge which is to be preferred.

	s	o	′	″
March 9. ☉'s place	0	00	02	34
Declination			01	01.5
☾'s correct dist. from zenith		51	38	26
Latitude		51	39	27.5
March 15. ☉'s place	0	05	58	40
Declination			2	22 40
☉'s correct dist. from zenith		49	16	44.5
Latitude		51	39	21.5
Apr. 1. ☉'s place	0	22	41	00
Declination			8	59 13
☉'s correct dist. from zenith		42	49	15
Latitude		51	39	28
Apr. 9. ☉'s place	1	00	29	20
Declination			11	39 41
☉'s correct dist. from zenith		39	59	45½
Latitude		51	39	26½
Apr. 27. ☉'s place	1	17	55	54
Declination			17	12 06
☉'s correct dist. from zenith		34	27	23
Latitude		51	39	29

	s	o	′	″
May 1. ☉'s place	1	21	47	19
Declination			18	14 26.5
☉'s correct dist. from zenith		33	25	01.3
Latitude		51	39	27.8
May 14. ☉'s place	2	04	10	49
Declination			21	02 00
☉'s correct dist. from zenith		30	37	27
Latitude		51	39	27
June 8. ☉'s place	2	28	10	44
Declination			23	27 52
☉'s correct dist. from zenith		28	11	36
Latitude		51	39	28
June 13. ☉'s place	3	01	02	31
Declination			23	28 22
☉'s correct dist. from zenith		28	11	08
Latitude		51	39	30
July 3. ☉'s place	3	22	01	08
Declination			21	40 26
☉'s correct dist. from zenith		29	59	01.5
Latitude		51	39	27.5

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	°	′	″
Aug. 8. ⊙'s place	4	26	30 16
Declination	12	42	02
⊙'s correct diſt. from zenith	38	57	26
Latitude	51	39	28
Aug. 11. ⊙'s place	4	29	23 57
Declination	11	42	02
⊙'s correct diſt. from zenith	39	57	26
Latitude	51	39	28
Sept. 10 ⊙'s place	5	28	33 47
Declination	0	34	21
⊙'s correct diſt. from zenith	51	05	07
Altitude of the pole	51	39	28
Sept 22. ⊙'s place	6	10	21 19
Declination	4	05	22
⊙'s correct diſt. from zenith	55	45	47.2
Altitude of the pole	51	39	25.2
Sept. 30. ⊙'s place	6	18	16 14
Declination	07	10	32
⊙'s correct diſt. from zenith	58	49	56.3
Altitude of the pole	51	39	24.3

	°	′	″
Oct. 3. ⊙'s place	6	21	14 16
Declination	08	17	50
⊙'s correct diſt. from zenith	59	57	24
Altitude of the pole	51	39	34
Dec. 5. ⊙'s place	8	24	46 15
Declination	23	21	57
⊙'s correct diſt. from zenith	75	01	29
Altitude of the pole	51	39	32
Dec. 12. ⊙'s place	9	01	54 49
Declination	23	27	47
⊙'s correct diſt. from zenith	75	06	45
Altitude of the pole	51	38	58
Dec. 28. ⊙'s place	9	18	15 17
Declination	22	13	49
⊙'s correct diſt. from zenith	73	53	13
Altitude of the pole	51	39	24

ART. XXIX. *Some thoughts on ſelf-love, innate ideas, free-will, taſte, ſentiment, liberty and neceſſity,* &c. *occaſioned by reading mr.* Hume's *works, and the ſhort treatiſe written in* French *by lord* Bolingbroke, *on compaſſion; together with a few remarks on the* genuine ſequel, *and mr.* Knowles's *anſwer to the* eſſay on ſpirit. *In a letter to a friend. By the author of the* eſſay on ſpirit. 8vo. 1s. Cooper.

THE learned and judicious author of this miſcellaneous piece, delivers his ſentiments with great freedom, upon a variety of ſubjects, which have occaſioned much debate. He alſo endeavours to explain more fully, ſome paſſages which he had advanced in his *eſſay on ſpirit.* The aſſertion, that "ſelf-love may be looked upon in nature as the principle of "all voluntary motion, and the foundation of all morality," he undertakes to prove and illuſtrate in a more particular manner.

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He had obſerved, that " if the almighty is pleaſed to add " a liberty of will to this active intellect, and create ſpirits " endowed with a power of voluntary motion, then it ſeems " neceſſary that almighty GOD ſhould confer alſo upon ſuch " intelligent ſpirits, ſuch faculties and powers as would be ca- " pable of perceiving pleaſure or pain; ſince nothing elſe but " a ſenſe of one or other of theſe ſeems capable of determin- " ing the will to act. For, if the ſenſation of pleaſure or pain " be removed from the will, there can be no reaſon or cauſe " for it to prefer one motion to another, and of conſequence " no direction or determination." In ſupport of theſe poſi- tions and this reaſoning, he now enquires, ' if this be true, and ' the ſeeking of pleaſure and avoiding of pain is the cauſe ' and origin of all voluntary motion, muſt not ſelf-love, which ' conſiſts in the deſire of pleaſure and the dread of pain, be ' the foundation of all our obligations to the practice of mo- ' rality? For as morality, which is ſo called becauſe it is ' converſant *circa* MORES hominum, that is, about the *man- ' ners* or *morals* of men, conſiſts in a conformity of our thoughts ' and actions to thoſe obligations, which reſult, from the na- ' ture of our own exiſtence, and the relations in life which ' we bear to GOD, and the reſt of our fellow-creatures; in ' order to engage or oblige us to this conformity, ſome plea- ' ſure muſt be propoſed to the mind for a reward, or ſome ' pain for a puniſhment, in caſe we are refractory. And, in ' order to render this conformity the object of rewards and ' puniſhments, it is neceſſary that the will ſhould be free. ' And therefore, if nothing but ſelf-love is capable of exciting ' the will to act, either one way or the other, muſt not the ' aforementioned propoſition be undeniably true?

But to render our author's ſentiments more evident and un- exceptionable, he thinks it neceſſary to obſerve what diſtinc- tion there is between our ideas, and the objects of our ideas; and how our ideas are to be diſtinguiſhed from modes and ſub- ſtances. He illuſtrates thoſe points by referring to a paſſage in the *eſſay*, where he had ſaid, that every exiſtence or being is to be called a *ſubſtance*; and that the manner in which this ſubſtance makes an impreſſion upon our minds, he calls a *mode*; and the effect or impreſſion which is thereby made upon the mind, ſhould be called an *idea*. From hence he would con- clude, that there can be no ſuch thing as an innate idea, be- cauſe there can be no idea in the mind, till after ſome ſub- ſtance, by means of ſome mode, hath made an impreſſion upon it.

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In purſuance of theſe principles, he obſerves, that 'the 'methods by which the mind is furniſhed with ideas, are two, 'viz. *ſenſation* and *reflection*; which are by ſome perſons 'called our external and our internal ſenſes. And as with re-'gard to our outward or external ſenſes, it is plain, that no 'man can have an idea of ſeeing, hearing, feeling, taſting, &c. 'till after he has ſeen, felt, heard, or taſted, &c. which are 'properly called the ideas of *ſenſation*; ſo neither can he have 'any ideas of the internal ſenſes, till after they have exerted 'their power of operation. As for example, no man can have 'an idea of thinking, willing, doubting, &c. till after the in-'tellect has thought, willed, or doubted, &c. which are pro-'perly called ideas of *reflection*, becauſe they are produced by 'the reflex act of the mind in conſidering its own operations. 'And hence it appears, that the mind can have no innate 'ideas at all; and of conſequence none either of pleaſure or 'of pain, till after it has felt or experienced them.

'What is it then, you will ſay, that makes him love the 'one, and dread the other? It is an innate affection, im-'planted in us by our creator, who has framed the mind of 'man in ſuch a manner, as to take a pleaſure in certain ob-'jects, and to receive pain from others; which operateth in 'us by a kind of *inſtinct*. So that almighty GOD hath not 'only implanted in us the love of pleaſure and the dread of 'pain in general, as lord *Bolingbroke* aſſerts, but has alſo, by 'nature, annexed the ſenſation of pleaſure to certain objects, 'and the ſenſation of pain to others, whenever thoſe objects 'preſent themſelves to the mind. Which is the link in his 'chain of argumentation that lord *Bolingbroke* has miſſed, 'and for want of which he hath failed in the true method of 'reaſoning upon this ſubject.'

He adds, as a farther illuſtration upon this head, that 'if 'we examine the whole catalogue of all our paſſions, or of 'every ſenſation that naturally produceth either pleaſure or 'pain, we ſhall find them all end in the ſame point; and by 'purſuing the thought, will find, that moral good and moral 'evil take their origin from natural good and natural evil. 'That is, that nothing is recommended as a duty, but what 'is uſeful; and nothing prohibited, but what is hurtful.'

To ſhew the importance of human liberty and moral agency, he obſerves, that 'rewards and puniſhments do naturally be-'long to free actions, and to no others. And therefore no 'body can be either rewarded or puniſhed for thoſe paſſions 'or natural diſpoſitions, which belong to the frame of his con-'ſtitution; nor for any other graces beſtowed upon him by

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'providence, even in a ſupernatural manner. Nor can he be 'any further accountable, either for the enjoyment or want 'of them, than as he hath by the act of his own will given 'encouragement or diſcouragement to them.—Women are 'by nature generally more modeſt and tender-hearted than 'men, and yet when they have once got an habit to the con-'trary, they are frequently more immodeſt and cruel; ſo 'that the merit or demerit of all our actions depends upon 'ourſelves, and will be eſtimated according to the pains we 'have taken to cultivate our good diſpoſitions and correct our 'bad ones; every action being denominated either morally 'good or morally bad, juſt ſo far as the will hath concurred 'towards that action. And hence it is, that the expreſſion of 'an *original ſin* is a contradiction in terms; for as the word '*ſin* implies an act of the will, ſo the word *original* implies 'the direct contrary; and ſuppoſes the criminal act to have 'been committed by another perſon, to which act, that per-'ſon to whom the *ſin* is imputed, neither contributed by 'thought, word, nor deed. To be born of wicked, careleſs, 'or unhealthy parents, may be a misfortune, but cannot 'poſſibly be a fault.

'I am not ignorant, that many people chuſe to excuſe 'themſelves from guilt, by laying the blame of all their 'tranſgreſſions on original ſin. But, if they would conſult 'their own breaſts, and look a little more narrowly at home, 'they need not go ſo far abroad for a reaſon. The natural 'tendency of mankind to ſenſual pleaſures, or what is com-'monly called *the corruption of our nature*, is the neceſſary 'conſequence of a tedious infancy, during which time we are 'entirely governed by our ſenſual appetites, which from the 'very frame of our nature, as at preſent conſtituted, muſt 'have had an advantage over our intellectual faculties, whe-'ther our firſt parents had tranſgreſſed or not. And, indeed, 'if there was no difficulty in conquering our paſſions, and 'the force they acquire by an early indulgence of them, this 'world would be no ſtate of probation and trial; which, 'however, is the true light in which it ought always to be 'conſidered.

'But the great power and prevalency of our ſenſual deſires, 'even after we arrive at the uſe of our reaſon, may in a 'great meaſure be attributed to the want of a proper care 'having been taken of us during our younger years, by our 'own immediate parents, without going back ſo far as *Adam* 'and *Eve*. For the misfortune is, that children, inſtead of 'being rightly inſtructed, are too often taught in their infancy

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'to value those things which they ought to be taught to de-
'spise; and to despise those things which they ought really
'and truly to esteem. And before they are sensible how per-
'nicious a thing it is, to suffer themselves to be governed by
'their passions, they are not suffered to have any other go-
'vernors. They are indulged in every thing their hearts can
'desire, and their will is their law. By which means they
'gain such a bent towards sensual pleasures, and such an ha-
'bit in gratifying themselves in them, that it requires the
'most powerful correctives to amend it afterwards, and to
'bring such children, when they are grown up, to a relish for
'rational and intellectual pleasures, if it be ever, without the
'extraordinary assistance of GOD's grace, able to effect it.'

As to the other parts of the *essay on spirit*, which relate to the *Athanasian* creed, our author declares, that he had yet met with nothing which deserved his particular notice; most of the authors who have hitherto appeared against it having avoided all argumentation, and only attacked it by the way of irony and affected humour. And altho' these gentlemen would take it very ill to be called the disciples of that lord *Shaftesbury* who wrote the *characteristics*, yet they follow his advice, and have chose to try a religious subject by the test of banter and ridicule. 'But, says he, a late author, whose performance is
'entitled, *The genuine sequel to the essay on spirit*, &c. has not
'only done this, but has gone further; and has assumed the
'person of the author of the *essay*, and writes in his name,
'that his calumnies may strike with greater force, as seem-
'ingly coming from the author's own mouth. Which is such
'a piece of deceit and treachery, as none but a base and bad
'mind could possibly stoop to, and be guilty of. A ship that
'fights under false colours, forfeits all claim to our benevolent
'regards, and is by the law of nations to be treated as a
'pirate.

In answer to the assertion, that the author of the *essay on spirit* was assisted in the performance, as well as received the hint of it from another person, our author solemnly declares, that he neither received the hint, nor assistance, from any man whatsoever: and that he wrote it with no other view than of endeavouring to ease *Christianity* from that load of error in the *Athanasian* exposition of the doctrine of the trinity, which hangs like a mill-stone about the neck of it.—That he is far from denying the doctrine of the trinity, or the divinity of our saviour, as revealed in the scriptures, as his opponents have suggested; but is disgusted with having the explanation given of it by *Athanasius*, made a rule of faith; and therefore is de-

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deſirous that that creed which goes under his name, and is allowed univerſally by the learned to be a ſpurious compoſition, ſhould be omitted out of the liturgy. Not that he deſires any explanation of his own, or of any body's elſe, except that which is commonly called the apoſtle's creed, ſhould be received inſtead of it.

His deſign in that treatiſe he here further declares, was chiefly to ſhew, that much may be ſaid againſt the *Athanaſian* creed; and that the explanation of this myſtery, as contained therein, is far from being ſatisfactory. Becauſe as GOD the father, and GOD the ſon, are always repreſented in ſcripture as two ſeparate and diſtinct agents, he concludes for that reaſon, that they cannot poſſibly be one and the ſame individual ſubſtance or being. And becauſe reaſon, revelation, and human authority all combine in declaring for a priority of exiſtence, as well as a ſubordination of power, between father and ſon, as the very terms themſelves imply; he concludes therefore, that they cannot be co-eternal and co-equal. For if there is ſuch a thing in nature as a contradiction in terms, it muſt be to ſay, that a ſon is coeval with his father; or, as our ſaviour obſerves, to aſſert, *that the ſervant is* equal *to his lord*, or *he that is ſent* equal *to him that ſent him.*

Our author has alſo offered ſome ſtrictures upon a pamphlet entitled, *An anſwer to the eſſay on ſpirit*, by *Thomas Knowles*. M. A. &c. a piece, he ſays, not written with ſtrength or knowledge enough to deſerve a particular reply; but he allows that there are ſome parts of it that may require a little notice to be taken of them.

Mr. *Knowles* hath pleaded, that "by the thirty-ſixth canon "of the church of *England*, every clergyman is required to "ſubſcribe to the articles willingly and EX ANIMO, and to "acknowledge all and every article to be agreeable to the "word of GOD." But our author replies, that 'if this ſubſcription be underſtood by him, as not only a ſubſcription 'for peace-ſake, but as "*an aſſent to the truth of every thing* "*contained therein*;" I deſire to know how mr. *Knowles* will 'reconcile this with the oaths that he has taken to the go-'vernment. For the thirty-fifth article of our church de-'clares, that *the ſecond book of homilies, the ſeveral titles where-'of are joined to this article, doth contain a godly and whole-'ſome doctrine, and neceſſary for theſe times.* The laſt title of 'which is *againſt rebellion*, in which homily the doctrine of '*non-reſiſtance* and an *unlimited paſſive obedience* is declared 'to be the doctrine of the church in as ſtrong expreſſions as 'words can make them. Whereas the doctrine of *theſe times*,

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'and upon which the legitimacy of the *revolution*, and of the 'Hanover ſucceſſion, depends, is founded on the principles 'of reſiſtance and limited obedience; to which mr. *Knowles*, 'when he was put into orders, hath both ſubſcribed and ſworn. 'And does not the bare ſtating of this plain matter of fact 'put the doctrine of ſubſcriptions, as explained by mr. *Knowles*, 'in too abſurd a light to require any further argumentation? 'And is it not ſomething unaccountable, that the church 'ſhould ſtill perſiſt in requiring a ſubſcription to the doctrine 'of this homily, at the ſame time that every particular mem-'ber of that church is continually ſubſcribing and ſwearing to 'the direct contrary?'

We cannot omit remarking upon this laſt paſſage, that our learned author hath not expreſſed himſelf with his uſual accuracy of ſentiment and propriety of language, in repreſenting thoſe actions of ſwearing and ſubſcribing as performed by every particular member of the church; whereas that obligation only affects thoſe members of the church who enter into orders, and are thereby qualified for preferments, and ſuch as are admitted graduates at the univerſities.

Beſides, may it not be juſtly pleaded, that the legal obligation to ſubſcribe properly ariſeth from acts of parliament, and not from any canons, which were never eſtabliſhed and enforced by the ſupreme legiſlative authority of parliament? The ſubſcription required by the act of the thirteenth of *Elizabeth*, hath a ſpecial limitation and reſerve with regard to the articles of religion, which ONLY *concern the confeſſion of the true Chriſtian faith, and the doctrine of the ſacraments*; it is therefore probable, that there is no legal obligation on the clergy to ſubſcribe all the thirty-nine articles, and that the thirty-ſixth canon, with reſpect to ſubſcribing the articles, was from the firſt, and ſtill is, void and illegal, as being contrary to the clauſe of the thirteenth of *Elizabeth*. This affair hath been ſet in a juſt light by the author of a tract entitled, *Reaſons humbly offered for compoſing a new ſet of articles of religion*, publiſhed 1751. to which we refer our readers for ſatisfaction. See pages 17--43.

Mr. *Knowles*, as our author hath obſerved, ſeems to favour the *Sabellian* hypotheſis, as he doth in effect aſſert, that the ſon was not begotten, but was ſelf-exiſtent, as well as co-eternal, with the father; and that if the ſon ſuffered, the father muſt have ſuffered alſo. He alſo intimates, that mr. *Knowles*'s arguments 'are like falſe allies in the day of battle, 'who turn their backs on the enemy, and only draw their 'ſwords againſt that party which brought them into the field.'

ART.

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ART. XXX. *The inſtructions of a pariſh miniſter to his pariſhioners, on the ſubject of popery. Occaſioned by the late growth of popery in this kingdom.* 12mo. 1s. Davis.

THE deſign of this piece, which is written by dr. *Stebbing*, is to inſtruct proteſtants, after a plain and eaſy manner, in the grounds of their profeſſion, and to lay before them thoſe errors of the church of *Rome* which concern the honour due to God, his ſon *Jeſus Chriſt*, and the public worſhip of the church. With this view the doctor gives his readers a ſhort hiſtory of the doctrines he conſiders, and the reaſonings of proteſtant writers upon them, in order to deſtroy the popiſh pretenſions of *tradition*, the cover under which the church of *Rome* takes ſhelter, whenever the ſcriptures fail her.

In the concluſion of this work, the doctor, who ſeldom draws his pen without ſhewing how true a ſon of the church he is, takes occaſion to inſinuate, that proteſtant diſſenters give great advantage to the common enemy by their ſeparation. But being ſenſible that the diſſenters think they have as much right to call upon the church to bring her worſhip and diſcipline to their model, as the church has to call upon them to conform to hers, he deſires them to remember, that they are but a handful of men when compared to the community from which they differ, and that they ſtand to it in the rank of younger brethren. 'We, ſays he, were an *eſtabliſhment*, 'before *they* were a *ſeparation*. *They* departed from *us*, and 'not *we* from *them*. And in common equity, the leſſer part 'ſhould give way to the greater; and they who made the 'rent ſhould cloſe it up again.'—Now is not this a notable method of determining controverſies which our good doctor would introduce? Beſides, if there is any force in this argument, is it not equally ſtrong when made uſe of by the church of *Rome* againſt the church of *England*, or any other church that has ſeparated from her, as when it is uſed by the church of *England* againſt thoſe that diſſent from her? But if the reader conſiders, that he who writes in this manner was formerly, and for any thing that appears to the contrary, is ſtill of opinion, that contributions ſhould be raiſed (ſee his polemical tracts) upon thoſe who refuſe to conform to the national religion, his wonder will ceaſe when he finds him arguing ſo abſurdly and ridiculouſly.

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ART. XXXI. *Four ſermons. The three firſt on the neceſſity for, and the nature of a future ſtate of rewards and puniſhments. The laſt, a farewel ſermon, preached at the pariſh church of St.* George *the martyr, on ſunday the 8th day of* April, 1753. *By* Thomas Waterhouſe, *lecturer of the ſaid pariſh.* 8vo. 1s. Cooper.

MR. *Waterhouſe*, in the firſt of theſe ſermons on a future ſtate, endeavours to remove an objection that has been made to the excellency of the *Chriſtian* ſcheme, on account of its propoſing *rewards* and *puniſhments* in another life. He ſhews that this part of *Chriſtian* doctrine is a ſtrong proof of the excellency of our religion; that the mere fitneſs and beauty of acting right, and the unfitneſs and deformity of acting wrong, are conſiderations inſufficient for influencing the moral conduct of a being conſtituted and ſituated as man is, during his preſent ſtate of imperfection; and therefore, that it was highly proper, and even neceſſary, that ſome other motives to virtue, and reſtraints from vice ſhould be ſuperadded, to aſſiſt and reinforce theſe conſiderations.

In the ſecond, he endeavours to draw a picture of what the obſtinately wicked, and ſuch as finally perſevere in their vices, may expect in a future ſtate: and here he is of opinion, that their torments will be abſolutely eternal. He produces ſeveral paſſages from the new teſtament to prove this doctrine, which, he obſerves, is not delivered in one unvaried phraſe, the meaning of which might poſſibly have been explained away, but in great variety of expreſſions, every one of which imply a never-ceaſing duration to the torments of the damned. He further obſerves, that were the puniſhments of the wicked in a future ſtate to be conſidered as ceaſing in time, our apprehenſions of them would not only be leſſened, but the actual undergoing of them would be lightened by an aſſurance of their ceaſing after a certain duration is elapſed; which circumſtance, he thinks, deſtroys the nature of unmixed miſery, the idea of which the ſacred writers have endeavoured to ſtamp upon them.—In his third diſcourſe, he takes a ſlight ſurvey of thoſe rewards which will be beſtowed upon the righteous in a future ſtate, after their conduct has been enquired into and approved. —His ſentiments are generally juſt and rational, his language perſpicuous, and his manner eaſy and natural.

ART.

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ART. XXXII. *An eſſay on ridicule.* 8vo. 1s. 6d. Millar.

THE author of this eſſay obſerves, that tho' the queſtion, *whether ridicule be a teſt of truth*, has divided the learned for ſome years paſt, nothing ſatisfactory has been produced for or againſt it; and that thoſe who have handled the ſubject have not ſo much as ſettled, with any preciſion, what the thing was, which one party ſo much extolled, and the other ſo much depreciated. Upon meeting with this obſervation in the beginning of the eſſay, we naturally expected to find the ſubject of it treated with accuracy and exactneſs; but upon reading the whole, could not help thinking that the eſſayiſt ſhould have been the laſt to find fault with others for want of preciſion. He throws no new light upon the ſubject, but handles it in a looſe and ſuperficial manner: what he aims at is to prove that *ridicule* is one of the *teſts of truth* (by its detecting falſhood) and as ſuch to be indulged without any limitation.

In the proſecution of this attempt, he endeavours to aſcertain his meaning by examples taken from the works of men of acknowledged wit, and tells us, that if thoſe who have exerciſed their pens on the different ſides of the controverſy had taken this method, they could not have ſpent much time in the ſcrutiny without obſerving, that there are two ſorts of ridicule; one, which has manner and actions for its province; another, which is employed in diſcuſſing propoſitions, or matters of enquiry. The nature and properties of theſe, we are told, are very different; accordingly they are treated of ſeparately, and our eſſayiſt begins with that which is employed in matters of enquiry, becauſe, he ſays, it is the moſt important in itſelf, and the only kind of ridicule which can ſo much as pretend to be admitted as a teſt of truth. He defines it thus—*the art of ſhewing that to be ridiculous which is really ſo.*

He agrees with the author of the *eſſays on the characteriſtics*, in placing ridicule among the modes of eloquence; but as mr. *Brown* has ſeparated eloquence from argument, our eſſayiſt thinks it neceſſary to reconcile them, before he can hope to have ridicule received as a teſt of truth; a praiſe, which, he ſays, is certainly due to argument alone. But ſuch of our readers as are deſirous of ſeeing what he has advanced, we muſt refer to the eſſay itſelf.

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MONTHLY CATALOGUE *for* September 1753.

MISCELLANEOUS.

I. *THE history of the first discovery and settlement of* Virginia. By *William Stith*, M. A. president of the college of *William* and *Mary*, in *Virginia*. 8vo. 5s. *Virginia* printed, and sold by *Birt* in *London*.

This volume is the first part of the author's history of *Virginia*, commencing with the year 1584, and ending at 1624. Mr. *Stith* seems to be a man of much application, judgment and fidelity, and appears to have had access to the best materials for the work he has undertaken.

As this volume treats only of the first discovery of *Virginia*, of which we have had several preceding accounts, it will be needless to give any extracts, as we must suppose our readers sufficiently acquainted with the subject.

II. *The life and history of a Pilgrim:* a narrative founded on facts. By *George Wollaston*, esq; *Dublin* printed, *London* reprinted, *Whiston*, *Payne*, &c. 12mo. 3s.

This narrative is a novel, probably founded on some incidents of the author's life; which, however, seem scarcely worth communicating to the public. Mr. *Wollaston* has not talents for entertaining a reader of taste in this kind of writing. He affects humour, but it rises no higher than the standard of *Ned Ward*, or the author of a journey from *London* to *Rome* on foot. The character of the pilgrim somewhat resembles that of *Bampfyld More Carew*, whose life and exploits are not of a lower stamp than those of mr. *Wollaston*'s hero. Our pilgrim is no other than a common soldier, first in the *British* and afterwards in the *Spanish* troops; and the principal incidents in his history consist chiefly in a recital of the hardships and sufferings while in the king of *Spain*'s service, and during his rambling in that kingdom, in the habit of a pilgrim, whence he takes his denomination. His account of the kingdom of *Spain* is, however, very erroneous in many respects; a strong indication of fiction in this part of his work, whatever may be said of the author's adherence to facts in other parts: but this is among the smallest of his defects; had he supplied what was wanting in its pretended real foundation, by the genuine ornaments of good writing; mistakes in description, and blunders in geography, might have been pardoned for the sake of a lively imagination, or ingenious invention, and an elegant and entertaining manner; in all which the author is very deficient.

III. *A*

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III. *A complete anſwer to the Clergyman's letter to the right hon. the earl of* ——, concerning the affair of *Elizabeth Canning*. By a wild *Indian*, ſuddenly landed from *California*. 8vo. 1s. *Fuller*.

This wild *Indian* is an advocate for *Canning*, whoſe ſtory he recapitulates, and endeavours to defend from the clergyman's attack: but he offers little or nothing to the purpoſe, abounding chiefly in ſcurrility, and an affectation of wit and humour; neither of which, however, ſeems to be, in reality, among the number of his talents.

IV. *The voice of diſcord*; or, the battle of the fiddles. An hiſtory of a ſeditious and unnatural attempt upon the lives and properties of fifty fingers and fiddlers. In *French* and *Engliſh*. 8vo. 1s. *Owen*.

This ſeems to come from the author of a *ſcheme for an* Italian *opera*, &c. ſee the *Appendix* to the *Review*, vol. viii. and contains nothing that we apprehend to be of importance to, or worthy the notice of any but the fiddlers mentioned in the title-page.

V. *An hiſtorical deſcription of* Weſtminſter *abbey, its monuments and curioſities*. Containing, 1. An account of its foundation and miraculous conſecration by St. *Peter*. 2. The various changes it has undergone, from its firſt eſtabliſhment as a *Chriſtian* church, to the preſent time. 3. A general view of all the monuments erected therein, with an abſtract of their inſcriptions, ſo far as they tend to illuſtrate the hiſtory of the perſons for whom they were written. 4. Exact copies of the beſt *Engliſh* epitaphs, and tranſlations of the *Latin*. 5. Characters, anecdotes, and memoirs of the lives of the kings and principal perſonages interred in the incloſed chapels or open parts of the abbey. 6. Obſervations on the beauty and propriety of the reſpective monuments. 7. A particular deſcription of the building, beautifying and endowing *Henry* VII's chapel, with the ornaments belonging to it. 8. A general view of the cloyſters, with copies of two remarkable inſcriptions there. 9. Tranſlations of the *Hebrew*, *Ethiopic*, and *Greek* epitaphs in this church, particularly thoſe on the tombs of ſir *Samuel Morland*'s two wives, never before attempted. Deſigned as a guide to ſtrangers in viewing this venerable pile, and to point out to them the moſt valuable remains of antiquity contained therein, as well as the beauties of modern ſtatuaries. 12mo. 1s. *Newbery*.

This is the *ſecond* article of a ſeries of intended publications of this nature. See the *firſt* in the *Appendix* to the *Review*, vol. viii. p. 510. Deſcription of the *Tower*.

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VI. *Amilec*; or, the ſeeds of mankind. Tranſlated from the *French*. 12mo. 1s. *Needham*.

An ingenious philoſophico-ſatyrical romance, couched under the diſguiſe of a viſion: in which the author converſes with certain *genii*, who reveal to him a wondrous analogy between the propagation of animals, and that of vegetables, applicable alſo to the human ſpecies. There are found (ſays *Amilec*, the prince of the *genii*) in the human body, germs, ſeeds, or the firſt rudiments of every individual man. One part of them are in the reſervoir deſtined to that purpoſe in both ſexes; another conſiderable part eſcapes in ſmall particles, like duſt, through the cutaneous pores. Theſe germs, theſe firſt lineaments, are not loſt, but carefully collected by the *genii*, and depoſited in a general magazine or ſtore-houſe, in order to be ſown and cultivated in the planets and other worlds, in want of inhabitants. To a ſight of this magazine, and its contents, our author was admitted; and in his deſcription of what he ſaw there, lies the moral of his fable, and the whole merit of the piece. This deſcription is a repreſentation of the follies, paſſions, humours, and weakneſſes of their ſeveral parent-bodies; with all which the germs collected by the *genii* were endued, and by which the various atoms were actuated, when put in motion by the *genii*, ſo as to afford a kind of micrographical and ſatirical exhibition of mankind: a much better-natured and pleaſanter ſcheme than that of *Gulliver*, in his deſcription of the *Yahoos*; tho' alas! not executed by ſuch a genius as the inimitable *Swift*.

VII. *The travels of* Zoroaſter, *king of the* Bactrians, compoſed chiefly for the education of a young prince. 3 vols. 12mo. 9s. *Fuller*, &c.

A queſtion often ariſes among connoiſſeurs in painting; After whoſe manner is ſuch a picture executed? The work before us will very juſtly admit the ſame enquiry; nor is it eaſy to determine, what original was propoſed for imitation in this production; whether the adventures of *Telemachus*, the travels of *Cyrus*, or the *Arabian* nights entertainment. If it may be allowed to have any reſemblance to either, we are inclined to give it to the latter; tho' even to that it hath but a very indifferent likeneſs. The writer, whoſe greateſt praiſe is the concealing himſelf, acquaints us, in his introduction, that it is 'his firſt, and a juvenile compoſition.' Be this then his excuſe for the many imperfections of the *preſent* work; but let him commute for them with the public, by making it his *laſt*. The typographical part is well performed; which, if done at the expence of the author, may poſſibly be ſufficient puniſhment for

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for the vanity he has manifeſted in the title-page and dedication.

VIII. Andreæ Ramſæi *Poemata Sacra*. Being the firſt volume of a book, entitled, 'Delectus Auctorum Sacrorum Miltono facem Prælucentium'. 8vo. 1s. 6d. *Montague*.

Mr. *Lauder*, celebrated for his unſucceſsful attempt to defame the memory of the great *Milton*, is the editor of the above, and alſo of the following article, *viz.*

IX. Hugonis Grotii *Adamus Exſul Tragœdia*. 8vo. 1s. 1s. 6d. *Montague*.

The advertiſements of this edition inform us, that its exactneſs with the original is atteſted by Mr. *Guthrie*, author of the *Hiſtory* of *England*.

PAMPHLETS *relating to the* JEWS:

X. *A review of the propoſed naturalization of the* Jews; being an attempt at a diſpaſſionate enquiry into the preſent ſtate of the caſe, with ſome reflections on general naturalization. By a merchant, who ſubſcribed the petition againſt the naturalization of the *Jews*. 8vo. 1s. *Waugh*.

This piece contains ſome ſenſible obſervations, in that part of the work where the author writes in the character of a merchant; but in the divine he appears to leſs advantage, tho' he enlarges much on this ſubject, as an advocate for *Chriſtianity*. However, he writes with remarkable moderation and temper, in a controverſy wherein little decency and candour have been ſhewn, by the *many* who have been eager to enter the liſts.

XI. *Conſiderations on the bill to permit perſons profeſſing the* Jewiſh *religion to be naturalized by parliament*. In ſeveral letters from a merchant in town, to his friend in the country. Wherein the motives of all parties intereſted therein are examined; the principles of *Chriſtianity*, with regard to the admiſſion of *Jews*, are fully diſcuſſed; and their utility in trade clearly proved. 8vo. 1s. *Baldwin*.

The piece before us ſeems to be the product of a careful examination of facts, and to be written from a full conviction, that the bill it defends can be no way detrimental to the religion, laws, or trade of this nation. The author treats his ſubject copiouſly, with an honeſt intention to allay the dreadful apprehenſions of the miſguided populace, as well as to obviate the opprobrious clamours of party-zealots, who, not content with the liberty of the coffee-houſe, communicate their ſcandal by a licentious abuſe of the preſs.

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XII. *A candid and impartial examination of the act paſſed laſt ſeſſions of parliament*, for permitting the foreign *Jews* to be naturalized without their receiving the ſacrament, *&c.* 8vo. 6d. *Wright.*

This contains little more than a recapitulation of ſome often-repeated objections againſt the naturalization of the *Jews*, but never managed with leſs argumentation than by this writer.

XIII. *An appeal to* Cæſar *and the* Britiſh *ſenators*, as alſo to the nation in general, *&c.* By *Oliver Oak*, a true-born *Engliſhman*; and (with *Iſachar Barebone*) another of the people. 8vo. 6d. printed for the author.

If the author's deſign was only to inform us, that he was much diſpleaſed with the libellous clamours againſt the late act in favour of the *Jews*, he has diſcharged himſelf well: but if he had further views, *viz.* to convince us of its beneficial tendency, and of the abſurdity of the loud oppoſition made againſt it, a little more of the ingredient, reaſoning, would have been acceptable.

XIV. *Reflections on the paſt and preſent ſtate of the* Jews, and of the land of *Canaan*, made from ſacred writ, and compared with the obſervations of travellers on the ſpot; as alſo on the future ſtate of both, made from what hath been ſet forth by *Moſes* and the prophets, and *Jeſus* of *Nazareth* and his apoſtles. 8vo. 1s. *Baldwin.*

Whatever difficulties may attend our author's enquiries, the reader muſt neceſſarily be ſatisfied of his ſuitable qualifications from a ſpecimen we ſhall give of his ſagacity.

'It is not conſiſtent, ſays he, with the attributes of the 'deity to leave the world any time without a *viſible church* 'in it.—Which circumſtance was the foundation of the *Jewiſh* 'church, for that ſucceeded the church that had *Melchiſdec* 'for its head, *who was none other but* Shem *the ſon of* Noah.'

—We muſt ſubjoin our thanks to the author for this famous diſcovery, and a hint to our readers to expunge, as an interpolation, the 3d verſe of the 7th chapter of the epiſtle to the *Hebrews*, '*without father, without mother, without deſcent*, &c.

XV. *The* Jews *advocate.* Containing mr. *Locke*'s ſentiments in reſpect to the treatment of the *Jews* by *Chriſtians.* The cruel hardſhips, oppreſſions, indignities, and maſſacres, which they formerly ſuffered in *England*, enumerated and accounted for. The great charter of privileges granted them by king *John* and by *magna charta.* How they were ſold and mortgaged by king *Edward* I. and his ſons. Regulations for their traffic ordained by king *Richard* I. The citizens of *London* ſharply reproved for miſuſing the *Jews.* Royal precepts

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cepts to all the ſheriffs in *England* to protect the *Jews*. Great favours and indulgencies ſhewn them by the clergy. The ſtatute of *Judaiſm* at large. The great encouragements given to *Jewiſh* converts. Articles of the *Jews* belief. Their prayer for the king and royal family. 8vo. 1s. *Cooper*, *Reeve*, and *Simpſon*.

The particularity of the title-page ſupercedes the neceſſity of any farther account of this performance; we think ourſelves, however, obliged to add, that we have found ſome notable reflections interſperſed in this collection; among which the following did not the leaſt entertain us.

'But of all the roaring antagoniſts of this deſpicable, contemptible, abominable, yet (ſtrange as it may ſeem) much-envied people, commend me to *Don Sulphureoſo Flammoſi*, who, to the great terror of all honeſt and well-meaning *Britons*, is ſeen three times a week, vomiting out fire and brimſtone from his burning entrails, through the diſtorted mouth of the *London Evening*. It ſeems as if the author was inſpirited by ſome horrid fiend, juſt arrived from the infernal regions, full freighted with the moſt horrible combuſtibles of that fiery climate: pains and penalties, fire and faggot, hell and damnation, breathe in every paragraph; woes and miſeries of all kinds are denounced againſt this miſerable, undone country, unleſs the next parliament ſhall recal the little indulgence that has been granted the *Jews* by this.'

XVI. *An explanation of ſome prophecies contained in the book of* Daniel. Wherein the particular times of the deſtruction of the *Mahometans*, and the reſtoration of the *Jews*, are pointed out. By a preſbyter of the church of *England*. 8vo. 6d. *Baldwin*.

Tho' we cannot recommend this gentleman as well qualified to explain prophecies, yet we have the pleaſure to ſay, that he writes like a good, well-meaning man.

XVII. *An earneſt and ſerious addreſs to the freeholders and electors of* Great Britain, on occaſion of the clamour raiſed againſt the bill to permit perſons to apply for naturalization, profeſſing the *Jewiſh* religion. Wherein the act of the legiſlature is conſidered in a religious view, and defended upon *Chriſtian* principles. By an orthodox member of the church of *England*, and a freeholder. 8vo. 1s. *Baldwin*.

Many ſenſible obſervations, and truly *Chriſtian* ſentiments, are to be found in this ſmall tract, which is chiefly intended to put our freeholders and electors on their guard againſt the ſpecious clamours of the noiſy and factious; and not blindly to

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deſert, at the next election, good men, lovers of their country, diligent attenders on the buſineſs of parliaments, and induſtrious friends to the intereſts of their conſtituents, merely becauſe they have voted for an act, from which they never apprehended the leaſt ill conſequence, either to the church or ſtate.

RELIGIOUS and CONTROVERSIAL.

XVIII. *Two diſcourſes.* I. On prayer, wherein are ſeveral things, with great impartiality, recommended, particularly to the papiſts and diſſenters of all denominations: with a becoming freedom to the infidels, with the moſt affectionate eſteem to the clergy, with the higheſt deference to the nobility and gentry. II. On the ſacrament; to which are added, 1ſt. a ſermon on the one thing needful. 2. On the obſervation of the ſabbath. 3. On the importance of public worſhip. By the rev. *W. Webſter*, D. D. of *Ware*, in *Hertfordſhire*. 8vo. 5s. ſmall paper. 10s. 6d. large. *Rivington.*

As this work is publiſhed for the benefit of the laborious and pious author, we would recommend it to the encouragement of the public.

XIX. *Antipædo-baptiſm*; or infant-baptiſm an innovation: being a reply to a late pamphlet *, entitled *Pædo-baptiſm*, or a defence of infant-baptiſm, in point of antiquity, &c. By *John Gill*, D. D. 8vo. 6d. *Keith.*

As our account of the pamphlet, to which this is an anſwer, was given only in general terms, it will not be expected we ſhould be particular in this article; eſpecially as the author has advanced but little that has not frequently been repeated in the courſe of this controverſy.

XX. *A letter from a gentleman to his ſon abroad.* Occaſioned by his having married a *Roman* catholic. To which are added, a few moral and entertaining letters on different ſubjects; with the proteſtants univerſal prayer. 8vo. 3s. *Robinſon.*

This letter was written in 1727, by mr. *Toriano*, to his ſon, on the occaſion above mentioned.—It is now ſent abroad into the world, with a view to repreſent the groſs errors and abſurdities of the church of *Rome*. Dr. *Toriano*, ſon to the letter-writer, is the editor; and the moral and entertaining letters appear to be added by him: in which he has ſhewn more piety than judgment, or ſkill in writing.

XXI. *Contemplations on the ocean, harveſt, ſickneſs, and the laſt judgment.* In a ſeries of letters to a friend. By *Richard Pearſall*. 8vo. 2s. 6d. *Buckland.*

* See *Review* for *April*, vol. viii. p. 317.

As

As all who employ their pens in promoting the intereſts of piety and univerſal goodneſs deſerve to be favourably regarded by the public, the author of theſe contemplations is not without his ſhare of merit. There is not indeed a great deal of elegance or ſpirit in his work; but his view throughout the whole is to lead the thoughts of his readers from natural to ſpiritual and divine objects, to warm their hearts with gratitude to the great parent of the univerſe, and to his ſon, our gracious and compaſſionate ſaviour. He is not always happy in the tranſitions he makes from earthly to heavenly things, and there are ſome very forced conceits to be met with in his performance; but the goodneſs of his deſign will, in a great meaſure, atone with candid readers, for the defects that may ſeem to attend the manner in which it is executed.

XXII. *Ten ſermons* *. By *John Stuart*, B. A. late prebend of *Chicheſter*, and lecturer of St. *James*'s, *Garlic-hithe*. 4to. 194 pages. 5s. Printed for the author's executor, and ſold by *E. Cook*, at the *Royal Exchange*.

Theſe are plain and pious diſcourſes, but put together with too little regularity or method: the worthy author, who was a very popular preacher, ſeems to have been pretty highly tinctured with methodiſm.

MEDICAL.

XXIII. The rudiments of phyſic clearly and accurately deſcribed and explained, in the moſt eaſy and familiar manner, by way of dialogue between a phyſician and his pupil; under the following heads, *viz.* 1. Phyſiology; or the nature and principles of phyſic in general. 2. Hygiena; which treats of health, and diſcovers proper means and remedies for the preſervation of it. 3. Pathology; which conſiders the diſeaſes of the body and mind, their cauſes, nature, ſymptoms, *&c.* 4. Semeiotica; which treats of the ſigns and indications of health and diſeaſe. 5. Therapeutics; which is employed in finding out remedies for diſeaſes, and the method of applying them to perfect a cure. To which are added, ſome methods of cure in moſt diſeaſes, both acute and chronical, according to the practice of dr. *Pitcairn*, *Boerhaave*, *Mead*, and others. Firſt collected from the inſtructions of a celebrated profeſſor of medicine in the royal academy at *Paris*, and ſince improved from the beſt authors, both antient and modern. By *John Groenvelt*, M. D. Now firſt tranſlated from the *Latin*, reviſed and corrected in the moſt accurate manner. 8vo. 5s. *Owen*.

* They have been publiſhed in five ſeparate parts, two ſermons in each part.

This

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This work may not improperly be termed a ſort of medical catechiſm; 'the main deſign of which is,' according to the tranſlator, 'to give the young pupil a thorough inſight into 'the grounds and principles of the art, whereby he will be 'enabled to perceive the meaning and reaſons of all he ſees 'practiſed during his apprenticeſhip.'—A truly uſeful intention; and it were to be wiſhed the execution had been anſwerable to the end propoſed; but unfortunately there is reaſon to apprehend, conſidering the preſent ſtate of medicine, that this performance may ſometimes miſlead, as well as inſtruct.

POLITICAL.

XXIV. *Court and country intereſt united*; or propoſals for a free and impartial election. 8vo. 6d. *Baldwin.*

This author, after ſaying ſome things in defence of the *Jew*-bill, propoſes the following ſcheme for a free election of parliament-men.

'Firſt, for the election of knights for the ſhires: let the 'high conſtable of every hundred call over the freeholders in 'his hundred, entitled to vote, at a proper place and day, 'near *Michaelmas*, of which he ſhould give public notice, 'and make up an alphabetical liſt of them, to deliver into the 'quarter-ſeſſion. In caſe of a diſputed vote, let the perſon 'whoſe qualification is ſo diſputed, appeal from the high conſtable to the quarter-ſeſſion, where it ſhall be determined 'whether his name ſhall be inſerted in the catalogue, and 'thoſe of the reſt continued or not. At the approach of an 'election, let the ſheriff of every county, upon his receipt of 'the writ of ſummons for chuſing members to ſerve in parliament, ſome few days after the receipt thereof, iſſue out his 'mandate or warrant to the high conſtable of every hundred 'in his county, ordering two perſons to be elected repreſentatives of his hundred; on the receipt of which the high 'conſtable ſhall give notice of the day and place of their 'election, and the freeholders ſhould then and there vote in 'order as they ſtood on the roll, in the manner following:

'Let every freeholder, inſtead of being obliged, as now, 'to declare publickly for his candidate by word of mouth, be 'provided with a ticket, containing his candidate's name incloſed, and, after his oath, without any farther queſtions 'being aſked, drop that ticket into a box, prepared for that 'purpoſe, with a drawer in it, to which each candidate 'ſhould have a key. After the pole, let the high conſtable '(properly ſworn) publickly examine the tickets in the preſence of the candidates, and declare to them who has the

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'majority. Upon which he ſhould make a return of ſuch 'perſons to the ſheriff, who at a fixed time ſhould give pub-'lic notice of the county election, when theſe repreſenta-'tives of the hundreds ſhould in like manner, by ticket, 'chuſe the repreſentatives for the county.

'And in boroughs, let the mayor make annually a liſt of 'the freemen, and call them together upon proper notice, to 'vote by ticket in the ſame manner.'

XXV. *The balance*; or the merits of whig and tory. 8vo. 6d. *Payne.*

The author of this juvenile performance, as it appears to be, after a previous conſideration of the two different parties, which generally oppoſe each other at our parliamentary elections, lays down certain propoſitions, as undoubted teſts, which of theſe parties has the beſt pretenſions to that title they both aſſume, *viz.* of being friends to their country. A few pages after he ſelects ſome of the moſt diſtinguiſhed facts from our own hiſtory, and queries which of theſe parties was moſt active in the proſecution of thoſe facts, as they ſeverally tended to promote the advantage or diſadvantage of our conſtitution. Near the concluſion he gives us certain marks or characteriſtics, by which the tories may be diſtinguiſhed as enemies to the intereſt of this nation.

XXVI. *Some facts and obſervations* relative to the fate of the late linen-bill laſt ſeſſion of parliament, in this * kingdom. *Dublin* printed, *London* reprinted, by *R. Griffiths.* 8vo. 6d.

The author gives the remarkable hiſtory of ſome mutilations and alterations, which this bill underwent at the ***** 's office in *England*; ſo as to defeat the moſt valuable purpoſes intended by the act: whence the *Iriſh* houſe of commons was induced to drop their own bill, after it was returned them from *England*. Tho' this appears to be an affair of great conſequence to the trading intereſt of both kingdoms, yet we cannot give our readers a competent idea thereof; ſo that we muſt refer ſuch of them to the pamphlet itſelf, as from a regard to the proſperity of our manufactures (which will probably feel the bad effects of the miſcarriage of this bill) are deſirous to be further informed on this ſubject.

POETICAL.

XXVII. *The vindication*; or, day-thoughts on wiſdom and goodneſs: occaſioned by the *complaint*; or night-thoughts on life, death, and immortality. 4to. 1s. *Noon.*

* *Ireland.*

The

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The author conſiders the *night-thoughts*, as tending to make men uneaſy and diſcontented, inſtead of recommending ſentiments ſuited to the ſtate in which God has placed them: a ſtate by no means ſo wretched as the *complaint* repreſents it. To vindicate the wiſe diſpenſations of providence, and to refute the pernicious doctrine of *fataliſm*, which he thinks is too much countenanced in the *complaint*, is the deſign of our author; and this he attempts in very poor blank verſe, which being intermingled with the numerous citations he makes from dr. *Young*'s noble poem, appears to an aſtoniſhing diſadvantage.

XXVIII. *Divine poems on various ſubjects.* By *John Auther.* The ſecond edition, with additions. 8vo. *Ward.*

To this edition the reverend author has prefixed an elegiac poem, to the memory of the late dr. *Doddridge*, in *Latin*, with an *Engliſh* tranſlation.

XXIX. *The* Kentiſh *candidates*, *D—r—g*, *W—t—n*, and *F—r—x*, as ſung at both ends of the town of *Maidſtone*, the day the grand jury met. 6d. *Carpenter.*

XXX. *Eloge de la ville d'Edinbourg, diviſé en quatre chants. Par le ſieur de Forbes. A Edinbourg*, 12mo. 2s. *Fleming.*

We cannot but admire the peculiarity of this gentleman's taſte, who, being a *Scotſman*, has made choice of *French* verſe to ſing the eulogies of the metropolis of his native country, and dedicate it to the prince of *Wales*. The modern prevailing attachment to *French* modes and manufactures, has long been a ſubject of complaint: but this is the firſt inſtance we have met with, where a *Briton* has employed their language to communicate his thoughts to *Engliſh* readers. The following ſhort ſpecimen will be ſufficient to evince our author's talent at *French* poetry.—The ſubject is his own family, the riſe of which he aſcribes to one of his anceſtors having killed a *bear*, that made terrible havock in the neighbourhood of its reſidence. A tale not very unlike our famous hiſtory of *Guy* earl of *Warwick*, either in its circumſtances or the manner of its being related.

Enfin de ce ſeigneur, la famille brillante
Se repand en Ecoſſe en maniere puiſſante.
Dans la France l'on voit auſſi de ſa maiſon,
Ainſi qu'en Hibernie un Comte de ce nom.
Et dans tous ces païs, charmez de leur merite,
Ils tiennent des employs des plus grands qu'on debite.

A note informs us, that hereby are meant the count *de Forbin* in *France*, and the earl of *Granard* in *Ireland.*

Single

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SINGLE SERMONS.

1. *THE complaints of an unsuccessful ministry.* Preached to the ministers and messengers of several churches, in the west of *England*, met together in association at *Bratton*, in the county of *Wilts*, *June* 9. 1753. By *Joseph Stennet*. 8vo. 6d. *Ward*.

2. Dr. *Leonard Howard*'s, before the commons, *May* [illegible]. 6d. *Dodsley*, *&c.* *&c.*

3. *The guilt and danger of perjury.* Preached at *Northampton* assizes, *Aug.* 2. 1753. By *John Fisher*, M. A. vicar of St. *John*'s in *Peterborough*. 4to. 6d. *Whiston*.

4. *The influences of the spirit, and their uses considered.* Preached at the bishop of *Exeter*'s visitation, at *Barnstable*, *July* 9. 1753. By *John Elworthy*, M. A. minister of *Southmoulton*, *Devon*. 8vo. 6d. *Birt*.

5. *Inoculation an indefensible practice.* Preached at the united parish churches of St. *Mildred*'s and *All-saints*, in *Canterbury*, on the 3d and 24th of *June*, 1753. By *Theodore de la Faye*, A. M. rector of those parishes. 8vo. 6d. *Cooper*.

6. Mr. *Ashton*'s sermon before the sons of the clergy, *May* 10. 1753. 4to. 6d. *Whiston*.

7. Dr. *Church*'s, at St. *Andrew*'s, *Holborn*, *March* 29. before the governors of the *London* lying-in hospital for married women, in *Aldersgate-street*. With an account of the hospital. 4to. 6d. *Whitridge*.

ART. XXXIII. *The other side of the question. Being a collection of what hath yet appeared in defence of the late act in favour of the* Jews. *To which is prefixed, a word or two by the editor:* 8vo. 1s.

> Hi motus animorum, atque hæc certamina tanta,
> Pulveris * exigui jactu compressa quiescent. VIRG.

THE design of this collection is sufficiently explained in the following prefatory remarks of the editor:

'Tho' it may be difficult, says he, to trace to their genuine 'sources, the various abusive reflections and censures which 'have been thrown upon characters of the highest distinction 'and eminence, upon account of the act relating to the *Jews*,

* Aurei.

'yet

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'yet every diſintereſted and unprejudiced perſon will be apt 'to ſuſpect, that patriotiſm and zeal for *Chriſtianity* are not 'the ſole or principal motives of that furious oppoſition, by 'which ſome perſons have diſtinguiſhed themſelves. Inſult-'ing reproaches, and vindictive rage, have been ſubſtituted in 'the place of rational evidence, ſolid argument, and diſpaſ-'ſionate reaſoning. An oppoſition thus conducted, exhibiteth 'the ſtrongeſt marks of artifice and fraud, of partiality and 'reſentment. And whatever boaſtful pretenſions of zealous 'attachment to the intereſts of the conſtitution, both in church 'and ſtate, have been advanced, to juſtify theſe virulent pro-'ceedings, the political maxims, the moral and religious cha-'racters of many of the incendiaries, will eaſily ſuggeſt to us 'what are the prevailing paſſions and favourite views which 'animate and govern them: do their hearts glow with ardent 'affections for genuine and uncorrupted *Chriſtianity?* Let 'them exert a rational and conſiſtent zeal for ſuppreſſing the 'triumphs of popery and ſuperſtition on the one hand, and 'defeating the inſidious attempts of deiſm and infidelity on 'the other. Are they cordial friends to the preſent govern-'ment, and ſincerely wiſh the firm ſupport of it? Let their 'unwearied application be employed to unmaſk the ſpecious 'diſguiſes, and explode the treacherous arts of the *Jacobite* 'faction, who continually lie in wait to enſnare and ruin us *.

'A calm and impartial review of the nature and tendency 'of the inflammatory libels, which have been of late ſo in-'duſtriouſly circulated through the nation, will enable us to 'diſcern, that it is the deſign of their authors to divert the 'attention of the public from the true ſtate of the queſtion; 'and by exciting diſturbance in the nation, to accompliſh the 'political ſchemes of ſome leading craftſmen in the enſuing 'elections. Thus the popular cry of the danger of the 'church, in a very critical conjuncture, was artfully propa-'gated by the tools of a *Jacobite* party, in order to facilitate 'the election of their maſters; whoſe inveterate diſaffection 'and hatred to the proteſtant ſucceſſion, afterwards introduced 'a formidable inſurrection and rebellion in favour of a popiſh 'pretender.

'That any of the preſent diſturbers of the public tranqui-'lity are really embarked in like pernicious ſchemes of diſ-

* It is computed that the number of *Jews* in *England* doth not amount to ten thouſand; whereas the papiſts have lately boaſted that they have ſeventy-five thouſand of their perſuaſion now reſiding within the bills of mortality.

'loy-

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'loyalty and faction, we do not presume to assert. But the 'tendency of some late practices to foment the wildest dis- 'order, to relax the springs of government, and gratify the 'malice of our national enemies, by irritating the passions of 'the multitude against the decisions of the supreme legislative 'authority of parliament, cannot be justly disputed. Should 'disappointed ambition and disloyal combination, pursue the 'same measures in opposition to every other proceeding of 'the government, which they may happen to dislike, or 'judge favourable to the interests of their party to censure or 'ridicule, what alarming presages will arise of general con- 'fusion and lawless violence and outrage?

'It therefore becomes the unquestionable duty of the 'avowed friends to public peace and order, to enter the lists 'with the threatning enemies of the constitution, and to en- 'deavour to give some seasonable check to the furious oppo- 'sition of turbulent and designing men. To this salutary 'purpose, it is presumed, that the following collection of 'papers may be in some measure subservient. They are the 'production of several hands, and are now recommended to 'the consideration of the public, in this connected view, with 'a professed design of rectifying the judgments and composing 'the tempers of such as have been imposed upon by the frau- 'dulent intrigues of political seducers.

'By carefully reading on both sides of the question, it is 'hoped, many persons will be happily secured from the bane- 'ful influence of a disciplined and deluded credulity; and be 'confirmed in a hearty attachment to the best government, 'under whose benevolent patronage the religious and civil li- 'berties of the nation have been so fully and faithfully main- 'tained.'

The pieces contained in this collection, are as under:

1. Extract of a pamphlet intitled, *Some thoughts on the reasonableness of a general naturalization, &c.*

2. A letter to a friend, who desired to know what was the true meaning of the term naturalization.

3. Remarks on a speech made in common-council.

4. A letter to the public on the act for naturalizing the *Jews.*

5. An apology for the naturalization of the *Jews.*

6. Observations introductory to the act of the last session, on which the present controversy is founded.

7. The act itself.

8. The *Inspector*, numb. 685.

9. The *Inspector*, numb. 707.

10. The

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10. The *Inspector*, numb. 717.
11. The *Monitor*, numb. 7.
12. A letter from a clergyman in the country to his friend in *London*.
13. —— taken from the *General Evening Post*, *Aug.* 4. 1753.
14. —— from the same, of *Aug.* 18.
15. —— from the same, of *Aug.* 25.
16. —— from the *Public Advertiser*, *Sept.* 6.

ERRATA *in our last.*

P. 133. l. penult. for, *as we account*, read, *as we cannot account*, &c. P. 154. in the poetry, for *peasant*, read *pheasant*.

Oct. 1. 1753.

This Month will be published,
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As several persons may be inclined to purchase this SUPPLEMENT in weekly Numbers, at One Shilling each, the Proprietors have published Proposals at large, which may be had *gratis*, as above, or of any Bookseller in Town and Country.

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THE MONTHLY REVIEW,

For *OCTOBER*, 1753.

ART. XXXIV. *A free and candid examination of lord* Bolingbroke's *letters on hiſtory: wherein all his lordſhip's objections againſt the genuineneſs and authenticity of the old teſtament, are confirmed, illuſtrated, and reduced to a ſyſtem; with ſome remarks on the prophecies: being an introduction to a defence of* Chriſtianity *on a new plan. Part* I. 12mo. 2s. Sigley.

WHOEVER expects, in this motley performance, *a free and candid examination of lord* Bolingbroke's *letters on hiſtory*, will, on peruſing it, find themſelves greatly diſappointed, and be at a loſs to determine what could induce the author to give his work ſuch a title. There are a few quotations in it from his lordſhip's letters, but as for a candid examination of them, we have looked for it in vain: nor indeed does *candour*, whatever other qualifications he may be poſſeſſed of, appear to be our author's talent.

Two reaſons, he informs us, induced him to publiſh his work: the firſt is, the great ſucceſs he has met with, in private companies, in defending *Chriſtianity* after a new manner. This, he tells us, emboldened him to communicate his method to the public, hoping, that as it will now be more univerſal, it will be attended with ſucceſs in the ſame proportion: and for this, the friends of *Chriſtianity* are certainly much obliged to him. But what, our readers will no doubt be ready to aſk, is this new method of defending *Chriſtianity*, which has been attended with ſuch remarkable ſucceſs? Why, it is abandoning the old teſtament, and giving it up freely to the rail-

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raillery and ridicule of infidels. 'Would our divines, says 'this author, take my advice, they would freely abandon the 'old teſtament, and throw it out as a tub for the infidels to 'ſport with; then calmly retiring to the new teſtament, en- 'trench themſelves there as ſtrongly as poſſible. Should the 'infidels be ſo hardy as to purſue them, and attack them 'even there in their ſtrong holds, having united all their 'forces together, they would undoubtedly make a noble and 'gallant defence; and if they ſhould not be able to keep out 'the enemy, die at leaſt like good patriots, in the laſt ditch.'

The other reaſon which induced our author to haſten the publication of this treatiſe, we ſhall lay before our readers in his own words. 'Some people, ſays he, have expreſſed their 'fears, that our lands may not only become *Jewiſh* property, 'but that our religion runs the hazard of undergoing the 'ſame alteration. No doubt a great many look upon theſe 'fears as purely imaginary; but I am far from thinking, that 'the laſt particularly, is not in ſome meaſure to be dreaded, 'conſidering the preſent ſituation of our religious ſyſtem, and 'orthodox method of religious attack and defence. It is cer- 'tain that great numbers of *Jews* have been converted to '*Chriſtianity*, and in all my reading, I cannot meet with 'above one or two *Chriſtians*, who have turned to *Judaiſm*; 'but the reaſon of this is evident; ever ſince the eſtabliſhment 'of our religion, the *Jews* have been a deſpiſed perſecuted 'people, and looked upon as aliens and vagabonds on the face 'of the earth; ſo that it is no wonder they have made ſo few 'converts among the *Chriſtians*, ſeeing they could offer them 'no temporal advantages to ſeduce them. But now the caſe 'is altered; they have always been immenſely rich; they 'have got an eſtabliſhment in this country; they will ſoon 'acquire property in it; and property and power are ever in- 'ſeparable. It muſt be confeſſed, that we *Chriſtians* have 'hitherto had a very unlucky method of reaſoning with them 'in order to convert them to our holy faith; we have pre- 'tended to convince them that our ſaviour was the meſſiah 'propheſied of in their antient books. They certainly under- 'ſtand them better than we can be ſuppoſed to do; and in- 'deed nothing can be more manifeſt, than that the meſſiah 'propheſied of in the old teſtament, was to have been a tem- 'poral, conquering, and triumphant prince. The conduct 'of the *Jews* towards our ſaviour, proves this beyond con- 'tradiction; as long as they had hopes he was the meſſiah, 'they flocked about him, and would have made him their 'king; but as ſoon as they found he abſolutely declined it,

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'and declared his kingdom was not of this world, the po-
'pular cry became, *crucify him, crucify him.* Mr. *Collins*, in
'his grounds of the *Chriſtian* religion, has proved, that the
'prophecies in the old teſtament are not at all applicable to
'our ſaviour. Dr. *Middleton* ſays, his arguments are unan-
'ſwerable; and has proved the ſame himſelf, in his poſthu-
'mous eſſay on the variations of the evangeliſts. The for-
'mer, indeed, was generally ſuſpected of deiſm; but the
'latter never was charged with it, except by a few of his
'brethren in the heat of controverſy; to whom, in ſuch cir-
'cumſtances, little regard is to be paid: it is certain the
'deiſts have never claimed him, which undoubtedly they
'would have done, had it been in their power. If then we
'continue ſtill to allow divine authority to the old teſtament,
'as ſoon as the *Jews* come to acquire property, and conſe-
'quently power, it is manifeſt that we muſt lie under great
'diſadvantages in reaſoning with them, and that inſtead of
'their being converted to *Chriſtianity* by us, if we are con-
'ſiſtent with ourſelves, we muſt embrace *Judaiſm* with them,
'become *Jews*, and expect the coming of a temporal and
'victorious meſſiah. Whereas, if we reject the old teſta-
'ment as entirely fabulous, as I hope to ſhew the world, that
'*Chriſtianity* can be ſolidly defended and ſupported without it,
'the *Jews* will be for ever prevented from entertaining the
'moſt diſtant hopes of introducing their law and religion
'amongſt us; truth will at laſt prevail, and oblige them to
'deſert their own ſyſtem and embrace ours, and in the end,
'both they and the deiſts will be forced to aſſent to the truth
'of the goſpel-hiſtory.'

Our author profeſſes himſelf, in ſeveral places of his work, a firm believer in *Chriſtianity*; and if we may judge beforehand of his intended defence of it, by the confident manner in which he mentions it in this firſt part of his plan, it will be a very extraordinary one indeed. As the very being and exiſtence of *Chriſtianity* depends, he tells us, on the truth or falſhood of our ſaviour's reſurrection, he undertakes to prove it to a demonſtration; and that by arguments quite new, and hitherto unthought of by any *Chriſtian*. But before he proceeds to his new proof of *Chriſtianity*, and to ſhew that the new teſtament can ſtand on its own bottom, he is at great pains to demoliſh the old, which is the principal deſign of the work now before us. It would detain our readers too long, were we to lay before them a particular account of what he has advanced in regard to the old teſtament; we ſhall content

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ourſelves therefore with giving them the author's own recapitulation at the end of his piece: it is as follows:

'I ſhall now endeavour to recapitulate the whole that has 'been ſaid, and reduce it into one view, and in this manner 'lay it before the impartial reader. The mighty, the wonderful *Moſes* firſt began the mazy dance, in which he has 'been too ſucceſsfully followed by all the world ſince: to him 'we are indebted for falſe hiſtory, falſe prophets, falſe traditions, and above all, falſe miracles; ſome few inſtances of 'all theſe, I believe, I have already given: but the laſt particularly, were of ſuch a nature, that were they wrought even 'now a-days, in moſt parts of the world they would be reckoned real miracles. As this is the point that I knew would 'be moſt controverted, I have given more examples of that 'kind, than of any of the reſt; and have inſiſted particularly 'on the voice without a ſimilitude, and *Balaam*'s dialogue 'with his aſs: and here I will lay down two maxims, which 'it is preſumed are ſo ſelf-evident, that few will attempt to 'controvert: the firſt is, that no event or fact whatever, is 'to be reckoned a miracle, that can be reduced within the 'bounds of nature or art, or can be accounted for by ordinary means, and where a perfect explanation may be given 'of all appearances. The next is, that when we perceive 'any man arrogating to himſelf an extraordinary power over 'nature, or pretending to work miracles through his intercourſe with the ſupreme being, if it ſhall be found, that in 'ſo much as one inſtance he gives out any thing for a miracle 'that can be proved to be within the ordinary operations of 'nature or art, he is to be looked upon as an impoſtor, and 'it is to be concluded, that thoſe works of his, which cannot 'be ſo accounted for, are owing to his ſuperior knowledge 'and ſkill, and their miraculous appearance to mankind's ignorance and inattention to the powers of nature; and in 'ſuch a caſe, it is to be hoped, that when farther reſearches 'are made into nature, and improvements in its philoſophy, 'the nature of thoſe miracles, unaccountable before, will be 'diſcovered and brought back to their proper character and 'ſtandard. But if the miraculous works of this man ſhould 'be found recorded in a book of the remoteſt and obſcureſt 'antiquity, the authors of which could not certainly be 'known, if it could be proved that this book had gone 'through hands which had both power and temptation to 'corrupt it, if it was confeſſed on all hands and denied by 'none, that interpolations had actually been foiſted into it; 'in ſuch a caſe, if in ſuch a book miracles were related that

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'were confeſſed to be beyond all nature, then the evident 'concluſion would be, that thoſe miracles having never had 'any foundation, had paſſed upon the credulity of the origi- 'nal compilers, living in an age of wonders, ignorance and 'barbarity, or to ſerve particular purpoſes and intereſts, had 'been foiſted in by the reviſers, through whoſe hands it had 'paſſed. And now if *Moſes*'s miracles in the pentateuch be 'conſidered in this view, there is not one of them, I am con- 'fident, but what I could prove muſt come under one of theſe 'three heads. Had I acceſs to all the remains of antiquity 'that could give light into this myſterious affair, I believe I 'could detect ſeveral interpolations of *Ezra*, one of which I 'have already hinted at, namely, the corruption of the manna 'that was left on the weekly days; nay, I could go farther, 'and in this article include the falling of the manna itſelf, and 'the forty years wandering in the wilderneſs, had I no other 'reaſon for the latter but this, that *Moſes* has omitted that 'obvious inſtitution for the obſervance of his laws, the fre- 'quent reading and explaining them publickly to the people, 'which *Ezra* afterwards found ſo effectual: I cannot help 'thinking that *Moſes* died before he had brought any thing to 'perfection. Again, had I by me a collection of all the diſ- 'coveries made in chemiſtry and natural philoſophy, I am 'perſuaded I could account for ſeveral of *Moſes*'s wonders, 'by natural means, which I am now inclinable to reckon '*Ezra*'s interpolations. The great *Beerhaave* tells us, that 'he knew ſecrets which would be infinitely more prejudicial 'in war than gun-powder itſelf, which out of regard for the 'welfare of his ſpecies, he would not reveal: I can form no 'notion of them, but that they were ſubſtances to be ma- 'naged in a particular manner, which emitted poiſonous ef- 'fluvia, occaſioning ſuffocations and infectious diſtempers; 'ſhould theſe ever become known, which I hope they never 'will, the plagues which happened always ſo opportunely in 'the *Iſraelitiſh* camp during *Moſes*'s time, may be then ac- 'counted for: and from the lights I am now poſſeſſed of, 'were I to examine the pentateuch critically, I could account 'for many more events miſtaken for miracles, than thoſe few 'I have hinted at.

'After *Moſes*'s death, as he was the only wonder-worker, 'miracles naturally ceaſed; but propheſying, of which he 'had given them ſome ſample, encreaſed, and in the time of 'the kings became a regular occupation, and hereditary in 'families; prophecies were poured forth in great abundance, 'till in *Nehemiah*'s time the temple was rebuilt, and the ſu-

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'perſtition being firmly eſtabliſhed in the minds of the people, 'both the ſpirit and the gift ceaſed, becauſe there was no 'more occaſion for them. Thus ended the two æra's of 'falſe miracles and falſe prophecies; and we ſhall now ſee 'how they naturally gave riſe to forged miracles and forged 'prophecies. *Ezra* intending to publiſh the law, hiſtory, 'and the prophets among the people, and to make them as 'well known as the nature of things would permit before the 'invention of printing, upon peruſing what went under the 'name of *Moſes*, found that he had made the people believe 'that they would be puniſhed or rewarded by God, according 'as they diſobeyed or obſerved the laws he had given them. 'This I think I have proved, muſt have been a falſe pro-'phecy, but *Ezra* found it neceſſary to make the *Jews* be-'lieve it had been a true one; he had the pattern of *Moſes*'s 'wonders to walk by, and thus the forged miracles that every 'where abound in the books of *Joſhua*, *Judges*, *Samuel*, *Kings*, 'and *Chronicles*, were produced. I have ſaid before, they 'were but a bungling imitation of the originals, and this I 'confeſs is the only objection I have againſt the critical *War-'burton*'s diſſertation on *Job*; for I can hardly imagine a man 'capable of writing ſuch a book, could be the author of ſuch 'ridiculous incoherent ſtuff as his forged miracles are, eſpe-'cially when he had the pentateuch to copy: but perhaps he 'knew the more abſurd and extravagant they were, the bet-'ter they would be adapted to the groſs credulity of the *Jews*: 'this then might be the effect of policy, ſo the credit of the 'great critic's diſſertation may ſtill be ſafe. Here ends the 'æra of forged miracles.

'*Ezra* no doubt had given his ſanction to ſome forged 'prophecies, a few I have hinted at, and *Iſaiah*'s about *Cy-'rus* I have largely diſcourſed of; but the ſpirit of prophecy 'not ceaſing till ſome time after the publication of the canon, 'the ſpirit, or rather the neceſſity of forging prophecies, did 'not commence till *Alexander*'s time; then indeed it became 'neceſſary, and produced the firſt ſeven verſes of the eighth 'chapter of *Daniel*, which were ingrafted on ſome prophecies 'forged out of wantonneſs, in the name of that *Jewiſh* Mer-'lin, and which were handed about among the people in the 'ſame manner our *Britiſh* enchanter's prophecies have been 'among us. This ingrafted prophecy gave the originals ſuch 'credit, that in the days of *Judas Maccabeus*, they were thought 'worthy to have near four chapters more of forged prophecies 'ingrafted on them; after this they were received into the 'canon among the reſt, the prophets were publickly read

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'to the people, and thus ends the æra of forged prophecies.
'After this the æra of forged traditions, founded on a falſe
'tradition of *Moſes*'s, became remarkable; how long it con-
'tinued, or whether or not it continues among the *Jews* to
'this day, I cannot tell; but theſe falſe and forged prophecies
'not being reckoned fully compleated, gave riſe to an ex-
'pectation of the coming of meſſiah: ſome time after this,
'the æra of the meſſiah commenced; and how long that
'may continue, is known to the almighty alone. And thus,
'in a general view, we ſhall find a regular ſucceſſion and con-
'nection betwixt falſe hiſtory, traditions, prophecies, and mi-
'racles on the one hand; and forged hiſtory, traditions, pro-
'phecies, and miracles on the other; the firſt naturally giv-
'ing riſe to the laſt, and the laſt naturally ſucceeding the
'firſt. In ſhort, I cannot help looking upon the old teſta-
'ment as nothing elſe but a ſeries of falſehoods and forgeries,
'from beginning to end; and were I propoſing to write an
'univerſal hiſtory from the earlieſt times, and this book was
'laid before me as a ſubject from whence I ſhould extract ma-
'terials, in what it relates of other nations, I ſhould not pay
'the ſmalleſt regard to it: and all I could draw from the ac-
'counts it gives of the people it profeſſedly treats of, which I
'ſhould think worthy of being inſerted in a genuine and au-
'thentic hiſtory, would be comprized in the few following
'words: "It appears, I would ſay, from this book, that
'the *Jews* were a very antient people, that ſome how or
'other they got out of the land of *Egypt*; that having wan-
'dered for ſome time in the wilderneſs of *Sinai*, they at laſt
'got poſſeſſion of *Paleſtine*, where they continued for ſeveral
'ages; but it gives no account of their affairs that can be de-
'pended on, till their return from the *Babyloniſh* captivity:
'It likewiſe ſeems to me pretty certain, I would add, that
'ſuch perſons as *Moſes*, *Joſhua*, *Saul*, and *David*, really ex-
'iſted, but the accounts we have of their actions are either ſo
'fabulous and extravagant, or ſo wrapped up in myſtery and
'allegory, that it would be quite foreign to the intention of
'this work, to endeavour at an explanation of the laſt, and
'it would be inconſiſtent with the dignity of hiſtory; and
'beſides ſhock the patience and common ſenſe of my readers,
'to give tedious narrations of the firſt: I will therefore omit
'them entirely, and return to the affairs of other nations, of
'which we have more authentic accounts from creditable au-
'thors." This would I ſay, ſpeaking of the bible as an hiſ-
'torian; this future hiſtorians ſome time or other undoubted-

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'ly will say; and this the late lord *Bolingbroke*, than whom 'none was ever a better judge, has already said.'

ART. XXXV. *Moral and religious aphorisms. Collected from the manuscript papers of the reverend and learned dr.* Whichcote, *and published in* 1703. *by dr.* Jeffery. *Now re-published, with very large additions, from the transcripts of the latter, by* Samuel Salter, *D. D. prebendary of* Norwich, *and curate of* Great Yarmouth, *in* Norfolk. *To which are added, eight letters, which passed between dr.* Whichcote, *provost of* King's College, *and dr.* Tuckney, *master of* Emanuel College, *in* Cambridge, *on several very interesting subjects.* 8vo. 5s. Payne.

IN this collection of the aphorisms of the excellent and pious dr. *Whichcote*, the best of those in dr. *Jeffery*'s edition are retained, and about five hundred new ones added, the whole number amounting to twelve hundred. As there is a peculiar force and energy in many of them, and as they are all on subjects of the greatest importance, we shall take the liberty of laying a few of them before our readers, as a specimen of the whole.—As to the letters mentioned in the title-page, it may be necessary to observe, that they were never before published.

'There is a natural propension in every thing to *return* to 'its true state, if by violence it has been disturbed: should it 'not be so in grace, in the divine life? Virtue is the health, 'true state, natural complexion of the soul: he that is vicious 'in his practice, is *diseased* in his mind.

'In the search after God, and contemplation of him, our '*wisdom* doth consist; in our worship of God, and our obe-'dience to him, our *religion* doth consist; in both of them 'our *happiness* doth consist.

'Both *heaven* and *hell* have their foundation within us. '*Heaven* primarily lies in a refined temper; in an internal 'reconciliation to the nature of God, and to the rule of righ-'teousness. The guilt of conscience, and enmity to righte-'ousness, is the *inward* state of *hell*. The guilt of conscience 'is the *jewel* of *hell*.

'Nothing spoils human nature more than false zeal. The '*good nature* of an heathen is more godlike than the furious '*zeal* of a *Christian*.

'*Re-*

'*Religion itself* is always the same: but things *about religion* 'are not always the same. These have not in them the 'power or virtue of *religion*; they are not of a sanctifying na- 'ture; they do not purify our minds, as the things of a *mo- 'ral* nature do: so that religion may stand without them.

'We are *happy* in the same way *God* is happy; or we are '*miserable* in the same way the *devil* is miserable. As *evil* 'makes *miserable*, so *goodness* makes *happy*.

'If there be any thing *monstrous* or prodigious in nature, it 'is a proud creature, and an insolent sinner.

'Vice is contrary to the nature of man, as *man*; for it is 'contrary to the order of reason, the peculiar and highest 'principle in man: nor is any thing *in itself* more unnatural 'or of greater deformity, in the whole world, than that an 'intelligent agent should have the truth of things in his *mind*, 'and that it should not give law and rule to his *temper*, *life*, 'and *actions*.

'The *moral* part of religion never alters. Moral laws are 'laws of *themselves*, without sanction by will; and the ne- 'cessity of them arises from the things themselves. All *other* 'things in religion are *in order to* these. The moral part of 'religion does *sanctify* the soul, and is *final* both to what is 'instrumental and instituted.

'*Institutes* were never intended to be in compensation for 'failure in *morals*; but are all for the better security of mo- 'rals, and give place to them, and are in subservience to 'them.

'A man hath his religion to little purpose, if he doth not 'mend his *nature* and refine his spirit by it.

'We *worship* God best when we resemble him most.

'Punishment has in it the notion of a *remedy*, and has the 'place of a *mean* not of an end: now as no more of a mean 'is to be designed than what is necessary to the end, and a 'mean is considerable, only as it has a *relation* to the end; 'therefore, if the sinner *repents*, there can be no necessity of 'punishment, for the end is obtained *without* it: and there is 'nothing in punishment, save as a mean, in which goodness 'can take content.

'Unless a man takes himself sometimes *out* of the world, 'by retirement and self-reflection, he will be in danger of 'losing himself *in* the world.

'Sincerity of heart is a great advantage towards orthodoxy 'of judgement.

'*Religion* is the highest accomplishment of human nature; 'and human nature is deformed and depraved without religion.

'*Christ's*

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'*Chriſt's deſign* was to rid the world of idolatry, to diſ-
'charge the burden of ceremonies, and to advance the divine
'life in men.

'None more deceive themſelves than they who think their
'religion is *true* and genuine, tho' it refines not their ſpirits,
'and reforms not their lives.

'It is not *neceſſary* to the ſatisfaction of him who is offend-
'ed, that a *perfect recompence* ſhould be made by the offender;
'but the offended is maſter of his own right, and may ac-
'cept of ingenuous acknowledgment only from the offender,
'as ſatisfaction, if he pleaſes: and expiation is then made,
'when that which is diſpleaſing is taken away by ſomething
'which is pleaſing.

'*Sin* is an attempt to *controul* the immutable and unalterable
'laws of everlaſting righteouſneſs, goodneſs, and truth, upon
'which the univerſe depends.

'It is not liberty to do what is *not fit* to be done; for this
'cannot be ſaid of God, who has *all true* liberty. He is leaſt
'of all free, nay, he is the verieſt *ſlave* in the world,
'who hath either will or power to vary from the law of
'right.

'If I have not a friend, God ſend me an enemy, that I
'may hear of my faults. To be admoniſhed of an enemy,
'is *next* to having a friend.

'God laid no foundation of wickedneſs in the principles of
'his creation; it is an unnatural ſuperſtructure of our own,
'*without* a foundation.

'It is an act of *goodneſs*, by chaſtiſement to reduce the law-
'leſs and diſobedient, and by vengeance to controul impeni-
'tency and contumacy. It is good for the world it ſhould be
'ſo, becauſe harm is done the world for want of it.

'Had God *born with* the iniquity of his creatures, he had
'*condemned* his own law. The import of *puniſhment* is, that
'the law is *right*, and that God *will* maintain it; that ſin is
'*wrong*, and that men *muſt* forbear it.

'A man *forceth* himſelf at firſt, before he can reconcile
'himſelf to intemperance, unrighteouſneſs, and ungodlineſs;
'and a man *kindly* uſeth himſelf when he is virtuous. He
'cannot *ſatisfy* himſelf at laſt to ſin.

'It is a groſs miſtake to oppoſe the *faith* of our lord *Jeſus*
'*Chriſt* to the *moral part* of religion: whereas the faith of
'our lord *Jeſus Chriſt* is on purpoſe to reſtore and *reinforce*
'the principles of God's *creation*, and to re-eſtabliſh the moral
'part of religion.

'It

'It is to be feared, that so much curiosity as a man bestow-
'eth on any piece of religion or devotion, that is of *his own*
'formation, so much will he abate in his conscientious obser-
'vance of that which is of *God*'s institution.

'It is certain that God intended himself to be the peculiar
'object of mind and understanding in man; because mind
'and understanding in man are beyond the satisfaction that is
'to be had in any thing but God himself: it is too *big* for
'the world, and too *good* for it.

'The obedience of the penitent is the *evangelical* righte-
'ousness of men: and the forgiveness of sins is the *imputed*
'righteousness of *Christ*.

'It was *probable* by reason, it is *certain* by revelation, that
'God will pardon those who repent.

'To have worthy thoughts of God, and to be well-affect-
'ed towards him, is the *sum* of our devotion.

'That which doth not by itself, or by its operation, sanc-
'tify a man's mind, and make him better, is not *religion*.

'Religion doth possess and affect the *whole* man: in the
'understanding it is knowledge; in the life, it is obedience;
'in the affections, it is delight in God; in our carriage and
'behaviour, it is modesty, calmness, gentleness, quietness,
'candor, ingenuity; in our dealings, it is uprightness, integ-
'rity, correspondence with the rules of righteousness: reli-
'gion makes men *virtuous* in all instances.

'If thou goest about any thing in a *passion*, thou takest upon
'thee to do a *manly* act, when thou art *not* a man.

'Sinners had rather be in any company than *alone* with
'themselves: had rather be in *any* employment, than in *re-*
'*flection* upon themselves.

'Our *zeal* must be kindled with pure fire from God's altar;
'that it may rather warm than burn; enliven, rather than
'inflame.

'Determinations *beyond* scripture, have indeed *enlarged*
'faith, but lessened *charity*, and multiplied divisions.

'None so empty as those who are full of *themselves*.

'To be challenged by the *reason* of a man's *own* mind,
'goes nearer to his heart than to be censured by all the world
'besides.

'Among *politicians* the esteem of religion is profitable:
'the principles of it are troublesome.

'The world will never be released from the *superstitions* of
'the *Roman* church; till men confine themselves, in matters
'of religion, to free reason and plain scripture.

'The

'The great excellence of *Chriſt's* ſacrifice did conſiſt in 'the moral conſiderations belonging to it.

'Take away the *ſelf-conceited*, and there will be elbow-'room in the world.

'No *ſign* can warrant our belief; unleſs it be in conjunc-'tion with a doctrine worthy of God.

'Enthuſiaſtic doctrines—good things ſtrained out of their 'wits. Among *Chriſtians*, thoſe that pretend to be inſpired, 'ſeem to be mad: among the *Turks*, thoſe that are mad, 'are thought to be inſpired.

'It is inconſiſtent with *any* kind of honeſty and virtue; to 'neglect and deſpiſe *all* kinds of religion.

'It is not good to live, *in jeſt*; ſince we muſt die, *in* 'earneſt.

'God can be *wanting* to none, in what is *neceſſary* to bring 'them to good: but God may and does *abound* unto ſome, 'in what is *conducing* to their advantage.

'Where the doctrine is *neceſſary* and *important*, the ſcrip-'ture is *clear* and *full*: but where the ſcripture is not clear 'and full, the doctrine is not neceſſary or important.

'Doubts and *miſtakes* are excuſeable in a creature who is 'finite and fallible; but *neglects* and abuſes are inexcuſeable 'in a creature that is intelligent and voluntary.

'A *rectified* underſtanding, that hath a ſettled judgment of 'truth; a *ſanctified* nature reconciled to goodneſs; a *pacified* 'conſcience, diſcharged of guilt: theſe things are contained 'in a *ſtate* of religion.'

To ſuch of our readers as are unacquainted with the character and writings of dr. *Whichcote*, the above aphoriſms will give an idea of his candor, judgment, and moderation. As to the letters that are ſubjoined to the aphoriſms, they are upon ſubjects of very great importance, ſuch as the uſe of reaſon in religion, the differences of opinion among *Chriſtians*, the reconciliation of ſinners unto God, and the ſtudies and learning of a miniſter of the goſpel. Such as are diſpoſed to read them, will find in the letters of the worthy dr. *Whichcote*, a ſpirit of rational piety, much candor, and generous ſentiments of religion, notwithſtanding the fanatical and ridiculous cant which prevailed in the age wherein he lived. They likewiſe throw ſome light upon the hiſtory and ſtate of the univerſity of *Cambridge*, before the reſtoration; and repreſent to us two men of conſiderable learning and abilities, preſerving an eſteem for each other, and living in great friendſhip and intimacy, notwithſtanding an irreconcilable difference of ſentiments on controverted points: an amiable example, and well worthy of

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of being attended to by all who engage in learned controverſies.

ART. XXXVI. *Concluſion of the view of mr.* Hanway's *account of the revolutions of* Perſia, *vol.* IV. *containing the hiſtory of the celebrated uſurper,* Nadir Kouli, *from his birth in* 1687, *to his death* 1747. *To which are added, ſome particulars of the unfortune reign of his ſucceſſor,* Adil Shah. *See* Review, *for* September, 1753.

WE are now arrived at one of the moſt entertaining parts of this work; the hiſtory of a man, whoſe character, as our author obſerves, will excite the curioſity and command the attention of poſterity, as long as the lives of great men, and accounts of great actions, continue the objects of hiſtorical enquiry.

'*Nadir*, ſays our author, was bred up to no other employment than that of a ſhepherd, and being only thirteen years of age when *Imam Kouli*, his father, died, he was left in ſo poor a condition, that he was obliged to gather ſticks in the woods, for the ſupport of himſelf and his mother, and carry them to market on an aſs and a camel, which were his only patrimony.

'About the year 1704, when he was ſeventeen or eighteen years of age, the *Ouſbeg Tartars* made an irruption into *Koraſan*, where they put many of the inhabitants to the ſword, and carried others into ſlavery; among the laſt were *Nadir Kouli* and his mother: ſhe died in captivity, but he made his eſcape in 1708, and returned to *Koraſan*. From this time we hear no more of him, till with ſome of his companions he *robbed* a flock of ſheep; the money which this produced, enabled him to retire into the mountains: however, we do not find that he continued the profeſſion of a robber for any length of time, but entered into the ſervice of a *Beg*, (a rank anſwering to our knights) by whom he was employed as a courier. He was once charged with diſpatches of importance to the *Perſian* court at *Iſpahan*, and ſent in company with another courier, as is frequently practiſed in *Perſia*. Whether *Nadir* was ambitious of being the ſole carrier of theſe diſpatches, or whether his fellow-courier did not travel faſt enough, or for ſome other ſecret reaſon, he killed him. After his arrival at *Iſpahan*, he told

'his

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'his ſtory ſo well, that he procured admittance to the miniſters of *Shah Sultan Huſſein*, to whom he aſſigned ſuch 'plauſible reaſons for his conduct on the road, that he was 'not only acquitted, but received preſents, and was ſent back 'with anſwers to the letters he had brought. His maſter, 'however, received him with ſuch a countenance, as gave 'reaſon to ſuſpect he meditated his deſtruction. *Nadir* per-'ceiving this, reſolved to kill his maſter; to which he was 'the more induced, from a violent paſſion he had conceived 'for his daughter, whom he had demanded in marriage, but 'was refuſed. After the murder was perpetrated, he took 'his lady away, and retired into the mountains.—This deſpe-'rate action having acquired him a reputation for courage, 'ſome of the domeſtics of his late maſter, the *Beg*, joined 'him, and they became robbers: in this ſtation they conti-'nued for ſome time, as favourable opportunities occurred. '*Nadir* at length offered his ſervice to *Babulu Khan*, gover-'nor of *Koraſan*, by whom he was accepted in the capacity 'of a gentleman uſher.'

Nadir had not been long in this ſervice before a command in the army was given him, in which he behaved with great intrepidity; his military virtues carried him with ſucceſs thro' all his enterprizes, which raiſed him to ſuch a conſciouſneſs of his ſervices, that he now began to demand ſtill higher favours of the *Khan*. This governor promiſed him, that nothing ſhould be wanting on his part to reward his merit; and at the ſame time gave him aſſurances of an application to court in his behalf. *Nadir*, however, diſſatisfied with the *Khan*'s conduct in this affair, ſcrupled not to tell him, that he had not acted as a man of honour. This inſolence obliged the governor to alter his behaviour towards him, which occaſioned *Nadir* to retire from *Meſched*, the place of the *Khan*'s reſidence, to ſeek ſome new adventure.

Nadir's abilities and enterprizing ſpirit ſoon procured him a place of refuge, but his overgrown ambition would not ſuffer his long continuance in any ſituation which ſubjected him to the controul of a ſuperior: if his courage and artful addreſs won him favour and preferment, his love of power and independency hurried him on to the cruel ingratitude of imbruing his hands in the blood of his benefactor, when he obſtructed his aſpiring views. Such was the man whom we ſhall next view at the head of *Shah Tæhmas*'s army, the little remains of the *Perſian* empire under the command of *Huſſein*'s ſon. In this ſtation he diſplayed all the talents of an able miniſter, and

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and a great general; so that *Tæhmas* entirely trusted to his conduct: and, as the highest mark of dignity which he could confer upon him, according to the custom of the *Persian* kings, gave him his own name, and ordered him to be called *Tæhmas Kouli Khan*.

Ashreff, king of *Persia*, had long entertained the most contemptible opinion of the fugitive *Tæhmas*, and had persuaded himself into a notion that he could not possibly be molested by him: hearing, however, of his great successes in the eastern part of the empire, he began now to look upon him as a formidable enemy; and thought it high time to provide for the storm that threatned him: upon which he caused all the forces, as well those of the frontiers, as in the heart of his dominions, to be joined to the garrison of *Isfahan*. And in order to prevent any insurrection in favour of *Tæhmas*, he commanded the *Persian* inhabitants in all the great towns and cities in his jurisdiction, to leave their habitations and retire, under pain of death.

Having made this disposition, his whole force did not exceed 30,000 men; with these, except 200 which he left in garrison at *Isfahan*, he marched towards the plains of *Damgoon*, in the province of *Coumas*. His intention was to have proceeded towards *Koraſan*, and by attacking *Tæhmas* in his new-established empire, prevent his accumulating more strength.

Tæhmas Kouli Khan was at the head of near 25,000 men, with which, after slow marches, he arrived near the city of *Damgoon*, before *Ashreff* had entered those plains. The *Khan* having leisure to chuse his ground, he had already encamped his forces and refreshed his men for some days, when *Ashreff* approached with his whole army.

The *Afghans*, after they were properly disposed, attacked the *Persians* with that impetuosity which on former occasions they had generally found successful. The *Persian* troops stood the shock without giving way in the least, returning their fire with perfect order; so that the *Afghans* could make no impression on them. *Ashreff* had recourse to every expedient that seemed to promise success. The *Khan* was likewise equally vigilant, and after a short engagement, obtained an easy victory. The bad success of this battle was soon after succeeded by the loss of another, upon which *Ashreff* fled from *Isfahan*, having first murdered *Shah Hussein*. *Kouli Khan* did not long defer the pursuit of *Ashreff*, whom he overtook, attacked, and routed. *Ashreff*, with the small remnant of his army, escaped; but at length he and his people were cut to pieces by a body

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body of the *Balouches*.—Thus ended the uſurpation of the *Afghans*.

About this time a great revolution happened at *Conſtantinople*. The grand vizir, and many principal officers of the ſtate, were put to death. The grand ſignior, *Achmed* III. was dethroned, and *Mahommed*, his nephew, was advanced to the government.

During theſe inteſtine commotions at *Conſtantinople*, a treaty of peace was propoſed betwixt the *Ottoman* and *Perſian* empires, and the preliminary articles ſigned. The terms upon which this peace was concluded, were diſadvantageous to the *Perſians*, and gave great offence to *Kouli Khan*, principally, as it had a direct tendency to diſconcert all his ambitious ſchemes: finding it, however, more agreeable to *Shah Tæhmas*'s diſpoſition, he was neceſſitated, tho' reſolved to oppoſe the king's meaſures, to conduct himſelf cautiouſly; eſpecially as the principal courtiers were diſaffected to his intereſt, of which he was apprized by private letters. Theſe letters, he ſhewed to the king, expecting that, out of reſpect to his general, the man to whoſe conduct he chiefly owed the power he enjoyed, as well as for his own ſafety, he would take proper notice of them; and that, too, in the manner the *Khan* deſired, by diſplacing theſe his greateſt adverſaries. But finding himſelf diſappointed of his purpoſe by the king's pacific diſpoſition, he was obliged to new-model his plan; and if the king declined to puniſh his courtiers, he was reſolved to depoſe the king: which he accordingly effected, and ſeated his ſon *Abas* upon the throne, an infant ſix months old.

Enjoying now the ſituation he had long deſired, without controul from a ſuperior power, he publiſhed a manifeſto, diſclaiming the peace before concluded by *Shah Tæhmas* with the *Turks*.

The *Turks*, alarmed at the proceedings of *Kouli Khan*, made all neceſſary preparations for the war; and in the beginning of *March* 1733. appointed *Topal-Oſman*, *Baſhaw* of *Trebiſonde*, generaliſſimo of the *Ottoman* army. In the mean time the *Perſian* general, having collected all his forces, marched out of *Iſpahan* at the head of an army of near 80,000 fighting men; and on the 10th of *April* arrived under the walls of *Bagdat*. In the neighbourhood of this famous city formerly ſtood *Babylon*, the metropolis of one of the moſt antient and moſt potent monarchies in the world; but the ruins of it are now ſo much effaced, that there are hardly any veſtiges of them to point out the ſituation.

Bagdat

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Bagdat was now closely blocked up, so that neither troops, ammunition, nor provisions could be thrown into the town. The *Turkish* garrison within the walls consisted of about 20,000 men, besides the militia. *Topal Osman Basha* was incapable of relieving the town, through want of reinforcements, and was therefore obliged to remain several months in a state of inaction.

'During this interval, says our author, *Tæhmas Kouli Khan*, 'already anticipating his triumphs in imagination, wrote to 'the *Basha* of *Mosul*, summoning him to surrender, adding 'words to this effect: "I am informed, that a certain "*Turkish* general, whose slow advances give me no great idea "of his courage, has been a long time in march, intending "to oppose my conquest. Let him know, that I desire he "will make more speed; and in order to shorten his way, I "will meet him with part of my forces, which are sufficient "to make him repent of his rashness. I will not only take "his little army, but himself also, as a child in his *bechick*.*"

'*Topal Osman* being informed of this message, replied, "The "grand signior, my master, has armies as numerous as the "sands of the seas, and many chiefs to conduct his forces; "but he has chosen my feeble arm, with only a small army, "to confound thy pride. It is true, I am lame, old, and "sickly; but I hope, by the assistance of the almighty, that "thou wilt meet the fate of *Nimrod* †."

'While the *Turkish* army was forming, *Kouli Khan* erected 'two forts, about two leagues from *Bagdat*, one on each side 'the river *Tigris*, which communicated by a bridge of boats. 'He then caused a great number of houses to be built upon 'the banks of the river; in some of these the principal offi-'cers resided, and lodged their wives and household: others 'were occupied by a part of the soldiery, or used by sutlers 'or artificers, with shops well supplied. The same abundance 'seemed to reign here, as in the richest city in the heart of '*Persia*.'

This conduct of the *Khan*'s intimidated the inhabitants to a great degree; and his continual threatning summons, either to surrender, or hazard a general massacre, occasioned such

* This word signifies cradle and litter; *Topdl Osnan*, on account of his infirmities, being obliged to use the latter.

† 'The *Turks* have a fabulous tradition, that the pride of *Nimrod*, 'who equalled himself with God, was chastised by a singular in-'stance of providence, in a fly creeping up his nose to his brain, 'with which he died in excessive pain.'

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murmurings amongſt them, that it required all the addreſs of *Achmed Baſha*, governor of the city, to prevent an inſurrection. Their fears too were increaſed by the ſtratagems of the *Khan*, 'who often ſent from his camp in the night detached parties, with orders to make a long round, and enter the camp another way, with colours flying, as if they were freſh reinforcements. To inſult the miſery of the inhabitants, as if he knew their diſtreſs, he ſent *Achmed Baſha* a preſent of ſome carts-load of water-melons, deſiring him to divert his hunger. *Achmed* returned his compliments, and ſent a handſome preſent of the beſt bread; obſerving, that with ſuch he made a ſhift to gratify his own hunger, and that of the citizens. Indeed the *Baſha* played his part ſo well, that *Kouli Khan* was really ignorant to what extremity the city was reduced. The vigilance and abilities of the governor, had hitherto defeated the arts of the *Perſian* general; but matters were at laſt brought to ſuch an extremity, after being blocked up three months, that no kind of neceſſaries could have been procured for four days longer; ſo that the town muſt have inevitably fallen into the hands of a cruel and enraged enemy.

'*Topal Oſman* having now increaſed his army to near 80,000, in his march to *Kerkoud* had taken two *Perſian* priſoners. He ordered them to be brought before him, treated them civilly, and enquired if they were well acquainted with the bye-roads and private ways to *Bagdat*. Upon their anſwering in the affirmative, he told them, that as upon that account they were much fitter for his purpoſe than any of his own people, who would certainly be taken; if they would undertake ſo bold an action, and deliver a letter into the hands of *Achmed Baſha*, the governor of *Bagdat*, he would give each of them a thouſand ſequins before they ſet out; and that they might expect greater rewards if they proved faithful, as the letter was of the greateſt conſequence. However, he demanded of them to ſwear fidelity to him, to which they conſented. The letter was to this effect: "As I have not yet been joined by all the troops I expect, I am obliged to march very ſlowly, in order to give the reſt time to come up, before I am too near *Tæhmas Kouli Khan*, againſt whom I am not yet able to make head; therefore I deſire you will have ſtill ſome farther patience: keep yourſelf cloſe within your walls, and huſband to the beſt advantage, what proviſions and neceſſaries are yet left." The two *Perſians* were no honeſter than he expected: they received their ſequins, and haſtened to the camp of *Kouli Khan*,

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'*Khan*, in hopes of a further reward from their own general. 'The letter produced all the effects the *Seraſkier* (general in 'chief) could deſire. The expectations of *Tæhmas Kouli* 'Khan ſwelled to the higheſt degree, and in the triumph of 'his imagination, he looked upon the *Seraſkier* as already 'vanquiſhed.'

The *Turkiſh* army decamped the evening of the 18th of *July*, and marched towards *Kerkoud*, near which the *Seraſkier* propoſed to encamp. *Kouli Khan* upon this marched at the head of his forces, which were near 70,000, to meet him, leaving a conſiderable body of his men before *Bagdat*. The *Seraſkier* having made a proper diſpoſition of his troops, the *Turkiſh* cavalry that compoſed the van-guard, under the command of the *Baſha* of *Adene*, advanced upon the *Perſian* army with great fury, which a little diſconcerted *Kouli Khan*, as he had intended to make the attack: yet his preſence of mind was not wanting; he animated his men, and expoſed himſelf ſo greatly to danger in the heat of the action, that he had two horſes killed under him. 'At length the *Turkiſh* cavalry gave 'way, and were puſhed as far as their infantry; but theſe 'made ſo good a countenance, that the fury of the *Perſians* 'was ſtopped. The *Perſians* thus appearing ſuperior, ſome 'of the *Turkiſh* officers counſelled the *Seraſkier* to make a 'retreat to his camp; to which he declared, that he would 'rather periſh than do any thing that had the appearance of 'flight. He then ordered the troops of *Romania* in the cen-'ter, and the janiſſaries in the right wing, to be led up againſt 'the center of the *Perſian* army, conſiſting of 15,000 foot, 'which ſoon gave way.

'*Nadir* had taken the precaution not only to break up the 'ways towards *Moſul*, but alſo to ſend a detachment of 3000 '*Arabs*, ſupported by as many *Perſians*, to guard the paſſes 'on that ſide, againſt the *Baſha* of that place, in caſe he ſhould 'attempt to aſſiſt *Topal Oſman*: but the *Baſha* advanced, and 'having found means to corrupt the *Arabs*, theſe not only 'abandoned the paſs, but, joining the *Turks*, obliged the *Per-'ſians* to retire; and then advancing with him, fell upon the 'main body of the *Perſians* in flank, whilſt the whole *Turkiſh* 'army were already engaged. The *Perſians* could not ſupport 'the ſhock: *Tæhmas Kouli Khan* did all that was poſſible to 'rally them, but in vain. The ſtandard-bearer, either thro' 'fear, or being cloſely preſſed, rode off the field; and a total 'rout enſued.

'In the mean while *Achmed Baſha*, with his garriſon at '*Bagdat*, ſallied out, and attacked the *Perſians* whom *Kouli*

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'*Khan* had left in their entrenchments: they made a gallant 'defence, but were obliged to yield to numbers. Here the 'beſieged found a ſupply of corn, and other proviſions, which 'was in the higheſt degree welcome to them, after ſo much 'diſtreſs.'

Kouli Khan, notwithſtanding his bad ſucceſs in this battle, reſolved to try the event of another, and endeavour to re-eſtabliſh himſelf in the good opinion of his army. In this laſt engagement he had better fortune, as he had a better and more wary conduct: the *Turkiſh* army was repulſed with great ſlaughter; and the *Seraskier* himſelf was mingled with the ſlain. Thus fell the brave *Topal Oſman*, one of the greateſt ſtateſmen and generals, and a man of the moſt integrity, of any in the *Ottoman* empire.

The following anecdote in the hiſtory of this great man is ſo ſingularly remarkable, that, tho' it may intrude upon the limits preſcribed to this article, we cannot deny ourſelves the pleaſure of inſerting it.

'In the year 1698, *Topal Oſman*, being then about the age 'of twenty-five, was ſent with the ſultan's orders to the '*Baſha* of *Caira*. He travelled by land to *Said*, (the antient '*Sidon*, in *Syria*) and being afraid of the *Arabs*, who rove 'about the adjacent countries, plundering paſſengers and ca-'ravans, he embarked on board a *Turkiſh* veſſel, bound to '*Damietta*, a city on the eaſternmoſt channel of the *Nile*. 'In this ſhort paſſage they met with a *Spaniſh* privateer: 'their ſhip was no match for her, but the whole crew re-'ſolved to fight, and try to preſerve their effects, and defend 'themſelves from ſlavery; upon which a bloody action en-'ſued. There it was this great man gave the firſt proofs of 'that intrepidity, by which he ſo often ſignalized himſelf af-'terwards. The crew, animated by his example, fought with 'great bravery; but ſuperior numbers at laſt prevailed, and '*Oſman* was taken priſoner, after being dangerouſly wounded 'in his arm and thigh.

'When the veſſel had ſurrendered, the inſtances of bravery 'which *Oſman* had ſhewn, induced the *Spaniſh* captain to pay 'him a particular regard, eſpecially when it was known that 'he was charged with the grand ſignior's orders, and that 'conſequently a large ranſom might be expected for him. 'Notwithſtanding the good treatment he received, his wounds 'were ſtill in a dangerous way, when he arrived at *Malta*, 'where the privateer went to refit: the wound in his thigh 'was the moſt dangerous, and he was lame of it ever after-'wards; from which he had the name of *Topal*, or *Cripple*.

'At

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'At that time *Vincent Arnaud*, a native of *Marſeilles*, was 'commander of the port at *Malta*; and, as his buſineſs requi-'red, went on board the privateer as ſoon as ſhe came to an-'chor. *Oſman* no ſooner ſaw *Arnaud*, than he ſaid to him, "Can you do a generous and gallant action? Ranſom me, 'and take my word you ſhall loſe nothing by it." Such a 'requeſt from a ſlave in chains was not common; but the 'manner in which it was delivered, ſtruck the *Frenchman* ſo 'much, that he immediately turned to the captain of the pri-'vateer, and aſked what he demanded for his ranſom. He 'anſwered, a thouſand ſequins, (near 500 *l.*) *Arnaud* upon 'this, turning round to the *Turk*, ſaid, "I know nothing of 'you, and would you have me riſque a thouſand ſequins on 'your bare word." "Each of us act in this, replied the 'Turk, with conſiſtency. I am in chains, and therefore try 'every method to recover my liberty; and you may act right 'in not truſting to the word of a ſtranger: I have nothing 'at preſent, but my word and honour to give you, nor do I 'pretend to aſſign any reaſon why you ſhould truſt to it; 'however, I tell you once more, if you do truſt to it, you 'ſhall have no occaſion to repent." The commander upon 'this went to make his report to the grand maſter, *Don Pe-'rellos*. The air with which *Oſman* delivered himſelf, and 'the ſeeming ingenuouſneſs, together with the ſingularity of 'the circumſtances, wrought ſuch an effect upon *Arnaud*, 'that he returned immediately on board the *Spaniſh* veſſel; 'and agreed with the captain for ſix hundred ſequins, which 'he paid as the price of *Oſman*'s liberty. After this he put 'him on board a veſſel of his own, where he provided him 'with a ſurgeon, and every thing neceſſary for his entertain-'ment and cure. In a ſhort time he was out of danger.

'*Oſman* had mentioned to his benefactor, that he might 'write to *Conſtantinople* for the money he had advanced; but 'finding himſelf in the hands of a man who had truſted ſo 'much to his honour, he was emboldened to aſk him ano-'ther favour, which was to leave the payment of the ranſom 'entirely to him. *Arnaud* diſtinguiſhed that in ſuch a caſe, 'things were not to be done by halves; he therefore not only 'agreed to the propoſal with a good grace, but entruſted him 'with the ſhip in which he had been lodged, and ſhewed him 'every other mark of generoſity and friendſhip. Accordingly '*Oſman*, as ſoon as he was in a condition, ſet out again upon 'his voyage in this veſſel.

'The *French* colours now protected him from the priva-'teers. In a ſhort time he reached *Damietta*, and ſailed up

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'the *Nile* to *Cairo*. No sooner was he arrived there, than 'he delivered a thousand sequins to the master of the vessel, 'to be paid his benefactor *Arnaud*, together with some rich 'furs, and five hundred crowns as a present for himself. He 'executed the order of the sultan his master with the *Basha* of 'Cairo, and, setting out for *Constantinople*, was himself the 'first who brought the news of his slavery.

'His sense of the favour that had been done to him, and 'the generous circumstances of it, was not confined to the 'first emotions of gratitude: during the whole course of his 'life, he did not cease, by letters and other acknowledge-'ments, to testify the deep impression it had made upon 'him.'

In *September* 1731, *Topal Osman* was advanced to the dignity of grand vizir, which, tho' perhaps the highest that any subject in the world enjoys, is always dangerous, and was then so in a particular degree. He no sooner arrived at *Constantinople*, to take possession of his new dignity, than he sent for the *French* embassador, and desired him to write to *Malta*, and let his old benefactor know of his advancement; and that he should hasten to *Constantinople*, while things remained in the present situation; adding, that a grand vizir seldom kept long in his station.

'In the month of *January*, 1732, *Arnaud*, with his son, 'arrived at *Constantinople* from *Malta*, bringing with him va-'riety of presents, and twelve *Turks* whom he had ransomed 'from slavery. These, by command of the vizir, were ranged 'before him. *Vincent Arnaud*, now seventy-two years of age, 'with his son, were brought before *Topal Osman*, grand vizir 'of the *Ottoman* empire. He received them in the presence 'of the great officers of the state, with the utmost marks of 'affection. Then turning to those about him, and pointing to 'the ransomed *Turks*, "Behold, says he, these your brethren "now enjoying the sweets of liberty, after having groaned "in slavery: this *Frenchman* is their deliverer; I was my-"self a slave, loaded with chains, streaming with blood, and "covered with wounds: this is the man who redeemed and "saved me; this is my master and benefactor: to him I am "indebted for life, liberty, fortune, and every thing I enjoy. "Without knowing me, he paid for me a large ransom; "sent me away upon my bare word, and gave me a ship to "carry me where I pleased. Where is even a mussulman ca-"pable of such generosity?"

'While *Osman* was speaking, every one present had their 'eyes fixed upon old *Arnaud*, who held the grand vizir's

'hands

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'hands closely locked between his own. The vizir then 'asked both father and son many questions concerning, their 'situation and fortune; heard their answers with kindness and 'attention, and then ended with an *Arabic* sentence, *Allah 'Kerim*, (i. e. the providence of God is great.) He made be-'fore them the distribution of the presents they had brought, 'the greatest part of which he sent to the sultan, the sultana-'mother, and the *Kislar Aga*, (i. e. chief of the black eu-'nuchs.) Upon which the two *Frenchmen* made their obei-'sance and retired.

'*Topal Osman* was one of those few, who, through the 'course of a long life, give the highest demonstrations of a 'mind superior to vulgar applause. His greatness was the ef-'fect of his virtue, his understanding, and intrepidity; but 'his ambition was to act like a man who believes there is a 'God, and a state of future rewards and punishments. If 'this generous *Turk* said of *Vincent Arnaud*, "Where is even 'a musselman capable of an action of such generosity?" We 'may say, "Where shall we find even a *Christian* requiting 'a generous action in a more noble manner than *Topal Os-'man*?" Instances of this kind among either *Christians* or '*Mahommedans*, are indeed but rare; and therefore when they 'happen, ought the more to be recorded.'

Our author now returns to the relation of *Kouli Khan*'s conduct after the late memorable victory, the reports of whose successful arms soon reached the neighbouring states, and roused them into apprehensions of danger from a people whom, a few years before, they had looked upon with contempt. All the dominions of the grand signior trembled at the name of the *Khan*; and *Persia* herself dreaded the effects of her own conquests.

The beginning of the year 1736. the young prince, *Shah Abas*, died, and *Kouli Khan*, was elected king upon his own conditions. The very first acts of his reign discovered, what indeed his former conduct could not conceal, that despotic power was the prime object, and only limits, of his ambition; and that the grand motive of his actions, was to live unrivalled, and view the splendor of other courts beneath the dignity of his own.

Soon after *Nadir Shah*'s advancement to the throne, he prepared for an expedition into *India*. This gives our author occasion to make some comparitive reflections between this enterprize, and that of the celebrated *Macedonian* hero. 'It 'evidently appears, says he, that these ravagers of the eastern 'world, *Alexander* and *Nadir*, were actuated by the same

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predominant paſſion, an unbounded deſire of conqueſt: *Alexander*, indeed, had the ſtrongeſt deſire of fame and glory: *Nadir* added to his delight in military atchievements, an inſatiable thirſt of accumulating riches. The one reigned by right of birth, the other by an uſurped power; a power which could not be ſupported without a great military force, nor that force without great treaſures.

'As an ordinary effect of their intrepidity and rapid conqueſts, both were the idols of their ſoldiers; till *Nadir* became cruel and avaritious. *Alexander* was moſt beloved, *Nadir* was moſt feared. The one affected a love to mankind, the other did not pretend to act upon ſo much as principles of humanity. Both appear to us as objects of terror and aſtoniſhment; but whilſt ſome mixture of love or compaſſion is due to *Alexander*'s memory, *Nadir* can only excite our hatred. The one had a real generoſity in his nature, and a nobleneſs of ſentiment, cultivated by a liberal education; the other, tho' ſuperior in natural parts, was cunning, deceitful, and illiterate.'

Victory ſeemed inſeparable from *Nadir*'s arms, and all the oppoſition of the *Indian* forces only ſerved to make him diverſion. His men behaved like ſoldiers, and became formidable: he acted like the tyrant who thinks the world made only for himſelf, and who thinks the lives of his fellow-creatures uſeful only as they promote his ambitious purpoſes.

The horrid maſſacre of the inhabitants of *Dehli*, during his *Indian* expedition, was a frightful ſcene of the moſt cruel barbarities. No leſs than one hundred and ten thouſand were ſacrificed, to make attonement for a few *Perſian* horſemen, who were ſlain by the ungoverned fury of the mob: many who were ſhut up in their houſes, fell unhappy victims to their own fears, and completed the general maſſacre. 'Many, who were jealous of their honour, killed their wives, and then committed murder on themſelves. Numbers were burnt in their houſes, eſpecially women and children; nor did the ſword ſpare even the infant at its mother's breaſt. Horror and deſpair had plunged the inhabitants into ſuch diſtreſs, that near ten thouſand women threw themſelves into wells; of theſe, ſome were afterwards taken out alive.' Such were the deplorable ſcenes that attended the conqueſts of this barbarian, with whom it ſeemed to be a virtue to murder and diſtreſs his fellow-creatures. The great Moghol, in whoſe dominions *Nadir* was now committing his ravages, was under a neceſſity of complying with whatever demands he made, and is computed to have loſt little leſs than one hundred and twenty millions of pounds by this invaſion.

Upon

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Upon *Nadir*'s return to *Isfahan*, his ſon *Riza Kouli Mirza*, having cauſed the unfortunate *Shah Tæhmas* to be murdered, meditated likewiſe to diſpatch his father, and place himſelf upon the throne of *Perſia*. For this purpoſe he employed a certain *Afghan* ſoldier to ſhoot the king, as he was returning from *Kælat*. The *Shah*, attended only with his women and eunuchs, was arrived in a narrow paſs convenient for the execution of the plot. Here the intrepid *Afghan* had concealed himſelf in a pit, from whence he fired at the king. The bullet paſſed under *Nadir*'s right arm, and ſhot him in the left hand; the *Afghan* was preparing to finiſh his buſineſs with the ſabre, but the eunuchs protecting their maſter, rendered it impracticable. The contriver of this intended aſſaſſination was ſoon diſcovered to be his ſon *Riza Kouli*; whom, being brought before *Nadir*, he intreated to think of his crime, to aſk pardon, and promiſe obedience. The ſon obſtinately perſiſted, that he had done no wrong in attempting his father's life; and told him to his face, "You are a tyrant, and ought "to die. I know the moſt you can do is to kill me." The 'afflicted *Nadir*, between rage and tenderneſs, ſaid, "No, "I will not take your life, but I will make you an example "to all the princes of the earth; I will cut out your eyes." 'Riza Kouli, with a fierceneſs peculiar to himſelf, replied, "Cut them out, and put them into ——*."

'Neceſſity thus obliged *Nadir* to deprive his darling ſon of 'his ſight, and himſelf of all hopes of making him his heir.'

The *Shah* was ſcarce arrived at *Isfahan*, when he began to form new projects, and lay the plan for a future campaign: peace, which moſt other princes know how to value, ſeemed to have no charms for him; the cultivation of arts and ſciences was a matter he little regarded; his utmoſt happineſs was to rule and conquer. But the time approached when *Nadir*'s bloody purpoſes were to be turned againſt himſelf; who was doomed to fall, at laſt, a victim to the juſt revenge of his own ſoldiers: 'Having ſworn to ſecrecy and obedience, the '*Ouſbegs*, *Turkumans*, and other *Tartars*, who compoſed a 'great part of his army, he diſcloſed a deſign of putting to 'the ſword all the *Perſians* in his camp; and that he would 'play off a ſky-rocket at twelve in the night, as a ſignal to 'begin the maſſacre: that when this work was done, he

* The reſt was probably too groſs to be inſerted, and therefore our author has not expreſſed the preciſe idea that this fiery ſon made uſe of to provoke his father.

'would

'would load them with money and great honours; propoſing, 'after he had raiſed a huge pyramid of *Perſian* heads, to re- 'tire and end his days at *Kælat*.

'A *Georgian* ſlave in *Nadir*'s tent accidentally over-heard 'ſome part of the conference, in which this bloody plot was 'reſolved on. He immediately found means to diſcover the 'ſecret to the *Kurtchi Bachi* (general of the houſhold troops) 'who, when night approached, ſent for ſeveral of the prin- 'cipal *Perſian* officers of the army, and communicated this ex- 'traordinary piece of intelligence. They immediately diſ- 'patched ſcouts, to watch the motions of the *Tartars*, many 'of whom were reported to be whetting their ſabres, as if 'ſome expedition was intended. Minds deeply tinctured with 'jealouſy ſoon take alarm; the leaſt intimation of a deſign ſo 'horrid as this, might confirm their belief of it. Under this 'fatal extremity, what reſolution could be taken, but that '*Nadir* himſelf ſhould die.

'*Saleh Beg*, an officer of great intrepidity, offered his ſer- 'vice for this purpoſe, and demanded only four choſen men 'as followers. The uſual time of *Nadir*'s going to reſt be- 'ing paſt, and a few hours before the ſignal for the intended 'maſſacre, *Saleh Beg* and his followers, under pretence of 'urgent buſineſs, with ſome kind of violence paſſed the guard, 'and ruſhing into the outward partition of the harram, met 'an eunuch, whom they diſpatched. From thence they pro- 'ceeded into the harram, where they met an old woman, 'whom they alſo killed. They were yet at a loſs in which 'of the tents *Nadir* ſlept, till by the light of a lamp they diſ- 'covered ſome jewels: here they ruſhed in and found him. 'Either he had not yet ſlept, or was awakened by the cries of 'the woman, and roſe from his bed. When the aſſaſſins ap- 'proached him, *Nadir* drew his ſabre, and demanded what 'buſineſs they had: *Saleh Beg* made no anſwer, but imme- 'diately cut him with his ſabre on the left ſide of his collar- 'bone. This did not prevent the *Shah*'s collecting force 'enough to kill two of the ſoldiers who came up to him to 'finiſh their leader's buſineſs. He was then retiring out of 'his tent, when the cords of it tripped him, and *Saleh Beg* 'gave him a mortal wound. *Nadir* cried, "Mercy, and I 'will forgive you all." To which this officer replied, "You 'have not ſhewed any mercy, therefore merit none."

'*Saleh Beg* having performed this important buſineſs, cut 'off *Nadir*'s head: The *Tartars*, to whom he had always 'ſhewn a diſtinguiſhed preference, no ſooner heard that he 'was killed, than they expreſſed the higheſt reſentment, and

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'took to their arms; upon which a general pillage and confusion ensued. In several quarters of the army they attacked 'the *Persians*, at once to revenge the death of their general, 'and afford the better opportunity of plunder; so that before 'day-light, above five thousand men on both sides were slain. 'The body of the slaughtered *Nadir* was then produced; 'the *Tartars* insisted on seeing his head also, and being satisfied that he was really dead, the whole army dispersed.—

'Thus fell this scourge of the eastern world, at the age of 'sixty-one; after a reign of eleven years and three months, 'leaving a fatal proof how much it is in one man's power, 'in an age of great corruption, to plunge a whole nation into 'an abyss of misery: teaching also a lesson, that the sovereign who converts the mercy and justice which ought to 'grace a throne, into oppression and cruelty, must expect 'that providence will set bounds to his iniquity. By his example we likewise learn, that the most ambitious prince can 'never arrive at the power of doing much mischief, till a 'people are devoted to a vain and luxurious life, eager only 'in the pursuit of trivial and unworthy gratifications, corrupt to an extreme, and lost to all sense of virtue. Could '*Persia* have thus groaned under a world of miseries, but by 'the iniquity of *Persians*? That iniquity became the instrument of their tyrant's power; and never will there want a 'tyrant in any country, when the people are arrived to such 'an extreme of venality and corruption.'

After this remarkable history, our author proceeds to make some reflections on the general character of *Kouli Khan*; which is succeeded by a more particular account of the many singularities which distinguished him as a man, a general, and a king. 'In characters like that of *Nadir Kouli*, says he, 'we may trace out the cruelty of a *Nero*, the subtlety of a '*Hannibal*, the valour of a *Scipio*, the artfulness of a *Cromwell*, with the fortune, as well as the catastrophe, of a *Cæsar*: 'nor will these make up the composition, till we add the avarice of a *Vespasian*, and blend them all with an unpolished 'brutal temper, such as mean educations are apt to exhibit, 'when possessed of great power.—

'None of the former kings of *Persia* ever inflicted punishments in a greater variety than *Nadir*. Two persons of 'distinction wrote to him several times, complaining of each 'other: at length they were both sent for to the camp. It 'is probable he knew the characters of these men; but without entering into the merits of either of their complaints, 'he pronounced them both rascals; "and since, says he, you

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'are so fond of troubling me with your epistles, I will spoil 'your sport;" accordingly he ordered the eyes of both of 'them to be put out.'

It would be needless to multiply reflections upon the character of this extraordinary man; what we have already said, will be sufficient to give every reader a competent idea of him, and furnish out materials for many important lessons in the conduct of life. A short history of the unfortunate reign of his successor, *Adil Shah*, concludes this volume; but we have already extended this article to as great a length as our bounds will permit; such therefore as, desirous of a more particular account, are induced to peruse the whole of mr. *Hanway*'s work, if they candidly overlook a few inaccuracies, will find an entertainment that will requite their pains.

ART. XXXVII. *An essay on the* hydrophobia. *To which is prefixed, the case of a person who was bit by a mad dog, had the* hydrophobia, *and was happily cured. By* Christopher Nugent, M. D. *in* Bath. 8vo. 2s. 6d. Cooper, &c.

IT is an observation of mr. *Locke*, that 'the first requisite 'to the profiting by books, is not to judge of opinions by 'the authority of the writers *.' To this servile reverence for names and characters may not unreasonably be imputed, the continued acquiescence in ignorance and error, of former ages: as to a free exertion of reason and experiment, may be ascribed, the many improvements and discoveries that have since been derived to science. Nevertheless it must be admitted, that resolution and judgment are equally necessary to oppose and determine prejudices, that have long maintained an uninterrupted possession of the mind; and which have had for their support, the uncontradicted sanction of those reputed the most eminent for learning and sagacity.—In regard to the subject of the pamphlet now before us, dr. *Mead* has observed, that 'the cure of this poison is either immediately upon the 'wound made, or some days after, *before the dread of water* 'is discovered; for at that time *all* authors do agree the ma-'lady to be incurable †.' This doctrine, notwithstanding the universal assent it has obtained, dr. *Nugent* labours to discountenance; to which purpose he gives an history of an *hy-*

* In his letter to mr. *Bold* of *Steeple*, *Museum*, vol. II.
† Essay on poisons.

drophobia,

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drophobia, which ſeems to perſuade a believe greatly repugnant to what has hitherto been ſo generally received as inconteſtible; and his enquiries are, according to himſelf, intended 'to reſcue this article of practice from empiriciſm, 'and to weaken an implicit deference that hath ſo long and 'ſo unſucceſsfully been paid to certain opinions concerning 'the poiſon of mad dogs, the manner of its operation on the 'human body, and the nature of the diſtemper it produces.'

The caſe that ſerves for the ground-work of this performance, is that of one *Elizabeth Bryant*, about twenty-two years of age; who, on the 24th of *June*, 1751, was bit by a mad turn-ſpit dog, on the third finger of her right hand, pretty near the joint next her nail, from whence iſſued ſome drops of blood; and on the back of the ſame hand, where the ſkin was pinched through, but it did not bleed.—Three weeks after the accident, mr. *Wright*, a ſurgeon, hearing by chance what had happened to this young woman, ordered her immediately to the ſea; where ſhe was dipped till ſhe could bear it no longer. Upon her return home he had her blooded in the arm that was bit: he then gave her four doſes of the *pulvis antilyſſus*, the firſt of which was taken the 16th of *July*; on the 20th ſhe was ſent to the cold bath, and continued it for four mornings ſucceſſively. After which, on her complaining of a numbneſs, and ſome pain in the hand and arm that had been wounded, he ordered her ſir *George Cobb*'s powders of muſk and cinnabar, which were taken for two nights; whereby ſhe thought her ſpirits relieved, and ſaid ſhe was very well. The appearance of the *catamenia* prevented the further uſe of the cold bath.

No remarkable alteration was obſerved during the firſt fortnight ſucceeding the bite; after that ſhe began to loſe her colour, her temper grew uneven, at ſome times heavy and indolent, at others too quick and lively; her appetite gradually failed, and ſhe was often ſick at ſtomach: her nights were diſturbed with terrifying dreams of dogs fighting, and in eager purſuit after her; alſo of falling into deep pools of water, and being forcibly kept in: and theſe before ſhe was apprehenſive of any danger, or had the leaſt thought ſhe ſhould ever be adviſed to try ſalt-water as a remedy.—Theſe dreams were equally perplexing to her after her return from the ſea, with the addition of convulſive catchings in her hands and arms, particularly in that which was bit; and the barking, howling, or even the ſight of dogs, gave her uneaſineſs. On the two and thirtieth day after ſhe was bit, two red pimples, with little white heads, broke out juſt upon the marks the dog had left

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where he had pinched the skin on the back of her hand, but soon disappeared.

The 27th of *July*, about five hours after the moon was at full, she was all at once seized with lacerating pains in the places where she was bit; which proceeded all along her arm, up to her shoulder, and thence to her throat, where it seemed to end and exert its greatest force; producing to her imagination some large substance, that seemingly stopped up her throat, and would strangle her: from this time she could not bear the sight or noise of water, much less could she swallow even a drop. The barking, *&c.* of dogs threw her into the utmost agonies; she soon lost her voice, and, except at a few intervals, could only make a shift to stammer out an imperfect yes or no, without any articulation.

It may not be amiss here to observe, that, according to her own account, the difficulty in swallowing liquids did not proceed from any sense of pain or soreness, (to which this symptom has generally been attributed *) but from a mere inability to get them down; something seemed to rise in her throat, and oppose their passage, not unlike the *globus hystericus* in some hysteric paroxysms.

In this extremity mr. *Wright* was again called upon, who gave her some spirit of hartshorn in water; but the little she took of it, she suddenly threw out of her mouth, and some froth and phlegm along with it; and upon sight of a bason of water, brought in as if by chance, she shrieked out most vehemently, tossed her head back with the quickest action imaginable, and fell into the complicated distress above described. —Our author was now sent for, who found her labouring under these afflicting circumstances; well enough in her senses; eagerly struggling to express her thoughts, but in vain: her countenance somewhat flushed, an affrighted, fierce look; her pulse bold and regular; her tongue moist and clean; and without thirst. A bason of water being again experienced, produced the same effects.

The nature of our undertaking will not admit a circumstantial detail of every day's prescription, its operation, and success; wherefore we shall only take notice in general, that the method of cure instituted by the doctor, was by repeated venæsection, insomuch, that in the first three days forty-seven ounces of blood were taken away, which blood looked very well.—Internally, sir *George Cobb*'s powders in honey, with a pill of two grains of pure opium, were directed to be taken

* *Mead* on poisons.

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every three hours:—externally, a plaister of galbanum, with half an ounce of the thebaic extract, to be applied to the throat and neck; also the hand which was bit, together with the whole arm, to be well chafed with warm sallad oil several times a day.—Glysters with antimonial wine, were occasionally administred; and on account of a sickness at the stomach, whereby some of the medicines had been rejected, ten grains of turbith mineral were ordered in a bolus, but not made use of.—The first of *August* a caustic for an issue was applied to the affected arm.

By a regular observance of these directions the patient's complaints were gradually relieved. The 29th of *July* she could swallow liquids tolerably well, and the pain in her hand and arm was quite gone. The 2d of *August* she had in a great measure overcome the dread of water, and on the 4th, she endured the sight of a dog without any extraordinary emotion: after which she continued mending daily, in appetite, strength, and spirits; till about the 15th or 16th, when these promising hopes had like to have been overturned by an impertinent visitor, who came and told her, that all that had been done for her would be to no purpose, for that she neither was, nor could be cured; which presage was, a day or two after this, confirmed by a woman she accidentally met in the market-place. This greatly affected her; she grew heavy, melancholy, and sleepless; lost her appetite, and her arm became hot, sore, and inflamed where the caustic had been applied; but by an opiate at night, and proper applications to her arm, these symptoms abated. Nevertheless, about the 23d, she again grew uneasy; and a few days after, happening to see the person who had before so alarmed her, all her former apprehensions returned, with a weight and loathing at her stomach, and a great dejection of spirits.—An emetic of *ipecacuana* was now given to her, and a paper of the powders at night.—The next day a glyster was ordered, which operated, but she was little better.—The following morning, twelve ounces of blood were drawn from her, and the saline draughts, with some bitter and antihysteric medicines were prescribed.—In the afternoon she had an additional complaint of quick, shooting pains in the hand that was bit, and all up that arm, with several catchings.—Twelve grains of *assa fœtida*, ten grains of musk, and six of camphire, were ordered in a bolus, with a continuation of the saline draughts. Next morning she was much mended, and soon after was so well as to require no more medicines, and has remained without the least return or sign of her old disorder.—It may not be improper

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to take notice, that as every alteration for the better proceeded with a ſweat, more or leſs; ſo thoſe for the worſe either began with, or were accompanied by, pains in the parts that were firſt affected.

Our author conſiders the foregoing inſtance, as tending to a diſcovery of the true genius and cure of the *hydrophobia*; from whence he deduces a new hypotheſis of this dreadful diſtemper, which he endeavours to ſupport by a ſeries of arguments, modeſtly conducted, in a continued chain of appoſite interrogatories: previous to which, he obſerves, that vibration, pulſation, and oſcillation, if they may be allowed to differ, are generally counted among the principal motions neceſſarily concurrent to the ſubſiſtence of an animal function.—And that the human body is conſtituted of 'ſolid fibres, which are conſtantly in exerciſe; and ſofter fluids, that are conſtantly in 'motion:' that the former are elaſtic, contractile, and dilatable; liable to be ſtimulated into greater and quicker efforts of contraction and dilatation, and ſometimes into conſtrictive ſpaſms. Theſe may be looked on as principles upon which the ſubſequent queries are founded.

'1ſt. If the *natural* and vital action of the nerves and nervous ſolids in the human body, ſolely conſiſt in a *regular* 'ſucceſſion of alternate contractions and dilatations; and that 'the uſe of this natural regular action is to propel, prepare, 'and diſtribute the fluids, for the ſecretions and other neceſſary purpoſes of the animal œconomy; muſt not the *preternatural* action, or rather paſſion, of the ſame nerves and 'ſolids, conſiſt in *irregular* emotions and ſpaſmodic ſtrictures? 'And muſt not ſuch emotions and ſtrictures, ſo different from 'the natural ſalutary oſcillations, cauſe a diſturbed propulſion, 'a defective preparation, and an unequal diſtribution of the 'fluids; and conſequently bad ſecretions and a diſordered 'animal œconomy: and this diſorder greater or leſs, according to the cauſe and degree of the excited ſpaſms, the ſtructure and office of the parts affected, and various other circumſtances?

'2d. — Is not the cauſe of their diſorderly ſpaſmodic emotions, on all hands, allowed to be either ſome *material ſtimulus*, or ſome *affecting thought*?

'3d. Are not diſorders of the nervous ſyſtem generally reputed the firſt ſenſible morbid effects of all poiſons and poiſonous cauſes that have got admiſſion into the habit?

'4. May it not be concluded, that the poiſon of a *mad dog* acts juſt in the ſame way, and that its firſt ſenſible effects are purely ſpaſmodic?

'5. May

'5. May not ſtrong ſpaſmodic *effects*, of any kind, ſometimes become *cauſes*, and generate new ſpaſms, of a different character and tendency from the old?' as in ſpurious labour-pains; ſo 'may not the ſpaſms excited by the poiſon of a mad dog, ſuperinduce others like the firſt, which yet are of a different nature?'

6. Do not ſpaſms — 'frequently bring on inflammations and overſet the animal œconomy?'

7. Will not theſe inflammations produce other ſymptoms, whereby the caſe may become more complicated, and in its progreſs require a different treatment?

'8. In an *hydrophobia* are not the *fauces*, *throat*, *æſophagus*, and *ſtomach*, among the larger organs that are moſt directly and violently attacked? And have not they been generally thought to have been inflamed from the firſt moment the diſorder appears?'—If ordinary inflammations of thoſe or any membranous parts are always attended with a preſſing fever and fizy blood; 'does it not follow in this caſe of *Elizabeth Bryant*, where a virulent cauſe urged every thing elſe ſo precipitately on, that no ſuch *inflammations* could have exiſted; ſince ſhe had not ſo much as one of the eſſential ſymptoms of a *membranous inflammation*? And does it not equally follow, that neither an inflammation, nor fever, are amongſt the original eſſential ſymptoms of that frightful diſorder?—

'9. If this patient had not had timely aſſiſtance, is it not probable—that the *virulent ſpaſms* firſt producing her diſorder, would, after a while, have brought on an *inflammation* of ſuch membranous parts as are moſt uſually and peculiarly infeſted by the effects of this poiſon? And would not ſuch inflammation give a diſtinct being to all their own eſſential ſymptoms of a fever, *&c.*?—

'10. Can the ſigns of inflammation, dryneſs of certain parts, or any thing elſe that has occurred in the diſſection of perſons who died of an *hydrophobia*, ſerve to determine whether theſe appearances were originally connected with the *hydrophobia*, or were only new ſymptoms generated in the courſe of the diſorder? What in general can be more different, than the *cauſe* of the diſtemper, and *that* of the death of the patient?—

'11. In perſons bit by the tarantula, are not the odd, involuntary ſudden emotions, and unreaſonable averſions, cauſed by certain *ordinary* ſights and ſounds—ſymptoms of a particular ſpecies of madneſs, cauſed by the bite of that animal?' In like manner, may not the uncommon and aſto-

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niſhing circumſtances attending the bite of a mad dog, be 'alſo ſymptoms of another ſpecies of madneſs, cauſed by the 'bite of this animal? And altho' theſe *maniæ* are extremely 'unlike in many reſpects, is there not an evident analogy be-'tween the principal characteriſtic ſymptoms of both?—

'12. Do not the cauſes that immediately excite theſe '*maniæ*, give riſe alſo to all their eſſential and concomitant 'ſymptoms?'—In the before recited caſe, 'has not the vi-'rulent cauſe that produced the *mania*, at the ſame time alſo 'produced the quick pains darting up the arm, the convulſive 'riſings and catching in the throat, at the approach of water,' with the whole train of dreadful attendants that made up the diſtemper? 'In one who had neither fever nor inflammation, 'were not all theſe ſymptoms plainly ſpaſmodic, and excited 'by irregular vibrations and ſtrictures in the nervous ſyſtem? 'And is it not probable, that nineteen parts in twenty of the 'hypocondriac and maniacal affections—are owing to ſpaſ-'modic cauſes? None of theſe being attended either with '*fevers* or inflammations, unleſs by accident.—*Huet's Cura-'tio Maniæ, &c.* where he ſays, he has often cured mania-'cal diſorders only with opium, and a few purges, deſerves 'ſome notice here; as it ſhews the *maniæ* he cured, muſt 'have been all ſpaſmodic; and that it is more than probable, 'the opium given ſo freely in the *hydrophobia* under conſidera-'tion—mainly contributed to anſwer the two grand indica-'tions for the cure of all inoculated poiſons; firſt, to allay the 'violence of the ſpaſms, and then, in concert with the ani-'mal œconomy, to work off the virulent effluvia, either by 'the ſkin, the kidneys, or ſome other convenient emunctory.

'13. Do not certain ideas and affections of the mind cauſe 'emotions in ſome particular portions or plexus's only of the 'nervous ſyſtem, whilſt all the others ſeem to remain, at leaſt 'comparatively, but very little affected?'—And is it not as 'reaſonable a concluſion, 'that any ſtimulating cauſe, that 'pretty conſtantly rouſes up certain particular ideas, and but 'few others, does it only by vibrating chiefly ſome particular 'nerves, or plexus's of nerves, and but few others?

'14. May not therefore the ſtrange variety of ravings, and 'alienations of mind, brought on by different poiſonous cauſes, '... be owing to this ſame latent, partial tendency of each, 'to attack ſome one portion of the nervous ſyſtem, more di-'rectly and peculiarly than any other? And if ſo, muſt not 'ſuch particular organs as are more immediately governed by 'thoſe affected nerves, be ſtill likely to ſuffer on ſuch occa-'ſions, more than any others that are not ſo directly under

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'their influence? In the *hydrophobia*, as we find the throat, 'æsophagus, and stomach, usually suffer more than any other 'parts: may it not be presumed, that the nerves that go- 'vern these organs are more peculiarly fastned upon, and 'disturbed by the poison of a mad dog, than any other nerves 'or plexus's of the whole nervous system? And may not 'the particular terrors, and horrid ideas, of dogs, water, 'drowning, and the like, while the patients are in all other 'respects sensible and humane, proceed from the particular 'spasmodic ruffle these same nerves are put into, whilst the 'rest suffer little or no ruffle at all?---Nay, is it not observed 'of almost all foreign agents of any remarkable vigour in the 'constitution, that each seems to have some *latent peculiar* '*tendency* to affect certain parts much more directly and sen- 'sibly, than others; and consequently to affect the nerves, 'influencing such parts, and influenced by them, more di- 'rectly and readily than others;' as mercury is apt to affect the mouth, the fumes of lead the bowels, and so on of the others?

15. May not the reason of 'the obscure and imperceptible 'action of the poison of a *mad dog*, proceeding sometimes for 'weeks, months, and years before it exerts its last malice, 'and forms an evident distemper----be, that no deviation, or 'degeneracy in the fluids can sensibly affect the animal œco- 'nomy in any of its functions, so as to produce sickness, till 'that deviation arrives at a pitch capable of stimulating into 'spasms and constrictions, the nerves and solids that influence 'some of the nobler *viscera?* And must not the fluids ar- 'rive at a certain pitch of degeneracy, before they can pro- 'duce such spasms; unless it can be supposed, that their *least* '*deviation* is capable of doing it? If it is not, and that there 'are intermediate degrees between their first step of deviation, 'and the pitch that degeneracy must afterwards arrive at, to 'be able to stimulate these governing nerves into spasms; 'does it not follow, that, before they can arrive at this *ef-* '*fective pitch*, they must first gradually pass through all the 'intermediate degrees; and consequently take different times 'for their passage, according to the efficacy or languor of the 'cause, the particular turn of that constitution, and various 'other circumstances attending?'

From hence to the 22d query is employed in elucidating the preceding observations, by comparing the action of this poi- son with other morbid causes, which appear to proceed in the same way; silently lurking amongst the humours, and vitiat- ing them for a considerable time before they manifest any fit

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of ſickneſs, impair any animal function, or give the leaſt notice of any impending danger—as may be obſerved in the ſlow and obſcure progreſs of the ſcurvy, in ſome robuſt and contaminated habits:—the precipitate attacks of putrid fevers, the fomes of which, our author ſuppoſes, may be ſometimes hoarding up and 'at work, gradually changing and perverting the fluids; perhaps ſilently nibbling among the coarſer 'muſcular ſolids, in a ſmaller way of ſpaſmules, for ſome time,' previous to any ſenſe of diſorder.—And in the ſmall-pox by inoculation; 'a diſtemper, that in its manner of being generated, exactly reſembles the *hydrophobia*; and like that too 'ſneaks on in the private way of corruption for ſome time, 'before it breaks out into open hoſtility.

22. ---- 'If every difference in the temperament of human 'and canine bodies concerned, with the many other concomitant circumſtances of both, ſhall occaſion a difference in 'the violence or remiſſneſs of the poiſon on one hand; and 'in the diſpoſition to be more or leſs affected by it on the 'other; is it not probable, that whilſt this poiſon may affect 'ſome perſons in the *higheſt poſſible degree*, it may affect others 'in the *loweſt*; and others, perhaps, *not at all?*' Like the venereal, or *variolus virus*, which in ſome habits are active and cruel, in others gentle and benign.----

'23. Does it not, therefore, ſeem a little doubtful, how far 'ſome boaſted prophylactics may have been really concerned 'in, or what meaſure of credit may be really due to them, for 'all the celebrated preventions ſo confidently placed to their 'account?

'24. 25. From the foregoing caſe, queries, and inſtances, 'does it not ſeem probable,—that an *hydrophobia* juſt begun, 'and for ſome time after, be it more or leſs, whatever in'flammatory appearances it may put on, is a diſtemper in its 'own nature not at all inflammatory, but ſimply ſpaſmodic, '—and is a ſpecies of *mania* attended with certain alienations 'of mind, and certain diſorders of body, peculiar to itſelf?'

26. 27. Should not therefore our firſt intentions be pointed to allay theſe ſpaſms, leſt their violence ſhould bring on inflammations; whereby new ſymptoms and dangers may ariſe, 'perhaps beyond all hope of remedy?'

'28. 29. In all caſes where an inflammation is threatned, 'particularly in all violent ſpaſmodic diſtreſſes, is not bleeding 'adviſeable; and even, ſometimes, a prudent repetition of it, 'if the patient's ſtrength and habit of body can afford it? 'And if bleeding is at all neceſſary, ſhould it not be our firſt 'attempt on ſo headlong an occaſion as the *hydrophobia*,

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'where, generally ſpeaking, there is a real or a ſpurious *ple-*
'*thora?*' Nevertheleſs, certain circumſtances may occur, wherein bleeding may be leſs neceſſary, or perhaps improper.

'30. After ſufficient bleeding, ſhould not our calmers and 'antiſpaſmodics immediately take place in larger doſes, to be 'occaſionally repeated according to the exigence, and to the 'effects we ſtill find what was already given or done may have 'produced?'—In this and the two following queries, ſuch medicines are pointed out, as are generally eſteemed the beſt calculated to ſerve theſe purpoſes; but the doctor thinks a preference due to opium, muſk, *aſſa-fœtida*, camphire, and the two cinnabars, on account of their experienced efficacy in the before-recited caſe; tho' he candidly acknowledges himſelf unable to determine what ſhare theſe laſt had in that cure.

From 34 to 39 is taken up in examining how far emetics, cathartics, glyſters, veſicatories, diaphoretics, and diuretics, are reſpectively expedient in the management of this diſtemper.—As to emetics, he is of opinion, that it is more adviſeable to decline the uſe of them, 'unleſs a conſtant reaching and diſcharge ſhew it abſolutely neceſſary to waſh the ſtomach a little;' ſeeing the ſtomach-diſorders incident to the *hydrophobia*, are not original or idiopathic, but rather ſymptomatic and ſpaſmodic; whereby vomits may be apt to 'throw a part, 'already too much diſtreſſed with ſpaſms, into yet more 'ſpaſms and diſtreſs;' for which reaſon he very ingenuouſly condemns his own judgment, in directing the turbith vomit to *Elizabeth Bryant*.---Cathartics, he thinks, never indicated in this diſeaſe; and that their *ſtimulus* may be miſchievous; nevertheleſs, where the conſtitution proves remiſs, and the inteſtines ſeem to neglect their office, the adminiſtration of glyſters at reaſonable diſtances, may help nature and relieve the patient: with a caution, that they are 'only ſuch as may juſt 'anſwer, and be at the ſame time as little ſtimulating as poſ-'ſible;' with the ſame candour reprehending his own advice, in ordering thoſe with antimonial wine.---The effects of veſicatories, he ſays, he has not experienced; that perhaps in certain languid depreſſed caſes, they may be of ſervice; but generally, and more eſpecially in thoſe that aſſume a more violent character, their *ſtimulus* ought to render them ſuſpected of being capable of doing more miſchief, than any advantage that may be expected from their diſcharge can compenſate.---Diaphoretics are preferred to diuretics; for that ſweating is agreed to be, 'the diſcharge unaſſiſted nature ſeems moſt in-'clined to procure for the relief of' ſpaſmodic affections; as well as becauſe the latter ſecretion is particular, confined,

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and coarſe, when compared with that by the cutaneous outlets; its ſupplies being derived 'chiefly from one ſmaller quarter 'only of the animal œconomy, the *emulgent arteries*; whilſt 'the cutaneous ſupplies are inceſſantly adminiſtred from the 'greateſt part of the whole arterial ſyſtem almoſt all at once.'

39 to 42. The perpetual excluſion of all thoſe immerſions which have been ſo generally adviſed, and are ſo often practiced (whether they may be intended for prevention or cure) is ſtrenuouſly contended for; as ſuch plungings into cold water may be deemed inconſiſtent with the real genius, and contradictory to the genuine indications of an *hydrophobia*, conſidered either as an inflammatory or ſpaſmodic; as a maniacal, or mixt diſtemper: and in many circumſtances may be not only dangerous, but deſtructive.

42, &c. What prophylactics may be convenient or neceſſary to obviate the dreadful conſequences of the bite of a mad dog, their rationale, and manner of operation, furniſh matter for the remainder of this eſſay: theſe our author treats very extenſively, and with great circumſpection. He firſt obſerves, that there is a remarkable analogy in the modes of acting and proceeding of all poiſons in the human body; particularly of 'thoſe received into ſome fleſhy part, either by application, 'puncture, or inciſion:' as the poiſons of the viper and tarantula, or the virus of the ſmall-pox by inoculation, or of the great pox, when taken in the common way, are received; ſo is that from the bite of a mad dog: that 'all are communi-'cated alike; 'and all, moſt certainly go to work from the 'moment they are communicated:' and that their principal difference conſiſts in the rapidity or tardineſs of their reſpective workings; wherefore an enquiry into what preventive remedies have been found ſucceſsful, after wounds made by other poiſonous animals, and in what manner thoſe ſalutary effects were produced, may poſſibly direct to methods of equal efficacy for the prevention of an *hydrophobia*.---This leads him to trace the progreſſion of the viperine venom, from its firſt infection on any of the extremities, particularly on the hand or arm, to its final cataſtrophe; wherein he obſerves, that the ſwelling which immediately enſues upon the bite, 'muſt un-'doubtedly ariſe from ſome new ſudden reſtraint put on the 'circulation at the part bitten; which reſtraint muſt proceed 'from ſome new failure induced either in the fluids, or ſolids, 'or both. The fluids, it is true, are envenomed at that ſpot; 'but does that make them thicker, fizier, or leſs capable of 'being propelled along their ſeveral veſſels than they were juſt 'before?—If, therefore, the fluids are as fit for propulſion

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'and circulation as they were before the puncture, what can 'ſuddenly reſtrain the circulation, but ſome new morbid af- 'fection impreſſed on the ſolids by the virulent *ſtimulus?*'--- To the ſame purpoſe he goes on to conſider the fitneſs of the fluids for conveying theſe poiſons to the inmoſt receſſes of the animal œconomy; and upon the whole concludes, that 'the 'blood is much too ſluggiſh to be the vehicle of poiſonous cauſes 'in many of their quicker ſallies; and infected animal ſpirits, 'on the other hand, by much too rapid, penetrating, and 'excentric, to be the vehicle in ſome of their more deliberate 'and orderly movements; and vaſtly too extenſive in their 'communication for the particular and partial ſymptoms 'always raiſed by ingrafted poiſons:' therefore, that the nerves and nervous filaments themſelves ought to be deemed the chief propagators and ſeats of this contagion; conſequently, that this diſeaſe in its beginning is merely topical and ſpaſmodical. To illuſtrate this theory, the doctor inſtances the ſimple puncture of a tendon by bleeding; wherein the fluids cannot be ſuppoſed to be at all affected, and yet the ſymptoms proceed, even unto death, in almoſt all reſpects, like thoſe proceeding from the bite of an enraged viper.

From hence he deduces two main prophylactic indications; 'one is to calm the ſpaſmuli, and releaſe the little morbid 'ſtrictures of the filaments; and this is to be done either by 'the outward application of ſoft, lenient, antiſpaſmodic re- 'medies, to the part affected; or by the internal uſe of me- 'dicines that are known to poſſeſs the virtue of calming, al- 'laying, and ſuppreſſing ſpaſms and ſpaſmodic emotions, 'wherever they may happen within the habit. The ſecond 'indication, ſo different from the former, is to ſuppreſs and 'put a ſtop to the preſent ſpaſmodic agitations of the nervous 'filaments, by ſtimulating them into other ſpaſms of a differ- 'ent kind, that ſhall be ſtronger in their effects, but not dan- 'gerous in their tendency; thus counteracting and deſtroy- 'ing one ſort of ſpaſms, by introducing another.' Theſe meaſures have been experienced to reſtrain the poiſon of a viper, and there is the utmoſt reaſon to believe they may be equally efficacious in that of a mad dog.

The materials recommended to anſwer theſe ends are, for the firſt intention, that ſome lenient oils, impregnated with camphire, or rather ſome animal oils, which are more penetrating and equally calming, be well chafed into all the circumjacent parts near the ſore; theſe are ſuppoſed to act, not by ſheathing the virulent *ſpicula*, (as has been hitherto generally imagined) but only by ſoothing and releaſing ſuch little con-

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ſtructive ſpaſmuli as begin to be excited at the parts bitten, and are making their way along the *membrana celluloſa*.---For the ſecond, 'ſcorching by fire, ſearing with cauſtics, ſtimu-'lating with ſalts, and other pungent applications:' in the mean while not neglecting to adminiſter internally ſome of the moſt approved antiſpaſmodic medicines, in ſufficient doſes, to be continued twice a day for a conſiderable time together, eſpecially about the lunar periods; and theſe remedies to be made uſe of, as ſoon as poſſible after the bite.

The confeſſed importance of the ſubject, and the peculiar manner in which it is treated, will, we hope, be admitted as an apology for our prolixity in this article; which we ſhall conclude here, with only obſerving, that however plauſible theſe reaſonings may appear, they can at preſent be conſidered but as the reſult of ſpeculation, and that it is experience alone muſt determine their utility: yet ſeeing it is generally admitted, that no rational or effectual method has ever been eſtabliſhed for the prevention or cure of a diſeaſe ſo ſhocking in its circumſtances, and ſo terrible in its concluſion, ſurely this attempt merits a particular attention; and the ſucceſs that followed this practice in the preceding inſtance, may be ſufficient to encourage further trials of it.

ART. XXXVIII. *A diſſertation on quick-lime and lime-water. By* Charles Alſton, M. D. *the king's botaniſt in* Scotland, *fellow of the royal college of phyſicians, and profeſſor of medicine and botany in the univerſity of* Edinburgh. 12mo. 1s. Edinburgh *printed, and ſold by* Wilſon *in* London.

THIS diſſertation, which is addreſſed to the doctor's pupils in the *materia medica*, was printed laſt year, and is the reſult of many experiments, and much aſſiduity. It is divided into four ſections, the title of the firſt giving us a definition of quick-lime, and ſpecifying ſome of the calcarious ſubſtances it is moſt generally made from. The doctor confeſſes his uncertainty whether the ſtrength the quick-lime imparts to water be any way proportional to the degree of heat and requiſite time of calcination. He grants it very difficult alſo to account for cold water's heating quick-lime; as the hypotheſis of its ariſing from ſetting fire at liberty, which was fixed in it, did not ſatisfy mr. *Boyle*. But upon a ſuppoſition, that fire were fixed in it, he thinks the virtues of lime-water

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water cannot depend on that, for reaſons that ſeem to have real force in them.

Dr. *Alſton* has taken ſome pains to refute the common notion of the ſecond affuſion of water on lime already uſed for lime-water being weaker than the firſt, and the third than the ſecond, and ſo on: as well as another opinion, that to make good lime-water, the element ſhould not, at the moſt, bear a greater proportion to the lime than twelve to one. He affuſed conſiderable quantities of water at conſiderable diſtances of time from each other, on two pounds and a half of quick-lime, uſing it for watering vegetables by way of experiment. The firſt affuſion was in *June* 1743; the ſecond and third waters being equally ſtrong as the firſt; and yet in *December* 1745, after numerous re-affuſions, it had the taſte, and exhibited all the phenomena, of lime-water. The following midſummer it became effœte and inſipid; and dry lime, kept for the ſame term afforded no more than mere ſand: which reminded him of the farmer's obſervation, that the effects of lime on land laſted but three years. With regard to the quantity of water ſenſibly impregnable by lime, he procured 592 times its own weight.

Lime-water, however well filtered, if expoſed to the air, throws up ſucceſſive cruſts, becoming effœte; and affecting ſyrup of violets no longer than they continue to riſe: but in a well-corked bottle keeps conſiderably. The proportion theſe cruſts bear to the quantity of lime-water, he thinks more preciſely aſcertainable by collecting and drying them, than by evaporating the water, as all water evaporated leaves ſome earth behind it. He ſpecifies ſome other experiments and obſervations he made in this ſection, with regard to the exſiccation of lime when once wetted, and the quantity of air in the cruſts. He thinks, notwithſtanding the aſſertion of ſome chemiſts, that lime contains no ſalt of its own, tho' it may imbibe one from the air, or other ſubſtances; and infers from the experiments and obſervations in this ſection, 1ſt. That ſcarce a third part of quick-lime is diſſolvable in water. 2. That it is but a very ſmall quantity of that which water takes up, one part of what is diſſolvable being enough for fifteen or eighteen hundred parts of water; ſo that he thinks one pound of good quick-lime enough to impregnate a hogſhead of water; and in a cloſe veſſel that would prevent the riſing of the cruſts, not a little more.

The title of the ſecond ſection enumerates the qualities of quick-lime, affirming it to be abſorbent, antacid, detergent, and ſo cauſtic, as not to be taken inwardly in ſubſtance; but

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an ingredient in many potential cauteries and ſoaps. That it comes by theſe qualities from the fire, he thinks pretty evident; and more than probable, that they neither depend on any ſalt, nor actual fire fixed in it, but are the conſequence of the change made in its parts by fire. Some experiments and obſervations follow, in proof of theſe qualities. With regard to the cauſtic one, after mentioning its known potency in increaſing the diſſolving and corroſive quality of fixed alcaline ſalts, he ſays, *Homberg* has obſerved, that rock cryſtal cannot be melted, either by fire or the burning *ſpeculum*, unleſs it be mixed with lime, tho' lime by itſelf be as little fuſible as cryſtal. Thus, ſays our author, lime ſeems to impart to other bodies what it has not itſelf, a quality not eaſily accounted for, and which, he adds, he ſhall not attempt. He has made, however, ſeveral careful experiments, with a view of tracing ſomething of its action on alcaline fixed, and volatile ſalts. After which he adds, 'Do not theſe experiments make 'it more than probable, that quick-lime rectifies or acts on 'alcaline fixed ſalts, by ſeparating from them ſome part of 'the coarſeſt of their earth, and ſubſtituting in the place there-'of its own moſt ſoluble and ſubtle part, whereby their 'ſtrength as a menſtruum is conſiderably increaſed?' This is followed by ſome other ſpagyrical reflections and obſervations; and the ſection concludes with enumerating and ſpecifying the ſeveral officinal cauſtics and ſoaps quick-lime enters into the compoſition, or is the baſis, of.

The third ſection treats of the *calx lota*, or waſhed lime, and the lime-water, as being the moſt common preparations of it. The former, he obſerves, is diſuſed, which had only been applied externally: tho' he thinks the *cremor calcis*, or cruſts of lime-water, equal to any of the *teſtacea*. However, as we have a choice of theſe, if it is not preferable to them on ſome accounts, it is as juſtly diſuſed as the *calx lota*.

The lime-water, or Κονια of the *Greeks*, according to *Galen*, was the firſt water in which quick-lime was waſhed, and which the learned dr. *Alſton* obſerves has been ſuppoſed the τιτανος ἐν ὑδατι of *Hippocrates*. This is not improbable, but it certainly was either that, or the waſhed lime from the ſubſequent ὡς μη ἑλκωσῃς, *i. e.* that you may not exulcerate. *Fœſius* expounds it of the laſt. Our author obſerves, that ſome former diſpenſatories ordered the water to be poured on boiling hot, but he affirms he has found by many experiments, that it is altogether indifferent whether it be hot or cold; whether it be poured on at once, or gradually, as was formerly directed; or whether the *calx* were thrown into the water

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water, instead of the water's affusion on it. This short section closes with an account of the author's being delivered from the cause of all his complaints, (*viz.* a stone an inch and a quarter long, and as much round where thickest, which had lodged in the bladder for more than a year) by lime-water, in a manner entirely, having taken half an ounce of soap-pills, only for two or three days.

The fourth section recounts, and in many instances exemplifies, the virtues of lime-water. As it was long supposed caustic, the doctor, tho' he has certainly been very industrious on this subject, has not discovered who first ventured to give it inwardly. Its diluting virtue may readily appear *primâ facie*, from its extraordinary proportion of simple water, the universal diluent; which, he observes, it prevents the corruption of, as he had not only kept bottled lime-water sweet above a year, but even that which had thrown up all the lime, and was filtered. Hence he thinks it probable, lime-water may be of great use in long voyages, by preventing the corruption of their water, or insects breeding in it, as he experienced that earth-worms, caterpillars, fish worms and ants, were soon destroyed in it, tho' hog-lice lived for an hour. We must consider, however, that as water is not the natural element of all these insects, some of them may be considered as simply drowned; tho' the earthworms immediately threw out a great deal of slime, and became as yellow as saffron. It appeared also anthelminthic in two cases it was tried in; tho' it is not said any worms were visibly expelled.

As the doctor thinks it may be useful in the diseases to which sea faring people are most subject, we must suppose he intends the *sea-scurvy* as a principal one. Experience alone can determine the truth or error of this supposition; but in the mean time, as he had acknowledged before its taste was notably salt or muriatic, and as we know sea-scurvies have been speedily relieved by an acescent vegetable diet, the doctor's candor will pardon our uncertainty on this very material point. It may be more likely perhaps to counteract the effects of their foul and putrid water, than of their hard and salt food. However, as dr. *Alston* says, the experiment is safe, easy, and cheap. It may prove a real convenience, indeed, if it will, as the doctor says, upon being boiled and exposed a little to the air, become sweet water: we suppose he means by throwing up its lime in crusts. Could it be made to part with all these upon a single boiling, and soon too, it must certainly be of use in long voyages. Tho' if it would agree in any species of sea scurvy, it would probably be in that joined

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ed to a cold intemperies; and be more ſuitable in *Greenland* than *India* voyages: *Boerhaave*'s authority, according to the doctor's own citation, having interdicted it in hot ones. Perhaps it may be worth obſerving, if lime-water congealed in the ſlighteſt degree of cold that congeals ſweet water.

The phænomena of lime-water on commixtion are ſomewhat equivocal for determining the antacidity which the doctor had aſcribed to it, ſince it produces neither ebullition nor precipitation with acid ſpirits, vegetable or mineral; tho' it turns ſyrup of violets green. From this and other phænomena he thinks it may as juſtly be called antalcaline as antacid: and this the rather as a phyſical friend of the doctor's found no relief of a *cardialgia* he had, tho' in a courſe of lime-water on another account. This *cardialgia* was attributed, as uſual, to a grating acid in the ſtomach; but may it not be queried, whether a vellication and pain may not ariſe there from a bilioſe or alcalious *ſtimulus*, tho' more rarely occurring? Were this ſuch, to be relieved by the lime-water it muſt have been acid, which it has never been ſuppoſed, except its being termed antalkaline ſhould infer it.

Some eaſy experiments of dr. *Alſton*'s pretty clearly evince lime-water to be conſiderably antiſeptic, in which we find, p. 40. he differs ſomewhat from dr. *Pringle*, who ſays, in his *obſervations on the diſeaſes of the army*, p. 389. that 'lime-'water (upon experiment too) made ſome ſmall reſiſtance 'to putrefaction.'

When the doctor conſiders lime-water as an antiſcorbutic, he ſays, it corrects the marine ſalts, by diſengaging or extricating thoſe muriatic ſalts in our juices from alcaleſcent or putreſcent ſubſtances. This is eaſier to ſay than demonſtrate; nor have we as yet ſufficient experience of the efficacy of lime-water in ſea-ſcurvies, the doctor not adducing a ſingle caſe in point here, as he has in proof of ſome of its other virtues. Beſides, he thinks ſea-ſalt has been unjuſtly blamed as the cauſe of ſome cuticular diſeaſes, of the ſcurvy, gravel, *&c.* as, he ſays, experience has proved it rather a remedy in ſuch caſes. As dr. *Alſton* diſcovered the lime-water to be notably ſalt and muriatic to the taſte, and declared it antiſcorbutic; to be conſiſtent, it was neceſſary to ſuppoſe ſea-ſalt itſelf not bad, at leaſt, for the ſcurvy. We can conceive, indeed, that ſome ſymptoms generally ſuppoſed ſcorbutic, as an ill-breath, and ſome cuticular eruptions from a different *diatheſis* of the blood, may ſometimes reſult even from a deficience of eſculent or fixed ſalt in the human ſyſtem; and that ſuch ſymptoms may be cured or relieved, by taking in a ſufficient proportion of ſea-

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ſea-ſalt with our aliment. But may not this principle exceed too? Who are ſo likely to exceed in it as ſailors? And is not all exceſs morbific? The wholeſomeſt air and water may be morbifically circumſtanced in us, while the fire, whoſe momentary contact is tormenting, whoſe continuance mortal, cheriſhes us at a proper diſtance with its benignly diverging irradiations.

Dr. *Alſton* mentions the lithontriptic virtue of lime-water's having been ſufficiently demonſtrated by dr. *Hales*, and more fully by dr. *Whytt*, who confined himſelf profeſſedly to that virtue of it in an eſſay, of which we gave the public an account in our *Review* for *December* 1752; to which, on this point, we may refer. Our preſent author found, that even the fiftieth affuſion of water on the ſame lime, affected gravel-ſtones; and thinks that egg-ſhells, at leaſt as they are ordered by mrs. *Stevens*, promiſe the leaſt lithontriptic virtue of any calcarious ſubſtance.

And hereabouts, it ſeems, our author would have finiſhed his eſſay; but that ſome experiments and obſervations of dr. *Pringle*'s and dr. *Whytt*'s differing in ſome reſpects with what he has advanced in this tract, inclined him to diſcover where the miſtakes lie. As the former then found by * experiment, that camomile-flowers were 120 times more antiſeptic than ſea-ſalt; and ſaid in another place, already cited, that lime-water made ſome faint reſiſtance to putrefaction, we find by an experiment of dr. *Alſton*'s, that the laſt was much the ſtronger antiſeptic. He differs with dr. *Pringle* in many other reſpects about the qualities of lime-water; but like a gentleman and a friend. We have not ſpecified thoſe diverſities of medical opinion, chuſing to meddle between controverſialiſts on any ſubject, as little as poſſible.

His principal difference with dr. *Whytt*, is touching ſome minute difference between the ſpecific gravity of ſtrong lime-water, and common water: but they ſeem too minute to make us ſuppoſe the lithontriptic operation of the former proceeds from its weight. He mentions, indeed, dr. *Whytt*'s omitting to name him as the diſcoverer of that extraordinary quantity of water, which may be efficaciouſly impregnated with a little lime; but ſuppoſes it might be owing to the doctor's experiments not running out entirely the length of his. That, or the doctor's ſuppoſing our author had not carried his experiments as far as he intended them, might

* See *Review* for *January* and *February* 1752.

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probably occaſion the omiſſion. For tho' candor be not invariably proportioned to genius, we imagine it often is.

An appendix to this diſſertation contains an account of the extraordinary ſucceſs of lime-water in acute fevers, from one mr. *Robert Menzies*; eighteen out of nineteen recovering, and the perſon who died not being prevailed on to drink any. They grew well, it ſeems, after drinking it three or four days. This is the more ſurpriſing, as he makes the fatal criſis of the diſeaſes occur between the 14th and 18th day; the ſalutary between the 28th and 32d.

This diſſertation altogether is founded on much obſervation, and many exact experiments, the learned author having conſidered his ſubject with great attention, and given it perhaps all its juſt encomiums. What little incongruity appeared to us in his making it, without diſtinction, a conſiderable antiſcorbutic, we took the liberty of mentioning; as it muſt be of great and public import to aſcertain its efficacy in ſea-ſcurvies, if it has ſuch. The general title of the work, however, not profeſſing to treat of its virtues only, might diſpoſe a reader to expect an account of thoſe diſeaſes, habits, and phyſical circumſtances, in which it was leſs convenient, or even pernicious; which is undoubtedly the caſe of almoſt all very effectual medicines. And this is the more neceſſary, as inadequate readers, who may have had a medical deſtination, when they read of any medicine being good for a great many diſorders, are often crude enough to conſider it as a panacea, and do real miſchief with it. If the author ſhould think this obſervation as material as it ſeems to us, and take it as kindly as it is meant, perhaps it may occaſion a uſeful enlargement of his next edition.

ART. XXXIX. *De Franciſci Solani inventis circa arteriarum pulſum et præſagia inde haurienda programma; in quo ea ſecundum receptas in œconomia animali leges ſolvuntur et explicantur. Autore* Milcolumbo Flemyng, M. D. 4to. 2s. Bladon.

THE profeſſed purpoſe of this *Latin* tract is to give the *rationale* of thoſe famous prognoſtics of different *criſis* by the pulſe, which were made by dr. *Solano*, a *Spaniſh* phyſician, within the preſent century: the certain events corresponding to the prognoſtics in repeated inſtances having been atteſted by many private gentlemen, and by twelve *Spaniſh* phyſicians, among whom is his catholic majeſty's honorary phy-

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phyſician, the others being of character, and many in public employment.

Dr. *Flemyng*, after premiſing, that we ſhould neither too precipitately embrace nor reject any new propoſition in phyſics, or phyſical practice, meerly on account of its novelty, begins with deſcribing the *pulſus dicrotus* of dr. *Solano*; which, in our moſt literal *Engliſh*, would be rendered the twice-beating--is not unaptly termed by dr. *Nibell* the rebounding--but which our author chuſes to diſtinguiſh by the name of the double pulſe. From this, however, *Solano* foretold a bleeding by the noſe in acute diſeaſes. He eſtimated and foretold its nearer approach, from the greater number of ſuch double ſtrokes being blended with the ordinary pulſations of the artery; and their quantity, from the greater or leſs force, by which the ſecond pulſation of each double pulſe exceeded its immediately preceding one.

The intermitting pulſe he prognoſticated a critical purging by; the degree of which purging he calculated from the longer pauſe or intermiſſion between two *diaſtoles*, or dilatations, of the artery.

The third prognoſticating pulſe of *Solano* is by himſelf called *inciduus*; which dr. *Nibell* tranſlates, rather from its nature than that *Latin* word, an unequal riſing pulſe; and which dr. *Flemyng* pretty exactly latinizes *inæqualiter inſurgens*; tho' afterwards he prefers the name of *aſcendens*, or riſing. This is ſuch a pulſe, or rather ſuch a ſeries of pulſation, whoſe ſecond ſtroke is ſtronger than the firſt, the third than the ſecond, and the fourth than the third, at which fourth *Solano* ſtopt. From this he prognoſticated critical ſweats [even tho' the number of unequally riſing ſtrokes were leſs] and judged they would be more or leſs copious, as the number of augmenting ſtrokes roſe to, or came ſhort of, four; and according to the increaſed force with which the following ſtroke exceeded that immediately previous.

Our author, after remarking that extraordinary mechaniſm of the human body, by which certain affected parts, as the eye for inſtance, are ſtimulated to their own relief; and by which thoſe unaffected become auxiliary to ſuch as are, proceeds to account why hæmorrhages from the noſe are the phyſical conſequence of the rebounding or double pulſe, in which the pauſe between thoſe two is very ſhort. The *rationale* of this and the reſt, *Solano*, who diſcovered the facts from extraordinary attention, is not ſuppoſed to have entered into: his book, in which he candidly publiſhed theſe diſcoveries, ſhewing his medical erudition, in other reſpects, to have been ra-

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ther moderate; which was *Van Swieten's* judgment of it. We may well credit him nevertheleſs with the *tactus eruditiſſimus.*

Indeed dr. *Flemyng* not entering into the *rationale* or cauſe of theſe pulſes, (tho' ſuppoſing them to reſult, perhaps, from the ſalutary œconomy of nature) but that of their conſequences, obſerves of the rebounding pulſe, that it is the moſt commodious motion for forcing open the extremities of the capillary arteries, by a repeated diſtention of them, before their ſides collapſe and meet, and the lately diſtracted fibres can recover their full tone by a freſh contraction. And this is not illuſtrated amiſs, by comparing the ſecond dilatation of the artery before the intervention of a complete *ſyſtole*, to the ſecond and immediate ſhock of a battering ram, while the walls were yet trembling, as it were, from the firſt. That the hæmorrhage happens from the noſe is not the ſole and peculiar effect of this pulſe; but is partly occaſioned by the leſs reſiſtance of the finer coats of the arteries in *Sneider's* membrane; and from that membrane's being ſo eaſily irritated to ſneeze, which may alſo conduce to the rupture of ſuch arteries.

To account why the intermitting pulſe ſhould precede and portend a *criſis* by ſtool, our author premiſes his notion of the nature and cauſe of an intermitting pulſe. He ſuppoſes, whenever the right ventricle of the heart ſhall not be ſufficiently and timely filled by the irruent blood, for a valid contraction, the pauſe occaſioned there will be continued to the pulmonary artery, thence to the left auricle and ventricle, and thence to the aorta, from whence an intermiſſion will be perceived in the pulſe. He thinks next, whenever nature endeavours to relieve herſelf in acute fevers by a looſeneſs, there is a receſſion of the more ſerous humours from the red blood towards the internal ſurface of the inteſtines; whence ſuch a depletion of the ſanguiferous veſſels as muſt, according to the former *hypotheſis*, terminate in the intermitting pulſe. And the more copious ſuch receſſion of the humours, the intermiſſion muſt be the longer.

He accounts for the unequal and riſing pulſe ſignifying and preceding a critical ſweat, much upon the ſame *rationale* with that of the double pulſes, producing the hæmorrhage by the noſe. For when the morbid juices are ſufficiently concocted and fluxile, he ſuppoſes this repeated and augmented force to dilate and open the exſudatory canals; as the matter is darted, according to his metaphor here, ſtill further and further into them, till at laſt it is expelled through their ſuperficial outlets.

The latinity of this treatiſe is idiomatical, and not inelegant, and there ſeems, on the whole, ſome veriſimilitude, as there

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is ingenuity in the solutions, tho' the second is the least perspicuous. But whatever their certainty may be, it is some satisfaction to observe, that there was a frequent certainty in the prognostics themselves; but especially in those of hæmorrhages from the rebounding pulse: dr. *Nihell* informing us, that seventy-two bled at the nose, more or less, out of one hundred and twenty-one, in whom he found that pulse; while some of the rest were affected with such symptoms, as might be deemed a tendency to such an hæmorrhage, or the consequence of its failure. And as that sensible and ingenious author justly reflects, 'how precious must every additional 'grain of certainty to physic be, when we consider how little 'absolute certainty we enjoy in it.' A true prediction, of whatsoever event, does honour to the physician: but his foresight of the particular mode of a future critical discharge, and the time of its approach, must be still more valuable, by frequently conducing to the preservation of the sick.

ART. XL. *A new and universal dictionary of arts and sciences. Containing not only an explanation of the various terms made use of in the several arts and sciences; but also whatever else is requisite to render those branches of literature themselves easy and familiar to the meanest capacities: with an introductory preface, tracing the progress of literature from the earliest ages, and enumerating the various improvements made therein at different periods of time. The whole being a complete body of arts and sciences, as they are at present cultivated. Extracted from the best authors, translations, memoirs, &c. in several languages; and illustrated with a great number * of copper-plates, engraven by the best hands. In one volume folio,* 3l. Hinton.

THIS work is dedicated to the earl of *Macclesfield*, by the author, mr. *J. Barrow* †, who has in general followed the plan laid down by the late mr. *Chambers*, but confined himself to a narrower compass, having entirely omitted all church history, and used the greatest brevity in enumerating the subtilties of the schools; with a view, we presume, of enlarging on those branches of literature of greater utility to the reader. He has also improved the plan of mr. *Chambers*,

* Sixty-two.

† Author of *Navigatio Britannica*. See *Review*, vol. II.

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by quoting the authors from whom he he has extracted the moſt material articles.

Among the various branches of learning, the mathematics are here introduced to greater advantage than in former compilations of this kind; and the medicinal province, including its ſubdiviſions of anatomy, pharmacy, chemiſtry, and ſurgery, has the next claim to diſtinction; unleſs we except mechanics, there being a number of curious and uſeful engines deſcribed, their principles explained, and illuſtrated by accurate figures engraven on copper.

In many other articles our author has likewiſe improved on thoſe of his predeceſſors, in the lexicographic method of explaining the ſciences; eſpecially philoſophy, phiſiology, aſtronomy, geography, and algebra, with other branches of the liberal arts; not omitting the inferior ones of dying, diſtiling, *&c.*

In enumerating the diſcoveries of the moderns, mr. *Barrow* has ſhewn the uſes they are applied to; and by the help of one diſcovery, often ſolves many difficulties which before attended particular parts of the modern philoſophy. Thus under the article *abberation* of the ſtars, he has explained in a conſpicuous manner, that noble diſcovery of dr. *Bradley*; by the help of which, under the article *light*, he has not only confirmed the *Newtonian* doctrine, but alſo ſhewn us an accurate method of calculating the ſurprizing velocity of that ſubtle fluid: and under the article *Copernican ſyſtem*, the ſame diſcovery has furniſhed a demonſtration of the motion of the earth. He has alſo, in our opinion, given more accurate accounts of things relating to naval affairs, than is to be found in former dictionaries.

The articles in every art and ſcience that appear of moſt conſequence, are treated at large; while others of leſs importance, are briefly touched upon. Thus with regard to natural hiſtory, thoſe parts of it which compoſe the *materia medica*, or are uſeful in dying, *&c.* are deſcribed, together with their chemical analyſes, and various uſes; whilſt others are barely mentioned, and a great many of them totally omitted: of this kind are the lion, bear, panther, *&c.* together with moſt of the ſpecies of fiſh.

With regard to horticulture, and other country affairs, ſome articles are ſufficiently treated of, as grafting, pruning, *&c.* whilſt others are paſſed over too minutely, and many wholly omitted. Thus we do not here find the method of managing the different kind of ſoils, as ſandy, loamy, clayey, *&c.* or of meadows, paſtures, woodlands, *&c.* The

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method of cultivating the different kinds of grain, as wheat, barley, oats, peaſe, &c. are alſo excluded; and the ſame may be obſerved with regard to the feeding, rearing, and managing various kinds of animals, as horſes, oxen, ſheep, poultry, &c.

Nor muſt it be ſuppoſed, that, tho' mr. *Barrow* has given us a great number of curious and uſeful machines, and explained the principles of ſeveral manual arts and manufactures, that the work is complete in that particular: many of the more common mechanical trades are entirely omitted. Particulars of this kind are, indeed, difficult to be procured, hardly any thing having been written on thoſe ſubjects.

Upon the whole, tho' there are a great number of curious and uſeful articles in this dictionary (many of which are not to be found in any other work of this kind) it were to be wiſhed, that the ſeveral parts had been more equally diſtributed, and that the omiſſions had been fewer. The author, however, has approved himſelf a man of ingenuity and learning; and his own obſervations and diſcuſſions of a multitude of articles interſperſed throughout the work, are not the leaſt valuable parts of it.

ART. XLI. *The lives and characters of the moſt eminent actors and actreſſes of* Great Britain *and* Ireland, *from* Shakeſpear *to the preſent time. Interſperſed with a general hiſtory of the ſtage. By mr.* Theophilus Cibber. *Part* I. *To which is prefixed, a familiar epiſtle from mr.* Theophilus Cibber *to mr.* William Warburton. 8vo. 3s. Griffiths.

MR. *Warburton*'s petulant cenſures on our author's father, appear to have been the principal occaſion of this prefixed epiſtle, wherein mr. *Cibber* has indeed treated that gentleman with a familiarity ſo nearly allied to ill-manners, that nothing can be offered in excuſe for it, but mr. *Warburton*'s own example in his many illiberal and ſplenetic reflections on other writers: nevertheleſs, we cannot help thinking, that had mr. *Cibber* expreſſed his reſentment with leſs levity, or preſerved a ſtricter appearance of decency, his ſarcaſms might have been equally poignant, and this part of his performance would have ſtood to the full as well recommended to an impartial and judicious reader.

The general work is introduced with obſerving, that, 'the 'requiſites to make either painter, poet, or actor, are in a

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'great meaſure the ſame;' only that ſome additional qualifications are neceſſary to compleat the laſt, 'ſuch as a well-'formed body, a ſenſible countenance, an happy natural eaſe, or 'well-acquired freedom in his motion: a quick feeling of the 'various paſſions, and maſterly elocution; a genteel education, an early acquaintance with the polite part of the world, 'and a thorough knowledge of life; ſtudying not only books, 'but men and manners; their virtues, vices, foibles, and humours; and all the ſeveral movements of the mind; he 'muſt duely weigh the different manner in which different 'characters feel and expreſs the ſame paſſion:—ſo 'tis in vices 'and follies; every villain appears not the ſame, is not actuated by the ſame motives:—nor is every fop, fool, or coxcomb alike, nor indiſcriminately to be called by the ſame 'name, or acted all in the ſame manner; ſince many of them 'vary as much as youth and age, or the courtier and ruſtic;' and yet after all, 'the actor labours under this particular diſ-'advantage—*his works die with him.*'---to reſcue therefore the memory of ſuch as have been eminent in that profeſſion from oblivion, is the deſign of this undertaking, which we may venture to ſay, according to the ſpecimen already given, promiſes no diſagreeable entertainment.—The plan on which this intention is propoſed to be executed, is to give as full an account as our author can collect (from books, manuſcripts, traditions, or his own memory) of the lives, *&c.* of the moſt diſtinguiſhed actors and actreſſes; to which will be added, an impartial review of the preſent performers on the *Engliſh* and *Iriſh* ſtages.---This part contains the life of mr. *Booth*; the next, we are told, is to contain thoſe of mr. *Wilks* and mrs. *Oldfield*: and that in the remainder will be publiſhed, a regular ſucceſſion of comedians, *&c.* from *Shakeſpear* to the preſent time.

ART. XLII. *A diſſertation on the original of the equeſtrian figure of the George and of the garter, enſigns of the moſt noble order of that name. Illuſtrated with copper-plates.* By John Pettingal, A. M. *fellow of the ſociety of antiquaries in* London. 4to. 2s. 6d. Paterſon.

THE author of this performance has treated his ſubject in a manner perfectly new, and ſtrictly as an antiquarian; he dedicates it to the king, and, among other reaſons, offers this as an apology for ſo doing, that his majeſty has graciouſly

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ciously condescended to declare himself 'the founder and patron of the society of antiquaries in *London*.'

He undertakes to derive the original of this figure from the antient *Egyptians*, *Persians*, and *Greeks*, who were accustomed to describe 'the *malignancy of the air purified* 'and made wholesome by the action of the sun, by the hieroglyphic, *of a man on horseback slaying a serpent*; from them 'the *Egyptian* Gnostics or Basilidians used this symbol of the 'sun, and its propitious influences *as a device on their amulets*, 'in expectation of victory, which seems to be described in the design. From the Gnostics this figure was adopted by the 'Christians of the *Romish* communion, and being applied to 'their doctrine of the worship of saints, was called by them 'St. *George*, whose spiritual victories were so celebrated by 'the antient rituals; and on which account he became the 'patron saint of all those who were engaged in temporal or 'spiritual warfare; and in this belief it was retained in its 'old superstitious use as an amulet, being wore round the 'neck, and supposed, by its alexiteric virtue, to be a protection to all that military sodality that wore it. This *George* 'being an eastern saint, it is most probable, that this figure 'was first used as a military charm at the beginning of the 'Croisades, and thence converted into an order by *Edward* III.'

In support of this opinion, mr. *Pettingal* observes, that, according to the antient admonitions and instructions delivered to those who were to be invested with this badge of the order, 'the ensign of the image of St. *George* was to be considered 'by the wearer of it as a powerful help and assistance against 'all enemies both of soul and body, and an assurance of victory 'both in this world and that which is to come.'

In like manner he endeavours to prove, from the form of words used in putting the garter on the leg of the knight, and from the inscription wherewith it is distinguished, that tho' this ligature was simply termed a garter, yet that it had also another signification and symbolical meaning: and that it may be understood as a sort of amulet, by which 'the 'knight was to be preserved unhurt; the evil in battle against 'him to be drove back on his adversary; and he himself enabled to carry victory whersoever he went.'

The copper plates, that were to illustrate this piece, consist chiefly of representations of some intaglios and medals, that were intended by the antients to signify hieroglyphically 'the 'benign influences and salutary effects of the sun in its courses,' and which were afterwards employed for the above-mentioned purposes by the *Basilidian* gnostics,---Whether our author has

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given any additional luſtre to the honourable order, by this derivation of its enſigns, we ſhall not take upon us to determine; but only obſerve, that he has evidenced very extenſive reading, and a ſedulous application to the topic he propoſed to conſider; and that to ſuch as are particularly fond of deductions from antiquity, this publication is likely to give ſatisfaction.

ART. XLIII. *A voyage to* Peru, *performed by the ſhip* Conde, *of St.* Malo, *in the years* 1745, 1746, 1748, *and* 1749. *Written by the chaplain. To which is added, an appendix, containing the preſent ſtate of the* Spaniſh *affairs in* America, *in reſpect to mines, trade, and diſcoveries.* 12mo. 2s. *ſewed.* Griffiths.

THIS account of the voyage of the *Conde*, is a tranſlation from the *French* of the chaplain of that ſhip; whoſe obſervations and deſcriptions are ſenſible, pertinent, and entertaining. He ſeems to have little of the prieſt, and nothing of the bigot about him; yet his ſentiments are generally ſuch as become the good *Chriſtian*, and the gentleman. He avoids, in the method of his journal, the ſailor's dry detail of winds and ſoundings, and other particulars from the log-book; which the reader, unacquainted with the ſailor's buſineſs, rarely attends to.

To this narrative of our author is prefixed a preface, by an ingenious *Engliſhman*, to whoſe inſpection the tranſlation was ſubmitted; and the appendix, relating to the *Spaniſh* affairs in *America*, appears to come from the ſame hand.

In the preface it is obſerved, 'that the repreſentation given 'by our author, of the terror both the *French* and *Spaniards* 'had of our naval force, muſt be peculiarly agreeable to every '*Engliſh* reader. We ſee from this voyage, ſays he, what it 'is that renders us reſpected abroad, and how our enemies 'may be always reduced to reaſon. We have been ſometimes unfortunate in land-wars, we have been frequently 'loſers by long negotiations; but the ſea is our natural ele'ment: our *Howards*, our *Blakes*, *&c.* will live in hiſtory, 'and even in the hiſtories of our enemies, as long as any 'ſuch are written or read.'

Our prefacer alſo juſtly takes notice, that there is nothing more curious in this voyage, than the account of the doubling *Cape Horn*, which was very happily performed twice by the *Conde*;

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Conde; the first time on the 24th of *March*, which, he observes, is the more singular, because few, even of the best seamen, have had the same good fortune. 'Le *Maire*, says 'he, who bestowed his name on these streights, passed them 'in *January*; so did capt. *Cowley*, capt. *William Funnel*, and 'commodore *Roggewein*; but lord *Anson* passed them in the 'same month with our author, but about three weeks sooner, 'with trouble and danger enough. Our author repassed them '*November* the 4th, without meeting with any rough wea-'ther at all: which is the less wonderful, because the days 'are then long, and the weather warm, as being the summer 'season in that climate. It was in this month that *Ferdinand* 'Megellan passed the streights that bear his name; and from 'a comparison of many voyages, it seems to be probable, that 'the beginning of the months of *March* and *September* are 'the most dangerous times in those seas, and the month of '*November* the most favourable. Sir *Richard Hawkins*, than 'whom no man was a better judge, gives it as his opinion, 'that the streights of *Magellan* and *Le Maire* are navigable 'all the year long; but that the best time for passing them, is 'from the beginning of *November* to the close of *January*; 'and with him the writer of lord *Anson*'s voyage concurs.'—We come now to the voyage itself.

Our author took his departure from St. *Malo*, *November* 18, N. S. 1745, on board the *Conde*, of fifty guns, and two hundred and fifty men, fitted out by a company of merchants at *Paris*, and their correspondents at *Cadiz*; at which city they arrived about the end of the following month: his description of *Cadiz*, and the manners of its inhabitants, agrees well with the accounts of those who are acquainted with the place.

After a stay of a whole year, within a few days, at *Cadiz*, the *Conde* sailed from that place, in company with a fleet of *French* and *Spanish* ships, under convoy of two men of war. In their passage they touched at the *Canaries*, and the island of St. *Katherine*; of both which places our author gives some account*. In *April*, 1747, they arrived at *Conception* in *Chili*; and of this town and country we have an entertaining description. In *June* they proceeded on their voyage to *Peru*, and in less than a month they arrived at *Callao*, which, about nine months before, had, together with the great and opulent city of *Lima*, been almost totally destroyed by a most dreadful earthquake and inundation; of which we have had

* The author generally describes the fishes, animals, &c. that fell under his observation.

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ſome accounts publiſhed in *England*. The ruin of theſe two places, our author ſays, formed ſuch a tremendous and ſhocking ſpectacle, that deſcription, however true, he imagined, would hardly gain credit in *Europe*, where nature is not ſubject to ſuch convulſions. His account of this celebrated place, with the new town which had then juſt begun to ſpring up from the ruins of *Lima*, will doubtleſs be acceptable to ſuch of our readers as have not yet ſeen the book itſelf, which has been publiſhed ſeveral months.

'The city of *Lima*, ſays he, ſtands two leagues up the 'country. In the road, about a quarter of a league from '*Callao*, is a ſmall village, which before the late deſtructive 'earthquake, was called *Las-animas*, and ſince, *Bellaviſta*. 'The village of *Las-animas* conſiſted only of thirty or forty 'mean houſes, on each ſide of the highway; but the new 'village of *Bellaviſta*, ſo called from its delightful ſituation, 'already makes an elegant, and even opulent appearance, 'there being ſeveral ſtore-houſes built for the convenience of 'commerce; ſo that it ſeems to bid fair for a town of note, 'excepting walls and fortifications, which are not intended. 'The religious orders led the way to improve this new vil'lage. They are already at work in building a new fort, 'inſtead of the ruined one deſtroyed by the ſea, tho' a like 'inundation with the former, which was not however with'out precedent, may reduce it to the ſame ruinous ſtate. 'But avarice is invincible in its perſeverance. This fort will 'not want ſtrong batteries, there being already on the ſpot 'above a hundred and fifty braſs guns, and among them ſix 'culverins, near thirty feet long. The city of *Lima* was 'computed to be nearly equal to the *Fauxbourg St. Germain*, 'at *Paris*. But nothing eſcaped the deſolation of the earth'quake, a *Franciſcan* convent and ſeven or eight houſes ex'cepted. The ſtreets were exactly ſtrait, but we found them 'at our arrival ſo choaked up with the ruins of the houſes, 'that they were impracticable for chaiſes, of which we ſaw 'a great number. But it was not long before a paſſage was 'opened by the viceroy's direction, and the ſtreets cleared. 'They are here ſo fond of painting, that both the outſide 'and inſide of the houſes are covered with landſkips and hiſto'rical pieces; which for the delicacy of the performance, 'and beauty of the colours, make a very ſightly appearance. 'Tho' the houſes were demoliſhed, every private perſon of 'any ſubſtance has made ſome progreſs in rebuilding. The 'ruins of the churches, and eſpecially the cathedral, ſhew 'them to have been no mean buildings; but in my opinion,

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'too lofty for ſo precarious a ſituation. The cathedral faces a 'very ſpacious ſquare, one ſide of which is filled by the vice-'roy's palace, and on the oppoſite ſide is a regular portico, 'where the moſt eminent traders have their ſhops. The por-'tico facing the cathedral, is a range of notaries offices, ter-'minated with the priſon. In the center is a fountain, hav-'ing three jets from a pyramid, on the top of which ſtands 'the ſtatue of fame, which are both, as well as its baſon, of 'braſs: this fountain was not damaged by the late calamity.

'The river, over which is a bridge of ſtone, adorned with 'a neat parapet, and which alſo eſcaped the general ruin, 'iſſues from the neighbouring mountains called the *Cordeliers*, 'which are of a prodigious height and extent, reaching to '*Buenos-Ayres*, and always covered with ſnow, even at *Lima*, 'tho' it ſtands in twelve degrees of ſouth latitude. The 'river, whoſe ſtream waters the city and country, has been 'cut into innumerable little canals, by which every houſe 'of note enjoys the convenience of water. It is impoſſible to 'deſcribe the benefits of this river, in fertilizing the neigh-'bouring country, which would otherwiſe be barren and un-'inhabitable, as it never rains in this country; tho' at ſome 'ſeaſons of the year a very copious due falls every night.

'Few, even of the commonalty, here want their horſes 'and chaiſes; none but negroes, mullattoes, and *Indians*, 'walk on foot. The viceroy, who lives in a ſhew of regal 'ſplendor, makes his public appearance with three coaches, 'two of which are drawn by ſix mules, and the third, which 'is his coach of ſtate, by ſix ſtately black horſes, the buckles 'of their harneſs being gilt. A recluſe life is here attended 'with very ſingular advantage, for there is no ſtirring abroad 'without being almoſt blinded with the duſt. And what 'renders it ſtill more troubleſome, is, that theſe clouds of duſt 'contain multitudes of inſects, particularly of two ſpecies, 'fleas and chicas, the former of which ſwarm in all places, 'eſpecially the houſes, that nothing can render them tole-'rable; but the other are much more noxious, the pain they 'cauſe being often attending with very bad conſequences. 'Theſe are much ſmaller than a flea, and uſually inſinuate 'themſelves into the toes, where, if not quickly diſlodged, 'they become maggots. There is no extracting them but 'with the point of a needle or ſciſſars, in which operation the 'negroes are the moſt ſkilful. The patient ſuffers a vaſt in-'creaſe of pain, as tho' the creature endeavoured to keep its 'hold: yet this muſt be performed immediately after feeling

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'that they have penetrated the fleſh, elſe they cauſe a tumor
'and lividneſs which I once painfully experienced.

'The dreſs of the men is either that of an *European Spa-*
'*niard*, with a cloak, or kind of ſhort great coat, generally
'of velvet, with two rows of buttons and button-holes over
'their pockets and on their ſleeves, of gold or ſilver, or elſe
'the before mentioned tunic; but this ſeldom, unleſs when
'on horſeback. Their full dreſs is *French*. The women
'here are ſo richly dreſſed, that one of no high ſtation would
'make a very brilliant appearance at a *French* theatre. Their
'hair is twiſted and tufted with diamonds, pearls, and artifi-
'cial flowers: they wear a black hat, embroidered with gold
'or ſilver three or four inches deep, with large ear-rings of
'diamonds and pearls. Some of the better ſort of the mu-
'latto and negro women, alſo aim at this extravagance.
'Painting, indeed, they deſpiſe, and in this they differ greatly
'from the women of *Chili*, with whom it is a common prac-
'tice. Thus is their head profuſely decorated; but what
'quite disfigures them, is an odious cuſtom of continually
'chewing a thick roll of tobacco. This is extremely nau-
'ſeous to a ſtranger, but they would imagine they were not
'compleatly dreſſed, if their mouths were not crammed to
'diſtortion with this limpion, as they call it. Their arms are
'naked up to their very ſhoulders, but decorated with gold
'bracelets ſet with diamonds. Theſe bracelets are three or
'four inches broad, and from the weight of theſe ornaments
'they appeared to me a very troubleſome piece of oſtentation.
'Their petticoat is ſhort, generally of ſome very rich ſtuff,
'and full of plaits. Over this is a leather girdle, which
'hangs down before in the ſhape of a heart, enriched with
'roſes of gold filled with diamonds; for tho' jewels bear a
'higher price in *Peru* than in *Europe*, yet they are much
'more common; ſo that without any exaggeration it may
'be ſaid, that the bare dreſs of a woman of any figure at
'*Lima*, would be a very conſiderable fortune for a *Pariſian*.

'The guittar is the inſtrument in vogue here, as at *Cadiz*;
'the women are very fond of their own ſinging, or rather
'ſqueaking; and the dancing to which they are not averſe,
'would be hiſſed at in *Europe* as ſhameful. Slovenlineſs in
'eating is univerſal, among both men and women, even of
'the higheſt rank. Their fingers, which are almoſt covered
'with diamond rings, are their only forks, which they call *te-*
'*nedor* natural, or natural fork. They all drink out of the ſame
'cup or glaſs: wine is not greatly eſteemed here; but fiery
'brandy and ſtrong waters, which ſupply the place of that

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'falutary liquor, they drink to exceſs. At the cloſe of an 'entertainment, they cool their mouths with a large draught 'of ice-water, which I thought very proper; for their high-'ſeaſoned ſauces, and their ſweetmeats, which ſucceed the 'former, naturally call for a cooling draught. *Peru* ſeems 'to me the very center of luxury and debauchery; whereas 'before, I thought the *Europeans* could not be exceeded.

'Marquiſſes and counts are very common in *Peru*; they 'all trade, and indeed to their ſucceſs in it, they owe their 'grandeur; for a man, after getting ſome money by carrying 'a pack, ſets up a ſhop, and if he has tolerable fortune, ne-'ver fails purchaſing one of thoſe auguſt titles; and the '*Spaniſh* miniſters are as ſure to take advantage of his vanity. 'Gold, ſilver, and jewels, are in great plenty at *Lima*, yet, 'what doubtleſs will ſeem ſurpriſing, moſt of the inhabitants 'are very poor. And amidſt the utmoſt pomp and profuſion, 'there are the ſame ſcenes of diſtreſs as in other parts of the 'globe, tho' they are not peſtered with beggars. This con-'traſt may be eaſily accounted for, if we conſider, that it 'is the policy of the *Spaniſh* court to drain this country yearly 'of very large ſums.

'*Lima* abounds with artificers of all callings; moſt of the 'inhabitants being negroes, mulattoes, or *Indians*. The ne-'groes and mulattoes are ſlaves to the *Spaniards*, but allowed 'to purchaſe their liberty, when they are maſters of a ſuffi-'cient ſum, being allowed ſome hours every day for their 'own private advantage. They ſeem not to be kept in ſuf-'ficient ſubjection, as indulgence to uncultivated minds is 'often repaid with inſolence. On *ſundays* and feſtivals they 'are allowed to hold meetings, where they ſing and play their 'tricks, their muſic being a kind of drum, of the invention 'of that country. At theſe meetings they drink immoderately 'of a kind of liquor extracted from the ſugar-cane, called '*guarape*, which is always attended with quarrels. As to the 'poor *Indians*, their condition is worſe than that of the ne-'groes, living in the moſt ſhocking diſtreſs. The corregi-'dors purchaſe their employments of the court; and in order 'to make themſelves amends, oppreſs theſe poor creatures in 'a moſt terrible manner, who have no redreſs. Theſe petty 'tyrants have the privilege of buying mules, horſes, ſilks, 'ſtuffs, and even cards, and afterwards compel their wretch-'ed ſubjects, tho' they have no need of them, to take them 'off their hands, at above four times their value. But what 'is ſtill more ſhocking, and which I cannot relate without 'ſome warmth, their prieſts make religion, whoſe character

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'is benevolence and charity, a pretence to increaſe their mi-
'ſery. Can it be thought, from the univerſal principles of
'human nature, that theſe *Indians* can ever be ſincere *Chriſ-*
'*tians* and faithful ſubjects?

'The greateſt part of the inhabitants were very active in
'rebuilding their houſes, according to the plan and direction
'of the former ſtreets; but have reduced them to one ſtory,
'taking warning from their late calamity. When the *Spa-*
'*niards* had ſubdued *Peru*, and were diſengaged from all ene-
'mies, they began to raiſe lofty ſtone buildings; the *Indians*
'often told them, that they took a great deal of pains to
'build tombs to bury themſelves alive. For my part, I very
'readily accepted to take up my quarters in a cottage of
'reeds, which ſtood in the center of a garden near the town
'walls, and belongs to the jeſuits: no ſplendid manſion indeed,
'but in a delightful ſituation; and here the fathers often re-
'ſort, to amuſe themſelves with walking. Here they have
'their bakehouſe, and keep their poultry, with ſpacious fruit
'and kitchen gardens. This obliging offer was made me by
'the father who ſuperintended this place, and who was a
'*Frenchman*. Here I ſpent the greateſt part of the time we
'ſtaid in *Peru*. The provincial, who was not leſs good-na-
'tured than my countryman, carried me to ſpend a day or
'two at their ſugar-works near *Lima*. One of theſe is called
'*Boca-Negra*, the wooding-place, lying near the ſea, about
'two leagues north-weſt from *Lima*. The ſecond is called
'*Villa*, and the third St. *John*. The two latter are conti-
'guous, lying about three leagues ſouth-weſt from *Lima*.
'Each of theſe ſugar-factories or plantations, at a moderate
'computation, is worth to the fathers 40,000 piaſtres *per ann.*
'and of theſe they have no leſs than ſix, within a ſmall diſ-
'tance of *Lima*, which may give us ſome idea of their com-
'fortable condition. They are, however, not ſo abſorbed in
'their riches, as to neglect the care of the ſouls of the ne-
'groes, who, including all ages, and both ſexes, are not leſs
'than three hundred in each ſugar-plantation; for one of the
'fathers conſtantly reſides there, and diligently performs all
'the prieſtly offices. Beſides him there is a father, who is a
'kind of ſecretary, keeping an account of receipts and diſ-
'burſements; and a brother, called in *Spaniſh*, *chacarero*,
'who is a kind of inſpector over the negroes, having under
'him, as an aſſiſtant, another brother, called *trapitehero*. It
'muſt be ſaid, to the praiſe of this company, that they ob-
'ſerve the beſt of œconomy in their temporalities, and an

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'equal attention to their ſpiritual affairs, both at their planta-
'tions and at *Lima*, where they have five communities.

'In the month of *February*, 1748, the coronation of king
'*Ferdinand* was celebrated at *Lima*. Beſides the illumina-
'tions and fire-works, which laſted eight days ſucceſſively,
'and the theatrical repreſentations, the *Indians* in the city and
'neighbourhood were ordered to appear in the habit of their
'anceſtors, before the conqueſt of *Peru*. On the 22d, hav-
'ing rendezvouſed in a ſquare, they began their march, being
'divided into thirteen nations or kingdoms, of which they at
'that time conſiſted. The *Ynca*, or king of each nation, was
'preceded by his ſubjects, clothed in the particular dreſs of
'the kingdom which they repreſented, ſinging and dancing
'before their king, who was carried by twelve ſlaves on a
'kind of throne, having a crown on his head and a ſcepter
'in his hand. Next came the *Indian* women of the ſame
'kingdom, dancing and ſinging before their queen, who was
'carried in the ſame ſtate as the king. The proceſſion of
'each king and queen was cloſed by ſeveral mules, led by
'ſlaves, and loaded with ingots of gold and ſilver. Some na-
'tions, inſtead of mules, were followed by a kind of animals
'reſembling camels, except their ſize, which was ſmaller, and
'the eminence on the back. They are only a kind of over-
'grown ſheep, and in *Spaniſh* are called *carneros de la thierra*.
'This creature, whoſe wool is ſo highly valued, alſo carried
'ſome gold ingots. Among them was a particular nation, of
'which the king, queen, and their ſubjects were decently cloth-
'ed, and carried in their hands birds, or ſome other product
'or inſtrument peculiar to their nation. A body of horſe-
'guards marched before this proceſſion, which was near two
'miles in length, and its novelty and ſplendor could not fail
'of rendering it extremely entertaining; for every thing glit-
'tered with gold, diamonds, and jewels of all kinds. The
'dreſs of ſome of the queens was entirely covered with
'them. But amidſt all this pomp and rejoicing, the counte-
'nances of all the actors and actreſſes, from the king on his
'throne, to the ſlaves who carried him, expreſſed a lively
'ſorrow, and indicated their concern at this inſult over the
'former freedom and glory of their nation.

'The town of *Callao* was ſomething larger than that of
'St. *Malo*. It ſtood near the ſea, and was fortified with
'eight baſtions well furniſhed with braſs cannon. The vio-
'lent concuſſion which was felt ſome minutes before the
'inundation of the ſea, weakened the walls and all the build-
'ings. Then the ſea aroſe in three mountainous waves, of

'of

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'different heights, and poured in upon the city, totally de-
'ſtroying it, except the walls, of which ſome ſmall veſtiges
'ſtill remain. Of all the inhabitants, not above twenty were
'ſaved: among theſe was a man, who ſeeing the gates of
'the town ſhut, and the ſea as high as the walls, climbed up
'the flag-ſtaff upon the baſtion, where he fortunately hap-
'pened to be. A canoe at the ſame time driving cloſe by
'him, he threw himſelf into it, and by dexterouſly managing
'the oar, ſaved himſelf. He reported, that at firſt he heard
'moſt terrible outcries of *miſericordia*, when he perceived
'coming from the ſea, a wave of ſuch prodigious height, that
'he gave himſelf over for loſt; but he was ſo happy as to
'ſurvive its violence. Upon this wave's reaching *Callao*, all
'the cries were immediately ſilenced, and it was then that
'all the inhabitants ſuddenly periſhed, which happened in the
'night of the 28th of *October*, 1747. For ſix months after
'this calamity, all the neighbouring places were filled with
'dead bodies, goods, furniture, utenſils, and plate; but the
'far greateſt part of the latter was found among the ruins of
'the religious houſes and churches. Many negroes and mu-
'lattoes made themſelves by ſearching among theſe ruins.
'It is ſurpriſing that the conſternation, which muſt naturally
'ariſe from ſuch an inundation, ſhould ſo ſoon be forgot;
'for they immediately began to raiſe a battery of ten guns,
'upon the ruins of a baſtion facing the road, till another and
'ſtronger fort could be finiſhed.'

In his account of the ſhip's return to *Europe*, our author gives a pleaſing deſcription of *Rio Janeiro*, and of the *Portugueſe* inhabitants and government there. From his account it ſhould ſeem, that the *Portugueſe* ſettlements in *Brazil* are in a better condition, and have a more flouriſhing commerce than thoſe of the *Spaniards* in the ſouth ſeas. During our author's ſtay at *Rio Janeiro*, an incident occurred worthy of particular notice. This was the arrival in that harbour of a ſhip belonging to the jeſuits miſſionaries in *Spaniſh America*. Theſe fathers, our author was informed, carried on a very extenſive and advantgeous commerce. Their ſhips are exempt from all impoſts, duties, and ſearch; and allowed to carry colours peculiar to themſelves, and more auguſt and reſpectable than thoſe of any nation. This the writer of the preface before quoted, looks upon as a piece of information perfectly new to us; and his remarks upon it are as under.

'Conſidering, ſays he, the vaſt empire theſe fathers have
'in *Paraguay*, and the new one they are daily erecting among
'the barbarous nations between the *Spaniſh* and *Portugueſe*
'ſettle-

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'settlements, of which somewhat is said in the appendix, it 'will not allow us to wonder, that they are willing to make 'some figure at sea as well as land, and in process of time 'perhaps we may hear of their having fleets and a maritime 'force, as we already know that they have regular troops, 'and are capable of assembling a very numerous army in their 'missions; where the authority of no temporal prince what-'ever is acknowledged, farther than is consistent with the so-'ciety's good pleasure. In the mean time, these ships help 'us to conceive what hitherto could never be well under-'stood; which is, how the reverend fathers transported the 'revenues of their southern empire into *Europe*, without the 'knowledge either of the crown of *Spain* or *Portugal*: but 'now we know they have ships, we are not bound to believe 'they always sail under those very particular colours, which, 'tho' revered in the ports of *Portugal*, would elsewhere meet 'with but little respect; but may make use of other when-'ever prudence or policy, for which the society have been al-'ways famous, shall direct.'

ART. XLIV. *The credibility of the gospel history. Part* II. *Or the principal facts of the new testament confirmed by passages of antient authors, who were contemporary with our saviour, or his apostles, or lived near their time. Vol.* X. *By* Nathaniel Lardner, D. D. Octavo. 5s. Waugh, Noon, &c.

WE have already mentioned this learned and useful undertaking, in the fourth and eighth volumes of our *Review*, where a short account is given of the doctor's eighth and ninth volumes; that which is now offered to the public, contains the history of the following writers of the fourth century, *viz. Jerome*, *Rufinus*, the third council of *Carthage*, *Augustin*, and *Chrysostom*, with their testimony to the books of the new testament. The account given of *Jerome* takes up almost half the volume: the doctor introduces it with several particulars concerning his history, and tells us, that what *Ludovicus Vives* says of him, who pleasantly compared him to an *advocate pleading before a judge in a capital cause*, is his true character. 'He is always, says he, as it were upon causes of 'life and death. And that eagerness and violence of temper 'may be reckoned at once the ground of all his faults, and of 'all his excellencies. I intend that inquisitiveness, applica-'tion, and diligence; whereby he acquired great learning

'and

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'and knowledge, and was qualified to perform many beneficial 'services for the church of *Chriſt*, and mankind in general.'

After giving a ſhort account of *Jerome*'s hiſtory and character, our learned author preſents us with his teſtimony to the ſcriptures. He tranſcribes his preface concerning all the books of the old teſtament, prefixed by him to his *Latin* tranſlation of the books of *Samuel* and the *Kings*, from *Hebrew*, and ſhews that his canon of the old teſtament was that of the *Jews*. In regard to that diviſion of the *Jewiſh* ſacred books into *the law*, *the prophets*, *and hagiographa*, made by *Jerome*, he informs us, that he cannot diſcern any proof of the high antiquity of it; that no traces of it are to be found in the ſcriptures, either of the old or new teſtament, nor in *Joſephus*, nor in any *Chriſtian* writers before *Epiphanius* and *Jerome*, near the end of the fourth century. He obſerves farther, that there is no fitneſs or propriety in this diviſion; and that among thoſe who have uſed it, there has been a great variety of opinions concerning the books that ſhould be called *Hagiographa*; the ground of which difference of opinion, he thinks, may have been this, that the word has nothing appropriating or diſtinctive in it.

The doctor proceeds in the next place to make an extract from *Jerome*'s letter, concerning the ſtudy of the ſcriptures, writ to *Paulinus* (ſuppoſed to be *Paulinus* of *Nola*) in which are enumerated all the books of the old and new teſtament; from which letter, and other parts of *Jerome*'s writings mentioned by our author, it appears, that the books of the new teſtament taken notice of by him, are the ſame with thoſe now commonly received. After this he produces ſeveral paſſages from *Jerome*, which contain very ample teſtimonies to our four goſpels; gives his hiſtories of the ſeveral writers of the commonly received books of the new teſtament, which hiſtories are at the beginning of his book of illuſtrious men, or catalogue of eccleſiaſtical writers; takes ſome notice of the apocryphal books, mentioned by *Jerome* in the ſeveral parts of his works; and brings a variety of paſſages to ſhew the reſpect he had for the ſcriptures.

Our author's account of *Rufinus* is very ſhort: he only tranſcribes his catalogue of the books of ſcripture, which is to be found in his explication of the apoſtles creed, and makes a few remarks. What he ſays of the third council of *Carthage*, is likewiſe very ſhort: all that he thinks neceſſary to obſerve in regard to it, he gives us in his account of *Auguſtin*, who was one of the principal biſhops preſent at that council, and whoſe teſtimony to the ſcriptures he ſhews at large.

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He begins with citing a passage from a work of *Augustin*, entitled, *of the Christian doctrine*, supposed to have been begun by him about the year 397, and to have been finished in 426. This work consists of four books, and the passage which the doctor cites is to be found in the second book; it is as follows:

'In receiving canonical scriptures, let him who desires 'carefully to study them, follow the judgment of the greater 'number of catholic churches: among which they certainly ought to be reckoned, which are apostolical sees, and 'have had letters of apostles sent to them. This rule, therefore, he will observe, with regard to canonical scriptures. 'He will prefer such as are received by all catholic churches 'to those which some do not receive. And with regard to 'such as are not received by all, he will prefer those which 'are received by many and eminent churches, to those which 'are received by few churches, and of less authority. But if 'he should find some received by the greatest number of 'churches, others by the more eminent: (which however 'will scarce happen) I think, such scriptures ought to be held 'by him as of equal authority.

'And the entire canon of scripture is comprized in these 'books. There are five of *Moses*; that is, *Genesis*, *Exodus*, '*Leviticus*, *Numbers*, *Deuteronomy*: one book of *Joshua*, the 'son of *Nun*, one of the *Judges*: one small book called *Ruth*, 'which seems rather to belong to the beginning of the *Kingdoms*. Then the four books of the *Kingdoms*, and two of 'the *Remains*, not following one another, but proceeding as 'it were parallel, on the side of each other. These are historical books, which contain a succession of times in the order of events. There are others, which do not observe the 'order of time, and are unconnected together, as *Job*, *Tobit*, '*Esther*, and *Judith*, and the two books of the *Maccabees*, 'and the two books of *Esdras*: which (last) do more observe the order of a regular succession of things, after that 'contained in the *Kingdoms* and *Remains*. Next are the prophets: among which is one book of the *Psalms* of *David*; 'and three of *Solomon*, the *Proverbs*, the *Song of Songs*, and '*Ecclesiastes*. For those two books, *Wisdom* and *Ecclesiasticus*, are called *Solomon*'s for no other reason, but because 'they have a resemblance with his writings. For it is a very 'general opinion, that they were writ by *Jesus* the son of *Sirach*. Which books however, since they are admitted into 'authority, are to be reckoned among prophetical books. 'The rest are the books of those, who are properly called

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'prophets: as the ſeveral books of the twelve prophets, which 'being joined together, and never ſeparated, are reckoned one 'book. The names of which prophets are theſe: *Hoſea*, '*Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, '*Zephaniah*, *Malachi*. After them are the four prophets of 'larger volumes: *Iſaiah*, *Jeremiah*, *Daniel*, *Ezekiel*. In 'theſe four and forty books is comprized all the authority of 'the old teſtament. Of the new, there are the four books 'of the goſpel, according to *Matthew*, according to *Mark*, 'according to *Luke*, according to *John*: fourteen epiſtles of 'the apoſtle *Paul*, to the *Romans*, two to the *Corinthians*, 'to the *Galatians*, to the *Epheſians*, to the *Philippians*, two 'to the *Theſſalonians*, to the *Coloſſians*, two to *Timothy*, to '*Titus*, to *Philemon*, to the *Hebrews*: two epiſtles of *Peter*, 'three of *John*, one of *Jude*, and one of *James*: the acts 'of the apoſtles, in one book: and the *Revelation* of *John* in 'one book. In theſe books, they who fear God, ſeek 'his will.'

After this general paſſage, and ſome few remarks upon it, our learned author proceeds to give *Auguſtin*'s teſtimony to the ſcriptures, more particularly, firſt, to the books of the old, and then to thoſe of the new, teſtament; and produces ſeveral paſſages from his writings, wherein he ſpeaks of the authority of the well-known books of the old and new teſtament as ſuperior to that of biſhops and councils, and all manner of determinations. He concludes what he ſays in regard to *Auguſtin*, with taking notice of ſome paſſages in his writings, wherein he ſpeaks of the deſign of *Chriſt*'s coming, of the ends and uſes of his death and ſufferings, and of the neceſſity and value of good works, particularly offices of kindneſs and mercy.

In the laſt chapter of this volume the doctor gives *Chryſoſtom*'s teſtimony to the ſcriptures. He ſhews, that he received no books of the old teſtament, as of authority, beſides thoſe received by the *Jews*, and that the books of the new teſtament received by him, were theſe following; *viz.* the four goſpels, the acts of the apoſtles, fourteen epiſtles of *Paul*, the epiſtle of *James*, one epiſtle of *Peter*, one epiſtle of *John*. *Chryſoſtom*, he tells us, has no where quoted the book of the *Revelation*, nor taken any paſſage from it, nor alluded to it in any of his works. Towards the cloſe of the chapter he makes ſeveral extracts from *Chryſoſtom*'s writings, conſiſting of interpretations of diverſe texts, and remarkable obſervations upon a variety of ſubjects.

We

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We shall conclude this article with acquainting our readers, that the eleventh volume of this work (as the doctor himself informs us in his preface to the tenth) is in good forwardness; that it will contain all the writers of the fifth and sixth centuries, that need to be alledged; that it will be published probably soon after next *Christmas*; and that the remainder of *Christian* writers will be at the beginning of the twelfth volume, after which will follow, in the same volume, a recapitulation, and proper tables and indexes.

ART. XLV. Horace's *art of poetry translated. Inscribed to the right hon. the earl of* Hallifax. *By* William Popple, *esq*; Quarto, 2s. 6d. Millar.

SIR *Samuel Garth* has observed, that translation is commonly either verbal, or paraphrase, or imitation*; under which of these denominations this performance ought to be considered, is not very easy to determine; for each of them may with equal propriety be applicable to different parts of it. —We shall not enlarge on the merits of this piece, but content ourselves with selecting a few extracts; whereby, we presume, our readers may be enabled, in some measure, to judge how far the original is adorned or illustrated by this version, as well as of the translator's talents for versification.

The *Latin* text is prefixed, to save the trouble of recurring to the author.

Line 251. Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen Iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi. Non ita pridem,
Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secunda
Cederet aut quarta socialiter. Hic et in Acci
Nobilibus trimetris apparet rarus, et Enni.
In scenam missos magna cum pondere versus,
Aut operæ celeris nimium, curaque carentis,
Aut ignoratæ premit artis crimine turpi.

The above are omitted in the translations of mr. *Oldham*, lord *Roscommon*, and mr. *Francis*, on account of the difficulty

* Preface to the translation of *Ovid*'s metamorphosis.

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of rendering them agreeable, or properly intelligible, to an *Engliſh* reader: in lieu of them mr. *Popple* has ſubſtituted the following ſixteen lines, which may be ſo far regarded as an imitation, in that they are both intended for inſtruction in the meaſure neceſſary to be uſed in dramatic poetry; the one for the *Roman*, the other for *Engliſh* tragedy.

What numbers now the tragic bard ſhould uſe,
Shall be the preſent buſineſs of the muſe.
As yet untaught by rule to meaſure ſound,
Our language, without quantity, is found:
Yet long, or ſhort, in every word appears,
And, *not obſerv'd*, offends the critics ears:
Light joy ſhould be in flowing words expreſt,
And heavier ſounds burſt from the grief-ſtruck breaſt:
Rapid and loud beſt paint the hero's rage,
Whilſt fear and terror ſhort breath ſounds preſage.
Rhyme, ill-becoming plays, with care avoid:
By ſounds, repeated oft, the ear is cloy'd:
Ten ſyllables the meaſure of each line----
Yet ſometimes from this rule you may decline;
Nor too exactly ſcan the number'd feet,
Or *thin* the ſenſe to make the verſe complete.

The two ſubſequent extracts may be not unjuſtly conſtrued as partly verbal and partly paraphraſe.

Line 333. Aut prodeſſe volunt, aut delectare poetæ,
Aut ſimul et jucunda et idonea dicere vitæ.
Quidquid præcipies, eſto brevis; ut cito dicta
Percipiant animi dociles, teneantque fideles:
Omne ſupervacuum pleno de pectore manat.
Ficta voluptatis cauſa ſint proxima veris:
Nec quodcunque volet, poſcat ſibi fabula credi:
Neu pranſæ lamiæ vivum puerum extrahat alvo.
Centuriæ ſeniorum agitant expertia frugis:
Celſi prætereunt auſtera poemata Rhamnes.
Omne tulit punctum, qui miſcuit utile dulci,
Lectorem delectando, pariterque monendo.
Hic meret æra liber Soſiis: ----
--- hic et mare tranſit,
Et longum noto ſcriptori prorogat ævum.

Poets ſhould write for profit or delight;
Or to one general purpoſe both unite ----
Would you inſtruct----be ſhort as well as clear---
A few ſhort precepts any one may bear.
The breaſt a little eaſily retains ----
Loaded too much, as ſurely heaves and ſtrains.

If

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If to delight, your fable you deviſe,
Let nothing too improbable ariſe:
Still near to truth, feign what may be believ'd:
Things, which ſhock ſenſe, will never be receiv'd.
Let *Pantomime* ſhew monſters on the ſtage,
And, in unnat'ral ſights, the eye engage;
Such idle things may pleaſe a ſtupid crowd;
But, by good judges, will not be allow'd---
For all that moves to laughter is not wit,
Nor ſhould true comedy ſuch ſights admit.
Yet---if your aim be ſolely to delight,
Expect no gen'ral praiſe from what you write----
Old age requires ſome moral in a tale,
Where ſenſe ſhould over levity prevail:
Or if, attentive to pleaſe them alone,
Your fable without pleaſantry is ſhown,
Our youth, leſs fond of ſentences than mirth,
Will ſtifle ſuch productions in their birth.
'Tis his alone to gain applauſe, whoſe mind
Is bent to pleaſe and to inſtruct mankind:
Millar and *Dodſley* for his works will vie---
No price, for ſuch a purchaſe, is too high!
Tranſlated ſoon as from the preſs they come,
Abroad commended, and admir'd at home---
High ſoars the poet's name---mankind agree,
And fame immortal, for his works, decree.

Line 373. - - - - - - Mediocribus eſſe poetis
Non homines, non dî, non conſeſſere columnæ.
Ut gratas inter menſas ſymphonia diſcors,
Et craſſum unguentum, et ſardo cum melle papaver
Offendunt; poterat duci quia cæna ſine iſtis:
Sic animis natum inventumque poema juvandis,
Si paulum ſummo deceſſit, vergit ad imum.

But poets muſt be either good or bad---
No middle ſtate for them is to be had:
Bards by mediocrity ne'er riſe to fame;
A middling and a bad one is the ſame---
Nor gods, nor men, nor † columns rais'd on high,
Can give ſuch poets immortality.
As concerts ill perform'd, the feaſt deſtroy,
And ſweets, not mix'd with art, the palate cloy,
(For, without theſe, the ſocial feaſt may pleaſe,
And better will, if not improv'd by theſe)
So poems, whoſe chief end is to delight,
Grow inſtant bad---if once they ſwerve from right.

† *Columns rais'd on high*] Mr. *Pepple* appears either not to have clearly underſtood, or he has very obſcurely interpreted thi[s]

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this paſſage; the columns here intended by *Horace*, are generally imagined to be the poſts belonging to the bookſellers ſhops at *Rome*, upon which books were placed for ſale: by which inattention to his author's true meaning, he has neglected a favourable opportunity of further celebrating meſſrs. *Millar* and *Dodſley*.—Such as may be curious to know more of this gentleman's poetical abilities, we refer to the performance itſelf, or to a comedy of his, publiſhed ſome years ago, called, *The double deceit; or, a cure for jealouſy*: and ſhall conclude this article with obſerving, that if this tranſlation ſhould be tried by *Horace*'s teſt, it is to be feared, that it will not entitle the tranſlator to immortality.

ART. XLVI. *Education complete ou abregé de l'hiſtoire univerſelle, mêlée de geographie, de chronologie; a l'uſage de la famille royale de S. A. R. la princeſſe de Galles. Par Mme. le P. de Beaumont. Auteur du noveau magaſin François.* 3 vol. 12mo. 10s. 6d. Nourſe.

THE lady to whom the public is obliged for this performance, has introduced it with ſeveral ſenſible obſervations, relative to the conduct both of tutors and parents: ſhe has very judiciouſly diſtinguiſhed the many qualifications abſolutely neceſſary, to render the former equal to the momentous taſk of forming young minds, and has endeavoured to inſpire them with an affection for their undertaking, by ſhewing its importance and utility; as well as the reputation and advantages that accrue from it. The latter ſhe juſtly charges with an aſtoniſhing, tho' too common ſort of negligence, in that, while they are earneſtly ſtudious to furniſh their children (eſpecially thoſe of her own ſex) with the means of every external accompliſhment, they think little or nothing of improving the underſtanding, or informing the heart.—It is faſhionable to learn them to ſpeak *French*; a perſon is ſought after with this view and no other; a competent knowledge of the language is alone a ſufficient recommendation, other talents are not required; to be well born and well educated may be reaſons for being rejected: 'Theſe do not ſignify,' ſays a 'modern mother, 'ſhe ſpeaks *French*; ſhe is a good girl, will 'turn her hand to any thing, and ſubmit to eat with the ſer-'vants; ſhe ſerves at the ſame time, for governneſs, cham-'ber-maid, and to wait on my children; ſhe ſuits me better 'than a governneſs of more elevated ſentiments, who would 'take

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'take upon her the gentlewoman, and expect to be treated 'as such:' thus there are thoſe, who, tho' they would not be prevailed on to truſt ten yards of ſilk in the hands of a mantua-maker, of whoſe abilities in her trade they had not the moſt convincing proofs, yet will indiſcriminately commit the education of their young ones to the care of perſons, of whoſe capacities for ſo intereſting a concern they ſhall be totally ignorant; and who have nothing in view but the ſalary annexed to their attendance.

The general deſign of this work is to ſubſtitute a more uſeful, and not leſs entertaining ſtudy, in the room of the unprofitable trifles that are uſually impoſed on children, to inform them in the firſt rudiments of literature: to this purpoſe nothing ſeems better calculated than an early acquaintance with hiſtory, of which madam de *Beaumont* has here given a conciſe and not inaccurate abridgment, from the deluge to the death of *Julius Cæſar*, in a method well adapted to the inſtruction of youth: the whole is divided into a ſeries of ſhort and eaſy leſſons, neither difficult to the comprehenſion, nor burthenſome to the memory: each of theſe leſſons conſiſts of three parts; the firſt, which is principally intended for the ſervice of the younger pupils, conveys its hiſtorical precepts in queſtions and anſwers;—in the ſecond, the contents of the former are enlarged upon, and thrown into a brief narrative;—the third is compoſed of moral reflections, aptly deduced from the ſubject of each reſpective lecture, and well contrived to imprint the hiſtory on the underſtanding; whereby young learners are taught, by example, the neceſſity of a good education, the danger of indulging the paſſions, and the readieſt paths to true greatneſs.

The general utility that may, in our judgment, be reaſonably expected from this production, induces us to hope the adjoined ſpecimen of it will not be diſagreeable to our readers.

'*Leçon* LXII.

'*D.* Qui étoit Démoſthène?
'*R.* Un Athénien fameux par ſon éloquence.
'*D.* Etoit-il né avec les talens requis pour ſon art?
'*R.* Non, & l'on peut dire qu'il força la nature.
'*D.* Réuſſit-il d'abord en public?
'*R.* Non, il fut ſiflé, & ſe retira tout découragé.
'*D.* Qui le conſola, & lui fit reprendre courage?
'*R.* Un viellard, qui malgré ſes défauts, découvrit ſes talens.

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« *D.* Contre qui Démosthène employa t-il son éloquence ?
« *R.* Contre Philipe & son fils Alexandre.

« Démosthène étoit fils d'un pere opulent, puisqu'il avoit le « revenu de plusieurs forges, ce qui faisoit dire à ses ennemis « qu'il étoit fils d'un forgeron. Etant resté orphelin fort jeune, « son éducation fut négligée par la faute de son tuteur. Comme « il sortoit de l'adolescence il ouit un orateur que le peuple re- « conduisoit avec de grands aplaudissemens : dans l'instant la « vocation du jeune homme se developa. Il se sentit brûler du « desir de se signaler dans un art qui étoit le plus sur moyen de « parvenir aux dignités dans Athenes ; mais le succès ne ré- « pondit point à son attente. La nature sembloit lui avoir « fermé toutes les voyes de s'élever par ce moyen.. Sa timidité « rendoit sa mémoire inutile, & le bruit du peuple lui faisoit « oublier le discours qu'il savoit le mieux. Il avoit la respira- « tion si courte, qu'il étoit obligé d'interrompre ses phrases, sa « langue retenue par un grand nombre de petits filets ne pou- « voit prononcer certaines lettres. Pour comble de disgrace, « ses gestes étoient ridicules ; & il avoit, sur-tout, la mauvaise « habitude de lever une épaule à la fin de chaque période. Ce « fut avec ces défauts, que Démosthène osa se presenter de- « vant un peuple délicat & connoisseur, aussi sa témérité fut-elle « punie : au lieu des aplaudissemens qu'il comptoit recevoir, « il fut sifflé, & se retiroit le désespoir dans l'ame, lorsqu'un « vieillard qu'avoit remarqué ses talens à travers ses défauts, « l'aborda ; & après l'avoir consolé lui prédit sa gloire future, « s'il avoit le courage de vaincre les défauts dont nous avons « parlé. L'entreprise étoit difficile, & paroissoit impossible ; « cependant le jeune homme persuadé par le vieillard & en- « trainé par son penchant, se détermina à la tenter.

« Pour surmonter sa timidité naturelle, & s'acoutumer aux « bruits du peuple, il alloit reciter ses harangues sur le bord de « la mer, dan le tems où ell étoit la plus irritée. Pour cor- « riger le défaut de sa respiration, il montoit, en courant, des « lieux escarpés en recitant les plus longues périodes. Il « s'acoutuma à rouler incessamment dans sa bouche du sable « extrêmement fin, ce qui coupa en peu de tems, les filets qui « retenoient sa langue. Il ne restoit plus que ses gestes à cor- « riger : pour en venir à bout, il s'enferma pendant un tems « considerable dans un lieu qu'il avoit garni de grands miroirs, « & pour se des habituer de son mouvement d'épaule, il fit con- « struire, une tribune étroite où il n'y avoit que sa place, il fit « pendre au plancher une halebarde dont la pointe touchoit à

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'son épaule nuë, enſorte que le fer lui entroit dans la chair 'lorſque cette épaule ſe levoit.

'Démoſthène recueillit enfin le fruit de ſes travaux, & ſelon 'la prédiction du vieillard, il devint non ſeulement l'admira- 'tion de tout la Gréce, mais de tout l'univers & de tous les 'ſiecles.

Reflexions.

'1. Ne nous plaignons plus de la nature, & ceſſons de l'ac- 'cuſer de nous avoir refuſé des talens. Il n'eſt point d'homme 'quelque diſgracié qu'on le ſupoſe, qui ne puiſſe tirer parti du 'peu qu'il a reçu. Combien d'autres, dont les talens extra- 'ordinaires ſont demeurés inutiles au public, parce qu'ils n'ont 'pas eu le courage détruire quelques défauts extérieurs qui ob- 'ſcurciſſoient leurs plus brillantes diſpoſitions?

'2. La ſcience la plus néceſſaire aux princes, eſt celle du diſ- 'cernement de l'eſprit & des talens de ceux qui les aprochent. 'Que de ſujets déplacés! parce qu'on a méconnu leurs vrais 'talens. Combien d'autres, qui, dans leur jeuneſſe, ne pa- 'roiſſoient propres qu'aux plaiſirs auxquels ils s'abandonnoient, '& qui par la ſuite ſeroient devenus d'excellens ſujets, ſi quel- 'qu'un les eut encouragés. Un grand roi dans le dernier 'ſiecle ne dédaigna pas de former un jeune homme dont on 'n'eſperoit rien de bon. Il eut plus d'une fois ſujet d'être 'découragé, mais enfin ſa perſévérance vint à bout d'en faire 'un de ſes meilleurs miniſtres.

'3. Que les jeunes gens aprennent, de l'exemple de Dé- 'moſthène, à ne ſe point décourager par la crainte de ne 'point réuſſir dans ce qu'ils entreprennent. Ils ſe défendent 'de l'aplication par leur peu d'aptitude; pluſieurs ſont dans 'la bonne foi à cet égard, & ne voyent pas que leur pareſſe 'ſeule diminue leurs talens à leurs yeux.'

MONTHLY CATALOGUE *for* October 1753.

MISCELLANEOUS.

I. A *Deſcription of two methods*, by which the irregularities in the motion of a clock, ariſing from the influence of heat and cold upon the rod of the pendulum, may be prevented. By *John Ellicott*, F. R S. Read at the royal ſociety *June* 4, 1752. To which are added, a collection of papers, relating to the ſame ſubject, moſt of which were read at ſeveral meetings of the royal ſociety. 4to. 1s. 6d. *Willock.*

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As moſt of the papers of which the above pamphlet is compoſed, have already appeared in the philoſophical tranſactions, and as the reſt are chiefly controverſial, we think it needleſs to give any further account of this publication.

II. *A treatiſe on the hyacinth.* Containing the manner of cultivating that flower, on the experience lately made by the moſt eminent floriſts in *Holland*, and approved by mr. *Bart. Roeque*, and ſeveral other floriſts, in *England*. Tranſlated into *Engliſh*. 12mo. 2s. 6d. ſewed. Sold by mr. *Bart. Roeque*, at *Walham-green*, and mrs. *Cooper*, in *Pater-noſter row*.

III. *A letter from the right hon. lord viſcount* Gage, to the gentlemen, clergy, and others, voters for the borough of *Tewkeſbury*. Fol. 6d. *Barnes*.

Contains a notable remonſtrance to the ſaid voters, on account of an illegal aſſociation ſaid to be ſet on foot, to ſell the choice of the ſaid borough for a pecuniary conſideration, *viz.* 1500 *l.* from each candidate, to be applied towards mending their roads.

IV. *The city remembrancer.* Containing animadverſions upon the oaths of the ward-officers of the city of *London*, and the duties and charges thereby impoſed, reſpectfully addreſſed to the right hon. the lord mayor, the court of aldermen, and common council of this city. 8vo. 6d. *Robinſon*.

Republiſhed from a former edition.

V. *An hiſtorical deſcription of St.* Paul's *cathedral.* Containg, 1. The hiſtory of the old cathedral, from its firſt foundation, in which many curious particulars concerning its antient cuſtoms, privileges, and ſolemnities, are recited. 2. An account of the manner of proceeding in taking down the vaſt ruins of the old cathedral, with the obſervations and diſcoveries made upon the ſpot by ſir *Chriſtopher Wren*. 3. A full deſcription of the founding, building, ornamenting, and finiſhing the preſent ſtructure, with obſervations on its beauties and defects. 4. A full view of every thing curious in it ſhewn to ſtrangers. 5. A compariſon of its dimenſions with thoſe of the old church, and of the dimenſions of both with thoſe of St. *Peter*'s at *Rome*. To which are added, a deſcription of the monument, ſome conjectures concerning *London*-ſtone, and other *Roman* relics, and a review of the antient wall and gates about the city. 8vo. 6d. *Newbery*.

See *Review* for *September*, 1753. Art. V. p. 227.

VI. *A voyage to the moon*: with ſome account of the ſolar world. A comical romance. Done from the *French* of M. *Cyrano de Bergerac*. By mr. *Derrick*. 12mo. 1s. 6d. *Vaillant*.

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We cannot give a better idea of this performance, than what lord *Orrery* has already done in his life of *Swift*.—'*Cyrano de* 'Bergerac, says he, is a *French* author of singular character, 'who had a peculiar turn of wit and humour, in many re-'spects resembling that of *Swift*. He wanted the advantage 'of learning and a regular education. His imagination was 'less guarded and correct, but more agreeably extravagant. 'He has introduced into his philosophical romance, called a '*voyage to the moon*, the system of *Des Cartes* (which was then 'much admired) intermixed with several fine strokes of just 'satire on the wild and immechanical enquiries of the philoso-'phers and astronomers of that age. And in many parts he 'has evidently directed the *plan* which the dean of St. *Patrick's* 'has pursued in *Gulliver*'s voyage to *Lilliput*.'

VII. *The fortune-hunters*: shewing (from experience) 1. How people may improve their fortunes, and raise themselves in *London*, by different and quite opposite ways. 2. How servants of various denominations may obtain the favour of their masters and mistresses, the love of their fellow-servants, the esteem of all people, and gain preferment. 3. Many useful instructions and receipts for a great variety of businesses; as brewing, gardening, making wines, dressing a turtle, and victuals of all sorts, *&c.* 4. The most distinguishing characteristics of the several sects and professions of religion in this great city; with some queries proposed to the atheistical clubs. 5. How pernicious some epidemic vices, practised in *London*, are to the welfare of society: with proposals for the suppression thereof. Being a guide to such as are strangers to the ways and customs of *London*. By *John Breues*, late of *Perth*, merchant, *&c.* 8vo. 2s. 6d. sewed. *Robinson*, *&c.*

The author, as we find by his preface, is now a menial servant in a gentleman's family. He writes like an honest sensible man, who having acquired some experience in the duties of his station, has thought fit to communicate his observations for the benefit of young people destined to the same rank in life. We have formerly recommended certain books, of a very different kind, to the *kitchen*; but this may have the same appointment on a worthier account, as it is calculated to be of some *use* there. Mr. *Breues* has formerly published several things particularly the *Highland Spectator*, a large pamphlet, printed about the year 1743.

VIII. *The female rambler*, being the adventures of madam *Janeton de* *****. Taken from the *French*. 12mo. 2s. *Reeve*.

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We do not remember, that we have ever been ſo ill entertained as in the peruſal of the before-mentioned piece.

IX. *A treatiſe on cyder-making*, founded on long practice and experience, with a catalogue of cyder-apples of character, in *Herefordſhire* and *Devonſhire*: their different qualities and applications in making either mellow or rough cyder; and the whole proceſs of cyder-making throughout. With inſtructions for meliorating cyder, preſervatives, and remedies for preventing and curing the diſeaſe incident to cyder. To which is prefixed, a diſſertation on cyder and cyder-fruit. By *Hugh Stafford*, eſq; of *Pynes*, in *Devonſhire*. 4to. 2s. *Cave.*

This performance ſeems tolerably well calculated to anſwer the purpoſes it profeſſes to ſerve, and may be uſeful to apple-growers and cyder-makers; ſuch therefore we refer to the pamphlet itſelf: but as it does not appear to be capable of furniſhing much inſtruction or entertainment to the generality of our readers, we ſhall decline any farther account of it.

X. *A letter to a friend*, upon his entrance on the miniſterial office. By *John Maſon*, A. M. author of the eſſay on elocution. 8vo. 6d. *Noon*, &c.

This letter well deſerves the attentive peruſal of all who have the miniſterial office in view. It contains ſeveral excellent directions in regard to a miniſter's perſonal conduct, his private ſtudies, and public miniſtrations.

PAMPHLETS *relating to the* JEWS:

XI. *An anſwer to a pamphlet*, entitled, *Conſiderations on the bill to permit perſons profeſſing the* Jewiſh *religion to be naturalized.* Wherein the falſe reaſonings, groſs miſrepreſentation of facts, and perverſion of ſcripture, are fully laid open and detected. 8vo. 6d. *Cooke.*

We here find the *Jews* ſtigmatized with the moſt reproachful language, a malicious and uncandid diſpoſition can invent, and has inclination to beſtow. Nor does the author of the *conſiderations*, &c. meet with a much more civil treatment.

The *Jews*, the author affirms, conſider the ſaving of their ſouls as a ridiculous purſuit, compared with the importance of getting money—That their morality is not in one reſpect like the morality of *Chriſtianity*—that they have different principles; different foundations; different practices—That they have no faith, and yet allows that they daily look for their meſſiah, and are always praying for his coming—That all the *Jews* in *England* are *Phariſees*; and that the beſt of their *Phariſees* is but upon a level with the worſt men in the city—In ſhort,

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that a *Jew* has no God, and never acts upon any higher principle than self-interest. He thinks that the *Jews* are to be rejected, not only upon a religious account; but that the civil constitution too must undoubtedly suffer from the admission of this race of vipers, these subjects of the devil, as he is pleased to call them: common sense, he presumes, will inform every enquirer, whether that constitution can stand which incorporates those whose tenets dispose them to the most persecuting opposition against it. This he stiles an attempt to reconcile heterogeneous natures, which must in time produce the effect of discordant qualities.

XII. *A letter to a friend concerning naturalizations*: shewing, 1. What a naturalization is *not*. 2. What it *is*. 3. What are the motives for the present clamours against the bill passed last sessions for enabling the parliament to naturalize such *Jews* as they shall approve of. 4. Setting forth the nature of this affair considered in a religious light. 5. Proposing a scheme for the preventing of all future naturalizations, by explaining how the same ends may be obtained in a way much more efficacious, and altogether popular. By *Josiah Tucker*, M. A. rector of St. *Stephen*'s in *Bristol*, and chaplain to the right hon. the lord bishop of *Bristol*. 8vo. 6d. *Trye*.

The ingenious and public spirited author of this little tract, has, with much plainness, precision, and candour, treated the several heads mentioned above, and defended the *Jews* act, with a moderation and decency becoming his character as a divine; and with that penetration and good sense which have recommended his former productions to the esteem of the public.

XIII. *A letter to a friend in the country*, on the subject of the *Jew*-bill. 8vo. 6d. *Corbet*.

The author is an advocate for the bill, and argues for it on the principles of *Christian* charity, benevolence, and humanity.

XIV. *The Jewish gin*: or, the *Christians* taken napping. And some friendly exhortations both to the *Jew* and *Christian*. 8vo. 6d. *Robinson*.

This is against the *Jew*-bill. The reader will readily guess what kind of entertainment he may expect to find in a production introduced to the public notice, by such a low farcical title-page.

XV. *The life of* Pontius Pilate. Containing a concise history of the state of the *Jewish* nation—An account of the oppression, violences, and massacres committed by *Pilate*, during his government of *Judea*—The trial of *Jesus Christ*, by the high priest, *Herod*, and *Pontius Pilate*; with the history of

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the paſſion, reſurrection, and aſcenſion, methodically digeſted in an exact ſeries of facts—*Joſephus*'s famous teſtimony of our ſaviour—*Pilate*'s report of the miracles, trial, and crucifixion of *Jeſus Chriſt* to *Tiberius*, with the *Roman* ſenate's reſolution thereupon—A remarkable paſſage in the *Jewiſh Talmud*, acknowledging *Chriſt* to be the meſſiah—*Plutarch*'s account of, and his odd reaſons for the ſilence of the *Heathen* oracles—His account of the death of the god *Pan*—*Pilate*'s miſerable end. 8vo. 1s. *Cooper*, *Reeve*, and *Simpſon*.

A collection of paſſages, from *Joſephus* and other antient authorities.

RELIGIOUS and CONTROVERSIAL.

XVI. *Letter and ſpirit*, or, annotations upon the holy ſcriptures, according to both. By *Benjamin Holloway*, rector of *Middleton-ſtony*, *Oxfordſhire*. 8vo. 5s. *Withers*.

By *letter*, the author means the written contents of ſcripture, as containing figures, types, ſhadows, allegories, patterns, or examples, enigmas, parables, proverbs, dark ſpeeches, ſimilitudes, &c. By *ſpirit*, the explication of theſe; and is, ſays he, as it were, the ſoul of ſcripture.—He pretends that the author of nature made all things *double*, the *earthly images* and the *ſpiritual realities*, and that the viſible things of the creation ſerve as a kind of apographa, or exemples, under which are couched things of an higher meaning and aſpect; eſpecially concerning *Chriſt*, and the things he was to do and ſuffer in the miniſter of redemption. Every ſcripture fact and expreſſion, he affirms, has an adumbrative diſpoſition to its verity in heaven. '*Noah*'s ark, ſays he, was a ſacred figure of our ſaving by the ſacrament of baptiſm, conſequently its ſubſtance and form, and all its dimenſions of length, and breadth, and depth, and heighth, were figures, and to be ſpiritually explained.'—We have little occaſion to add any thing in recommendation of this performance; an extract or two, which we ſhall ſubjoin, will ſufficiently ſpeak its merit.

'*And* Cain *builded a city*] Thus *Cain* was the firſt FREE-'THINKER, and FREE-MASON; the deſigner and builder 'of a *licentious idolatrous city*; by which he diſclaimed all 'dependance on the heavenly city, whoſe builder and maker 'is God: to which heavenly city all the ſaints of God in the 'world, have been, and are travellers and pilgrims; ſojourners 'with God, not inhabitants with the men of the world, in 'their worldly *Babylons*, *Ninevehs*, *Romes*, &c.—

'*And* Noah *drank of the wine and was drunken*] This was 'for a type of the vine, *Chriſt*, and of the inſtitution of the 'cup

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'cup of the new teſtament in his blood; which *ſpiritually* 'inebriates; how? as cauſing oblivion of our ſorrows for ſin, 'diveſting us of the old man, of natural corruption, and lay-'ing him out (PASSIS FEMORIBUS) on the croſs of our lord, 'and filling us with divine exhileration, joy in the holy Ghoſt, 'by him.'

This volume is but the firſt part of our author's undertaking, and contains annotations upon the book of *Geneſis*.

XVII. *The antientneſs of the* Chriſtian *religion*; or, a diſcourſe concerning the original account of the marvellous and moſt comfortable work of men's redemption through the ſecond perſon of the bleſſed trinity our lord *Jeſus Chriſt*, who took their nature, in order to effect it; ſhewing, that this bleſſed work has been carried on ever ſince *Adam* and *Eve* fell into ſin, and is to be carried on to the day of the univerſal judgment. To which is annexed, a diſcourſe upon the firſt verſe of the firſt chapter of St. *John*'s goſpel; proving demonſtratively, that our lord *Jeſus Chriſt* is over all, God bleſſed for ever. By *B. Regis*, D. D, rector of *Adiſham*, in *Kent*, canon of *Windſor*, and chaplain in ordinary to his majeſty. 8vo. 1s. *Oliver*.

XVIII. *Collects upon the principal articles of the* Chriſtian *faith*, according to the order of the catechiſm of the church of *England*. 12mo. 2s. *Birt*.

The author has formed a variety of new prayers and collects upon the principal articles of faith in the eſtabliſhed church. He has compoſed a diſtinct prayer upon the ſeveral branches of the creed, and annexed one to each of the commandments. To the different articles in the lord's prayer, he has likewiſe ſubjoined a petitionary addreſs, and to various other particulars that occur in the liturgy.—This publication is the abſtract of a larger work, entitled, *the family catechiſm*, now ready for the preſs, if this ſpecimen meets with approbation. The whole to make two volumes in octavo.

POLITICAL.

XIX. *A memorial*, by the e--l of *K—ld—e*, to his m—j—y, the 26th of *May*, 1753. Containing an account and reaſons of the diſcontents and diviſions that at preſent ſubſiſt among the houſe of commons and proteſtant ſubjects of *Ireland*. Humbly offered to his m—j—y's conſideration. With the e---l of *H---ld---ſ*'s letter, by his m---j---y's command, to the l---d ch--n--ll--r of *I---l---d*, in anſwer to the e--l of *K---ld---e*'s memorial. Fol. 6d. *Carpenter*.

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This memorial, which appears to be genuine, contains a complaint againſt the duke of *Dorſet*, lord lieutenant of *Ireland*, occaſioned by the protection he is ſaid to have afforded to the late ſurveyor general, mr. *J---es*, accuſed of embezelling the public money. See a pamphlet entitled, *the hiſtory of* Roger. *Vid. Review*, vol. VII. p. 74.

XX. *A ſecond ſerious addreſs to the freeholders of the county of* Oxford, in vindication of a former addreſs againſt the writer of a letter to the printer, with a letter to the freeholders of *Oxfordſhire*, containing ſome few candid remarks, *&c.* 8vo. 6d. *Bouquet.*

See *Review*, vol. VIII. p. 234. art. XXV.

MEDICAL.

XXI. Oratio Harvæana, habita in theatro collegii regalis medicorum Londinenſium, die 18° Octobris, 1752, ab Edwardo Milward, medicinæ doctore Cantabrigienſi; hujuſce collegii ſocio, et cenſore; et ſocietatis regalis Londinenſis, ad ſcientiam naturalem promovendam ſodali. 4to. 1s. *Vaillant.*

SINGLE SERMONS.

1. MR. *Lewis Weyman*'s, on the death of mrs. *Mary Brown*, late wife of mr. *John Brown*, of *Kettering*, *Northamptonſhire*. 8vo. 6d. *Keith.*

2. *Human reaſon a fallible guide.* In anſwer to the free enquirers of the age. 8vo. 6d. *Baldwin.*

When, or where, or by whom this diſcourſe was preached, or whether it ever was preached at all, we are not given to underſtand. The title-page indeed does not call it a ſermon; but it plainly appears, that the anonymous author deſigned this performance for the pulpit. It is a declamation againſt free-enquiry in matters of faith; in which the late dr. *Middleton* is glanced at, for his infidelity with regard to the fathers.

Errata *in our laſt.*

P. 196. l. 19. for *uncommon*, r. *common.* P. 236. l. 25. for *dedicate*, r. *dedicated.*

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THE MONTHLY REVIEW,

For *NOVEMBER*, 1753.

ART. XLVII. *Eſſays on the following ſubjects:* 1. *On the reality and evidence of miracles, eſpecially thoſe on which the* Jewiſh *and* Chriſtian *religion are built: and on thoſe which were wrought by* Moſes *in* Egypt: *and why ſtiled by God his judgments on the* Egyptian *deities.* 2. *On the extraordinary adventure of* Balaam, *the famed eaſtern prophet and diviner.* 3. *On the ſurpriſing march, and ſignal victory, gained by* Joſhua *over* Jabin, *king of* Hazor, *and his numberleſs confederates.* 4. *On the religious war of the* Iſraelitiſh *tribes againſt that of* Benjamin, *and the almoſt total deſtruction of that impious tribe.* 5. *On the amazing ſpeedy relief which* Saul, *the newly choſen king of* Iſrael, *brought to the beſieged inhabitants of* Jabeſh Gilead; *and the ſignal overthrow which he gave to the* Ammonites, *and their confederates. Wherein the moſt conſiderable objections raiſed againſt each reſpective ſubject, are fully anſwered; the difficulties removed; and each of theſe remarkable tranſactions accounted for in a rational way. Written ſome years ſince, at the deſire, and for the uſe, of a young clergyman in the country. By a* Layman *in town; and now publiſhed on occaſion of ſome late attempts made to diſprove the probability, and even poſſibility, of all miracles; particularly by a pretended moral philoſopher, and more lately by an* eſſay-writer *on ſome philoſophical ſubjects.* 8vo. 4s. 6d. bound. Millar.

IN the eſſays now before us, the learned author has ſhewn an extenſive acquaintance with the laws and policy of the *Jews*, and thrown new light on moſt of the ſubjects treated in them. They were written, as we are told in the preface, ſome years ago, at the deſire, and for the

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uſe, of a young clergyman, whoſe friends had procured him a conſiderable benefice in the country, where he was ſoon attacked by a ſet of ſceptical neighbours, moſt of them men of wit and figure; and being little acquainted with ſcriptural ſubjects, and conſequently unable to defend himſelf againſt ſuch opponents, would, in all probability, have become the frequent ſubject of their raillery, and led a very uneaſy life, had not his modeſty and good ſenſe directed him to an expedient which bid fair for procuring him better quarter from them. He ingenuouſly acknowledged his own inability to enter the liſts with them, being unacquainted with the topics they urged againſt him; and begged of them, for the ſake of truth, that he might have the liberty of turning over the points in diſpute to a perſon, whom he knew had been long converſant with that kind of learning; which propoſal they complied with. This perſon was our author, who accordingly entered into an epiſtolary correſpondence with the clergyman, and had each of the ſubjects in debate regularly conveyed to him: how he acquitted himſelf on this occaſion, the reader will find in the work now under conſideration.

The principal objections and difficulties raiſed againſt ſeveral miraculous and other hiſtorical facts, recorded in the old teſtament, he obſerves, have proceeded chiefly from the want of acquaintance with, or inattention to, the peculiar genius of the *Hebrew* idiom, the laws, diſcipline, and cuſtoms of the *Jews*, and the uniform and general deſign of providence towards them; and more particularly from a miſapprehenſion of their being calculated ſolely in favour of that nation. He endeavours to ſhew, that the long ſeries of miracles which were wrought, both in *Egypt* and in the land of *Canaan*, were ſo far from being calculated in favour of the *Jewiſh* nation only, that they were no leſs than a gradual and uniform ſequel of that divine ſcheme, which had been laid ever ſince the creation, for the benefit of all mankind, and was to be fully compleated in the perſon of the meſſiah, when the fulneſs of time was come.

Before he attempts to remove the difficulties which are urged againſt the miracles wrought in *Egypt*, and in the land of *Canaan*, he enters, in his firſt letter, into a ſhort examination of the arguments by which the author of the *Characteriſtics*, *Collins*, *Tindal*, *Hume*, and the reſt of that claſs of writers, pretend to prove, not only the incredibility, but likewiſe the impoſſibility, of all miracles in general, as well as of thoſe that are urged in confirmation of the law and the goſpel. As he has ſcarce advanced any thing new in this part of his

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work, we ſhall not detain our readers with any abſtract of what he has ſaid, and ſhall only acquaint them, that he has fairly repreſented the arguments urged by the deiſts againſt miracles, and given, in our opinion, a clear and ſatisfactory anſwer to them.

In the ſecond letter he conſiders the miracles wrought by *Moſes* in *Egypt*, and endeavours to ſhew, why they are called by God, his judgments on the *Egyptian* deities. He tells us, that none of the expoſitors he has had occaſion to meet with, have given a ſatisfactory account of what is meant by *executing judgment againſt all the Gods of* Egypt, *Exod.* xii. 12. ſome of them interpreting the words *Elohe Mizraim*, the gods of *Egypt*, of the princes or rulers of that nation, who are ſometimes in the ſcriptures ſtiled gods, and who, following their king in his purſuit of the *Iſraelites*, periſhed with him and his hoſt in the red ſea; others underſtanding the word *Elohim* to mean no more than the idols, which they carried about with them in their armies on all ſuch emergencies, and which were all ſwallowed up by the waves on that remarkable night. But whoever ſeriouſly weighs the importance, dignity, and deſign of this whole miraculous tranſaction, he apprehends, will hardly allow either of thoſe interpretations to be anſwerable to, or worthy of, ſuch a ſolemn and dreadful denunciation. Firſt, not anſwerable to it, becauſe this judgment was to be executed not at the fatal deſtruction of the *Egyptians* at the *Red Sea*, but on the ſame night in which all the firſt-born of the nation were to be miraculouſly cut off. Secondly, not worthy of it, becauſe, from the very tenor of it, it plainly appears to be levelled againſt ſomething greater than princes or magiſtrates, who were to be alike ſufferers with the reſt of the people, in the loſs of their firſt-born, from *Pharaoh*, their haughty monarch, down to the loweſt ſlave in his dominions; and much leſs, he thinks, can it be ſuppoſed to have been levelled againſt their dumb and ſenſeleſs idols.

The true meaning of doing juſtice, or executing judgment, on the falſe deities of *Egypt*, he tells us, can be no other than the bringing the point in diſpute (whether the *Egyptian* deities had all, or any, of that power which their votaries aſcribed to them; or whether the lord *Jehovah* was the only ſupreme governor of the world) to ſo fair and impartial a trial, that not only *Pharaoh* and his ſubjects, but all other nations that came to hear of it, might be enabled to judge of the iſſue, or paſs an equitable ſentence on the merit of either ſide, from the reſult of the whole. In order to this, no method, he imagines, could be more effectual and worthy of an all-wiſe

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God, than that which he was pleaſed to make uſe of; condeſcending to enter into a kind of competition with the vaſt multitude of the pretended deities of the *Egyptians*, and by ſuch a ſurpriſing diſplay of his uncontroulable power, to convince their ſtupid votaries of the non-entity of the greateſt part of them, and that thoſe whom they placed in the higheſt rank, ſuch as the luminaries, and other celeſtial bodies, were wholly ſubordinate to his ſupreme power and direction. This, he obſerves, was appealing to the ſenſes, experience, and rational faculties of mankind, by ſuch infallible tokens, that the loweſt mechanic could as eaſily judge for himſelf as the moſt ſublime reaſoner, or profound philoſopher; it was uſing men as rational creatures, and directing them without the leaſt infringement or invaſion on their native freedom, to judge where to aſſign the palm of victory.

In order to make the genuine ſenſe of the text in queſtion clear and obvious, he thinks it neceſſary to take the matter a little higher, and make ſome remarks on the nature and deſign of this divine and miraculous diſpenſation, from the account which the inſpired *Hebrew* lawgiver has given us of it; from which, he apprehends, it will plainly appear, that tho' the deliverance of the *Iſraelites* from their dreadful thraldom ſeems to have been the main point in view, yet God had ſtill a much higher and more noble deſign, namely, to convince, not only the *Egyptians*, but all other nations, far and near, of the three following important truths. The firſt was, that the lord *Jehovah*, whom the *Hebrews* worſhipped, was the ſupreme being, the creator, and ſole governor of all things: the ſecond, that all the other pretended deities, which either the *Egyptians*, or any other heathen nations worſhipped, as mediators and benefactors, whether the celeſtial bodies, angels, demons, *&c.* were either fictions of their own brain, or, at beſt, beings created by him, and entirely ſubordinate to his ſupreme power and diſpoſal: the third, that the *Hebrews*, now groaning under their ſevere ſervitude, were the peculiar people of that one only ſupreme and almighty being; in conſequence of which he ſent *Pharaoh* this ſpecial meſſage, and abſolute command, to let them go and ſerve him, under the dreadful penalty, in caſe of refuſal, of being made to feel the moſt ſevere effects of his anger and reſentment.

We ſhall cloſe our account of this ſecond letter, with giving what our author takes to be the true import of that dreadful meſſage, *Exod.* xii. 12. It is as follows: ſince all the wonders I have hitherto wrought before your eyes, have not been able to make you acknowledge me, the true and only God;

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God; nor all the ſevere puniſhments I have already inflicted upon you, which none of the imaginary gods you fondly confide in, were able to avert, have been powerful enough to extort an obedience to my commands; this laſt, which I have kept in reſerve as the finiſhing ſtroke, *viz.* the deſtruction of all the firſt-born, ſhall, in ſpite of your obſtinacy, oblige you to confeſs and acknowledge my ſupreme power and authority over the univerſe, as well as your own folly and blindneſs in truſting on any other God but me.

In the third letter he conſiders that ſo much canvaſſed and burleſqued part of the ſacred hiſtory, which relates to the ſurpriſing adventure, diſappointment, and puniſhment, of *Balaam*; and endeavours to ſhew, that it really is no other than a regular and uniform ſequel of that miraculous competition, between the ſupreme lord, the God of *Iſrael*, and the falſe deities of the *Moabites*, and other heathen nations, mentioned in the preceding letter. He ſeems inclined to think, that *Balaam* was a real prophet, tho' otherwiſe a bad man; and a worſhipper of the true god, tho' not in all reſpects a true worſhipper of him. The open confeſſion he was forced to make to *Balak*, before his whole court, and all the *Midianitiſh* princes, how ineffectual all his inchantments, and other ſtratagems, would prove, againſt a nation whom God had made choice of to be the object of his ſpecial bleſſing, could not but make, he obſerves, not only a ſuitable impreſſion upon them, in favour of it; but likewiſe give them a kind of warning and foretaſte of the impiety, as well as vanity of all their ſuperſtitious efforts and ſtratagems to obſtruct their ſucceſs. It could not, he ſays, but convince them of theſe two great and important truths (the inculcating of which into all thoſe nations, was the main ſcope of this long ſeries of wonders) *viz.* that there was an over-ruling power, that governed all things in heaven and earth by his unerring providence, and chiefly for the good and benefit of thoſe that acknowledged and relied on him: and, ſecondly, that all the deities they had adopted, and confined in, were either imaginary deluſions, or elſe creatures ſubordinate to, and wholly directed by, him.

The clergyman's antagoniſt, having nothing material to object againſt ſo reaſonable a deſign, ſet himſelf wholly to find fault with the ſtrange, and, as he is pleaſed to call it, unaccountable method by which it was conducted: the whole of his objections, our author reduces to the following heads, *viz.* 1. The improbability of God's endowing a perſon of *Balaam*'s character with the ſpirit of prophecy, and vouchſafing to converſe with him in ſo peculiar and intimate a manner. 2. Of his

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his ſo ſtrictly forbidding him to go with *Balak*'s firſt meſſengers; and permitting, nay, ordering him to go with the ſecond. 3. Of his being angry with him for going, after he had enjoined him to do ſo. 4. Of his ſending an angel to obſtruct his journey; yet bidding him to purſue it under ſuch reſtrictions, as he could not tranſgreſs without his permiſſion. 5. His opening the mouth of the dumb aſs, to reprimand him for his pretended ill-timed reſentment and cruelty. And, laſtly, the ſtrange reproof, and ſtrict charge, of the angel to him; the one for abuſing his beaſt; and the other, not to act nor ſpeak otherwiſe than God ſhould ſee fit to direct him.

Each of theſe articles our author ſets himſelf to examine by the rules of reaſon; and with regard to the firſt, he obſerves, that as it was God's declared deſign to convince thoſe ſuperſtitious nations, who placed no ſmall confidence in their pretended prophets, of his over-ruling power, there is no abſurdity, or even wonder, that, in compliance with their notion, he ſhould raiſe a real one among them, who ſhould fully anſwer that end. But why ſhould he make choice of one of his vile character? Moſt probably, he thinks, becauſe one of a better would not have anſwered the end propoſed; and his bleſſing *Iſrael* inſtead of curſing them, might have been looked upon as the effect of his zeal for that favourite nation of providence, and of his hatred to the idolatrous notions and rites of the *Moabites* and *Midianites*: whereas a perſon of *Balaam*'s unbounded ambition and avarice, and moreover addicted to the reigning ſorceries and enchantments of thoſe times, being forced, againſt his own inclination and intereſt, to bleſs thoſe whom *Balak* would have bribed him, at any rate, to curſe, could not but convince them, that he was driven to it by a ſuperior, or rather irreſiſtable power; as, on the other hand, had he been leſs than a real prophet, or had he been, as many learned men have ſuppoſed him, only a mere conjurer or inchanter, all that he uttered in favour of the *Iſraelitiſh* people, might have been imputed either to his want of ſkill, or to a ſudden inward fear of bringing ſome heavy reſentment from them upon his head, or to any other cauſe, rather than to ſuch a divine and irreſiſtible impulſe.

As to God's forbidding *Balaam* to go with *Balak*'s firſt meſſengers, and permitting, nay, ordering him to go with the ſecond, our author tells us, that this was done for the greater pomp and grandeur of the thing. Had he been ſuffered to go with the firſt, who, the text intimates, were but few in number, and perſons of a lower rank; their report of the extraordinary oppoſition which he was to meet with in the way, hav-

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having no other witneſſes than they, and the prophet's two ſervants, might have been liable, we are told, to ſuſpicion, and ſo have failed of making a due impreſſion on thoſe that had ſent them. But when *Balak* was obliged to ſend new ones of an higher rank, as well as in greater number, (who may be ſuppoſed to have had a ſuitable retinue after them, being ſtiled princes by the ſacred hiſtorian, *Numb.* xxii. 15.); theſe accompanying the prophet all the way, and being eye and ear-witneſſes of what happened to him in his journey to the land of *Moab*, can hardly be ſuppoſed to have countenanced, much leſs combined with him to invent, a fiction ſo contrary to his intereſt, and their own ſanguine expectations.

In regard to the next objection, *viz.* Why was God angry with *Balaam* for going with the meſſengers, ſeeing he had not only permitted, but ordered him to do ſo? Our author, who is diſſatisfied with the common ſolution given by the *Jewiſh* and *Chriſtian* writers, obſerves, that the crime which the angel here lays to *Balaam*'s charge, is but obſcurely expreſſed, and according to moſt verſions and commentators, implies no more, than that he had warped or perverted his way before God. The meaning of this, we are told, is, that he either propoſed to himſelf a different iſſue of this expedition than God had decreed; or that he was meditating on ſome way how to elude or fruſtrate his deſigns, if he ſhould find them contrary to his own and *Balak*'s expectation; or, perhaps, how to palliate the matter with *Balak*, and his people, in caſe he did not ſucceed, ſo as to avoid their reſentment. In any of which caſes, as he appears to have had a greater regard to his own credit and intereſt, than to God's commiſſion and deſign, our eſſayiſt apprehends there is no improbability of an angel's being ſent to reprove him for his ſelfiſh views, and to enjoin him to proceed as he was directed, and leave the iſſue of the whole to the divine providence; eſpecially as ſuch an extraordinary apparition could not but add a farther weight to what he ſhould be afterwards deſired to ſay or do.

In the remaining part of the letter, he makes ſuch remarks as naturally reſult from *Moſes*'s relation of this ſingular event, and endeavours to ſhew how every ſtep and circumſtance tended to the main deſign, which was to convince both *Moab* and *Midian*, in the moſt ſenſible and rational manner, of the injuſtice and inefficacy of all their efforts againſt a nation from whom they had nothing to fear, and conſequently no grounds for any ſuch hoſtile ſtratagems as they were hatching againſt them; and who, being under the guidance and protection of an infinitely ſuperior power to all their pretended deities, were

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out of the reach of their malicious darts, unleſs it were to return them with double force on their own heads. But ſuch of our readers as are deſirous of ſeeing what he farther advances on this ſubject, muſt be referred to the eſſays themſelves.

In the fourth letter he attempts a rational account of the total defeat of *Jabin*, king of *Hazor*, and his numberleſs confederates, by the *Iſraelites*; and anſwers the objections raiſed againſt the probability of that ſignal exploit, by obſervations on the art of war, and military diſcipline, of the *Hebrews*. And here, as a conſiderable difficulty is raiſed againſt the poſſibility of *Joſhua*'s reaching the enemy from *Gilgal* in ſo ſhort a time as is alledged, to the place of their rendezvous at the waters of *Merom*, which are ſuppoſed to be the *Samachonitiſh* lake, ſituated about half-way between that of *Genezareth*, and the ſpring-head of the river *Jordan*, he offers ſeveral probable reaſons to ſhew, that the waters of *Merom* were not thoſe of the lake *Samachon*, but thoſe of *Kiſhon*; or, as they are elſewhere ſtiled, the waters of *Megiddo*, about ſixty miles, or thereabouts, from *Gilgal*. He endeavours to make it appear, that there was nothing done by *Joſhua* in the whole of this memorable tranſaction, but what might have been performed by any other experienced chief, in the common martial way of conqueſt, tho' he had never been favoured with ſuch encouragements, and aſſurances of ſucceſs, as God was pleaſed to give to *Joſhua* and his troops. It is therefore no wonder, he apprehends, that the ſacred writers, inſtead of dwelling on a long detail of the arts and ſtratagems that were uſed by the *Hebrew* chiefs, choſe rather to aſcribe the whole glory of all their ſignal victories, and the happy conſequences of them, to the divine providence, that ſo viſibly proſpered their arms; ſince it was chiefly owing to their ſure truſt and confidence in thoſe repeated aſſurances, that they fought ſo valiantly and ſucceſsfully againſt enemies that wholly relied on their number and ſtrength, and on the aſſiſtance of their imaginary deities; and who, by their deteſtable worſhip of them, had not only forfeited all title to the protection of God, but had made themſelves worthy of his moſt ſevere puniſhments.

The ſubject of the fifth letter is the war of the eleven tribes againſt that of *Benjamin*, and the almoſt utter deſtruction of that tribe. The chief difficulty with reſpect to this bloody war, our author obſerves, lies in accounting for the ill ſucceſs that attended the laudable reſolution of the eleven tribes, and for their being ſo ſhamefully repulſed, and with ſo conſiderable a loſs; eſpecially after having conſulted the divine oracle

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oracle about the war, and received ſuch an encouraging anſwer from it, as could hardly be interpreted to import leſs than a promiſe of a complete victory, as a due reward for their zeal; whilſt, to their great mortification and aſtoniſhment, they ſaw the arms of that impious and untractable tribe crowned with an undeſerved victory. It is thus the objection is ſtated by the clergyman's antagoniſt, in which, however, our eſſayiſt tells us, that he has overlooked two material circumſtances that were amiſs in the behaviour of the eleven tribes on this important occaſion. The firſt is, that they never once thought of conſulting the divine will, or, as the inſpired writers commonly expreſs it, *aſking counſel of the Lord*, till the war was unanimouſly reſolved upon and ſworn to, and then not to enquire about the fitneſs or lawfulneſs of it, for that they took for granted; but only which tribe ſhould have the poſt of honour, and the chief command in the expedition, that no jarring or diſpute about it might obſtruct the execution of ſucceſs. The other circumſtance is, that the divine oracle, or, as is commonly underſtood, the anſwer of the high-prieſt by *Urim*, only informed them, that the preference enquired after was due to the tribe of *Judah*; an anſwer not attended with any promiſe of ſucceſs, which was rather expected by them as a thing of courſe, or as the natural conſequence of ſo pious and laudable an enterprize. Their firſt defeat, therefore, he tells us, was a juſt puniſhment for their preſumption, in raſhly decreeing the deſtruction of a tribe, without either conſulting God's will about it, or trying ſome previous method of reducing them to reaſon, by more pacific means; as this was, in fact, making themſelves judges and executioners in God's cauſe, without his authority, advice, or conſent. To this he adds, what the *Jews* farther alledge againſt them, that they fought his cauſe with unhallowed, or with hands as guilty as thoſe of the rebellious tribe, in ſuffering a new kind of idolatry (ſee *Judg.* xviii. 30.) to be ſet and kept up amongſt them; and which it was their duty to have extirpated, before they preſumed to draw their ſwords in the cauſe of God, upon any other occaſion. In this ſtate of apoſtacy therefore, he thinks, they had little reaſon to expect a bleſſing on ſo partial and blind a zeal, and that there was not a more effectual method of bringing them to a juſter way of thinking, than ſuffering them to meet with a ſignal defeat, where they expected nothing leſs than a complete victory.

He further obſerves on this ſubject, that the *Iſraelites* do not appear ever to have thought of conſulting the Lord in the uſual ſolemn form, that is, by the *Urim*, and before the ark,

and

and the high-prieſt, till after their ſecond defeat; and that all the enquiry and application which they ſeem to have made before, was to their grand council, or ſanhedrim.

The laſt letter contains a ſermon, compoſed by our author, in order to be preached by a proper perſon, at the head of a mutinous body of *Engliſh* forces on an intereſting occaſion; in which he conſiders the quick and ſurprizing deliverance of the city of *Jabiſh*, and the ſignal overthrow given to the *Ammonitiſh* army, by *Saul*, the firſt monarch of *Iſrael*; diſplays that noble exploit in all its amazing circumſtances; anſwers the cavils and objections raiſed againſt the poſſibility and probability of it; and makes ſeveral juſt obſervations upon the excellent conſtitution, and martial diſcipline, of the *Hebrews*, interſperſed with geographical, and other explanatory notes, on their expeditious manner of raiſing, completing, and equipping their numerous armies.

ART. XLVIII. *Notes and obſervations upon the three firſt chapters of* Geneſis. *Wherein are briefly, but fully and clearly ſhewn,* 1. *The original or divine revelation of the one and only true ſanctifying and ſaving religion, that ever was, or ever will, or can be in the world, and what it wholly conſiſts in.* 2. *The original or divine inſtitution of the divinely-inſtituted inſtructive and memorial ordinances, and the true and only end for which they were inſtituted and required to be obſerved, that mankind may be thereby preſerved from perverting them to ſuperſtitious and deſtructive purpoſes.* 3. *The true ſcriptural and ſpiritual account of the fall, and of the reſtoration of our firſt parents, and of all mankind, by the revelation of* Jeſus Chriſt. 4. *The true origin and only cauſe of all the moral evil or wickedneſs that ever was committed in this world; and of the miſery which the impenitently wicked ſuffer in the next.* 5. *And the true and only means that can be uſed for effectually purifying thoſe corrupt fountains, from which all the wickedneſs and miſery that mankind of all ranks and orders commit in this world, and ſuffer in the next, flow. By* John Scott, D. D. *Printed for the author, and to be had only at his houſe, in* Orchard ſtreet, Weſtminſter; *and at mr.* Woodfall's, *at* Charing-croſs. 8vo. 335 *pages, price* 7s. *ſewed.*

OUR readers will, no doubt, be ready to aſk, What is the extraordinary merit of this work, that it is propoſed to us at ſo high a price? In anſwer to this, we ſhall only ſay, that it is a very *uncommon* performance, and therefore deſerves to

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to have an *uncommon* value ſet upon it. A ſhort account will be ſufficient to convey a juſt idea of it: hear part of what the author ſays in his preface.

'The following notes and obſervations are a ſmall part of 'a large work, which I have prepared for the preſs, called, '*An apology for the one and only true and divinely-revealed, ſanc-* '*tifying, and ſaving, and* Chriſtian *religion, that ever was, is,* '*or ever will, or can be in the world*; becauſe the divine ori- 'ginal, and the truth of the faith, and perfection and perfect 'righteouſneſs of the law, which comprehend the whole of 'that one and only true, *&c.* religion, and the ſelf-ſufficiency 'and indiſpenſibly neceſſity of perſevering in the ſincere and 'true belief of the one, and in perfect obedience to the other, 'in order to ſanctification and ſalvation, and true and ſpiritual 'happineſs, both temporal and everlaſting, are therein moſt 'clearly and demonſtratively ſet forth, in order to the revival 'and reſtoration of the one and only true, *&c.* religion to 'the world again: and to the extirpation of atheiſm and 'deiſm, and of all kinds of miſbelief and ſuperſtition, and 'hereſies and ſchiſms out of the *Chriſtian* world.'

This may ſuffice as a ſpecimen of his ſtile and manner of writing: in regard to the notes and obſervations, we ſhall not attempt any character of them, for reaſons which, we apprehend, are already obvious to our readers, and ſhall only inſert part of what he advances upon the eighth and ninth verſes of the ſecond chapter of *Geneſis*, by which a proper judgment may be formed of the whole.

The eighth verſe, which is thus rendered—*And the Lord God planted a garden eaſt-ward in* Eden, *and there he put the man whom he had formed*, we are told, might have been more uſefully and truly rendered as follows: 'And the Lord God, 'in delight and pleaſure, firſt made the garden, (that is the 'body of man, repreſented by a garden, as a covering for his 'ſpirit) and therein he placed the ſpirit of man, which he had 'then alſo formed, and ſo united it to the body, that they 'might act in unity together.'

'If the word garden, ſays he, be taken in a ſpiritual and 'figurative ſenſe, and for the bodies of all mankind, the great 'and perfect wiſdom and fatherly goodneſs, and love of God 'to all mankind, will moſt evidently appear by the account 'that *Moſes*, the meſſenger and prophet of God hath here 'given us: and all mankind will thereby moſt clearly per- 'ceive, what their great buſineſs in all ages and places of the 'world was, and is, and ever will be, in order to their at-

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'tainment of true and ſpiritual happineſs, both temporal and 'everlaſting.'

By the trees, which are ſaid in the ninth verſe to have been made to grow out of the ground, he underſtands the bodily ſenſes and appetites repreſented by trees in the garden of man's body. The meaning of the tree of life, in his own words, is as follows: 'By the tree of life mentioned in this text, is 'meant the divinely revealed, and demonſtratively true, ſpi-'ritual faith, indiſpenſably obliging to perfect obedience to 'the divinely-revealed, and moſt perfect and perfectly purify-'ing ſpiritual law; by which, and by which only, (taken to-'gether) men can be ſanctified and ſaved, and made truly 'and ſpiritually happy, both temporally and everlaſtingly.— 'By the tree of knowledge muſt neceſſarily be ſpiritually un-'derſtood, that deceiving and deſtructive faith, which pro-'ceeds from the belief of the words which men's irregular 'bodily deſires or luſts dictate to their ſpirits; for there is no 'truth more evident, than that all the evil and wickedneſs 'which men commit in this world, and the ſpiritual miſery 'which they ſuffer, both in this and the next, proceed from 'their believing and obeying the dictates of their bodily de-'ſires, by them ſuffered to become exorbitant and inſatiable 'bodily luſts, which have their reſidence within the body, 'and therefore the tree of knowledge is alſo ſaid to grow in 'the midſt of the garden.'

We ſhall cloſe this article with laying before our readers, for their amuſement, one of the doctor's advertiſements at the end of his book: it is as follows.—'In the preſs, and ſpeedily 'will be publiſhed, Animadverſions on the volume of letters 'of the late lord *Bolingbroke*, concerning the ſtudy of hiſtory. 'Wherein is moſt clearly ſhewn, (from thoſe demonſtrated 'and unconteſtibly true principles, by which, and by which 'only, all the arguments and objections which ever have been, 'or ever will, or can be brought and raiſed, by unbelievers 'and miſbelievers of all kinds and denominations, againſt the 'divine authority and truth, and perfection and perfect righte-'ouſneſs of the holy ſcriptures; and of that one and only 'true, and divinely-revealed, ſanctifying, and ſaving ſpiritual 'and ſcriptural and *Chriſtian* religion, that ever was, or ever 'will, or can be in the world, which is ſo clearly contained 'and ſet forth in thoſe holy ſcriptures; can be demonſtra-'tively and unanſwerably, and therefore effectually ſhewn, 'to be invalid and groundleſs and irrational; and to tend 'to make mankind impure and impious, and wicked, and 'ſpiritually miſerable, both temporally and everlaſtingly) that every

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'every particular which his lordſhip hath produced and advanced in thoſe letters, in order to blaſt and deſtroy the credit of the ſacred hiſtory of the holy bible; and of that one and only true and divinely-revealed, ſpiritual and *Chriſtian* religion, which is moſt clearly contained and ſet forth therein; is either falſe and groundleſs, or altogether impertinent, and tends to make mankind impious and immoral, and ſpiritually miſerable, both temporally and everlaſtingly; and to have proceeded altogether from either groſs, but culpable, and therefore inexcuſable ignorance of the ſacred hiſtory of the bible; and of that holy and only holy and happy making religion therein contained, or from malevolence to mankind, which is all that his lordſhip's arguments ſets forth in theſe letters, can be ſhewn to prove. By *John Scott*, D. D.'

ART. XLXI. *The printed* Hebrew *text of the old teſtament vindicated. An anſwer to mr.* Kennicott's *diſſertation, in two parts* *. *Wherein all the texts produced by that author in favour of corruptions, are examined and vindicated. To which are prefixed, ſome general obſervations on the inſufficiency of thoſe helps, by which he endeavours to correct the* Hebrew *text. By* Fowler Comings, M. A. 8vo. 1s. 6d. Rivington.

OUR author, after having ſpecified his deſign, and the motives which induced him to this undertaking, proceeds to lay down a few general reflections on each of the principal methods by which mr. *Kennicott* endeavours to correct the *Hebrew* text, in order to prove them inſufficient to juſtify thoſe corrections he has taken the liberty to make. With reſpect to any alterations that may be propoſed from the various readings of the ſeptuagint, he obſerves, that 'whoever will examine this tranſlation, and compare it with the original, will ſoon be convinced, that it cannot (whatever elſe be its uſe) be a proper means to correct the *Hebrew* text. It is frequently ſo very lax, as ſcarcely to have one *Greek* word anſwering to one *Hebrew* word. Wherever there was any difficulty, the authors did not give a verbal tranſlation, but put their ſenſe of the place into a paraphraſe, by which we find how they underſtood it, but nothing farther.

'This being the ſcheme then which theſe tranſlators purſued, and theſe the liberties they took, they cannot be brought as an evidence for any reading; which no tranſla-

* See *Review*, vol. VIII. p. 241.

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'tion that is not verbally literal, can be aſſerted to have pre-
'ſerved.'

The oriental verſions too, our author obſerves, are liable to the ſame exceptions as the ſeptuagint; and inſtead of purſuing the original with the exactneſs of cloſe tranſlations, frequently deviate into commentaries. In proof of theſe aſſertions, he produces an inſtance from the *Arabic*, and another from the *Syriac* verſions; the firſt he takes from *Gen.* vi. 4. 'which 'our tranſlators have thus rendered:' *There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare children to them: the ſame became mighty men which were of old men of renown.* Part of which may be thus tranſlated from the *Arabic*: *Quia filii Elohim ingreſſi ſunt ad filias* Cain, *et genuerunt eis.* Here, he obſerves, is a remarkable change of the *Hebrew* word for *men* into the *Arabic* word for *Cain*, 'which however 'true, is ſtill not a tranſlation, but a manifeſt comment.'

The variation of the *Syriac* verſion from the *Hebrew* original, he takes from *Gen.* viii. 7. *And he ſent forth a raven which went to and fro, until the waters were dried up from off the earth.* In *Syriac* thus: *Mitteretque corvum qui quidem egreſſus eſt neque reverſus donec ſicarentur aquæ de ſuperficie terræ.* 'In this tranſlation what is in the *Hebrew*, *which went forth* 'to and fro, until the waters were dried up; is in the *Syriac*, '*And did not return until the waters were dried up.*'

From theſe inſtances mr. *Comings* concludes, we cannot admit, from the *Arabic* or *Syriac* verſions, any various readings in preference to what ſtands in the original text: and ſubjoins, as a farther confirmation of theſe poſitions, what the learned editor of the *Engliſh* Polyglot has obſerved in his proleg. vi. ſect. 11. *Multæ enim* [*ab originario textu diſcrepantiæ*] *eſſe poſſunt ex interpretis lapſu, dum vel in lectione, vel in genuino loci ſenſu, vel in vera verborum ſignificatione errare poſſit. Sæpe etiam paraphraſtem agit, et verba quædam ad loci explanationem addit, quædam etiam quæ minus neceſſaria videntur, omittit.*

The authority of manuſcripts come next under conſideration. 'Theſe,' ſays he, 'are another help by which mr. *Kennicott* 'endeavours to correct the preſent text of our *Hebrew* bibles. 'But here, I apprehend, the authority of all ſuch manu-'ſcripts, whoſe evidence is to be taken againſt the approved 'reading, ought firſt of all to be clearly ſhewn; and till this 'is done, I ſee not how they can poſſibly be ſet up againſt all 'the authenticated copies —The variations mr. *Kennicott* has 'produced from manuſcripts, are chiefly ſuch as are manifeſtly owing

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'owing to the negligence of the tranſcriber, and could not 'cauſe the leaſt trouble to any reader.—And as for thoſe va- 'riations which are not caſual, but really make a difference 'in the paſſage, (as the word of God is not to be trifled with, 'or to have bold experiments tried upon it) they muſt not, 'they cannot be regarded till the authority of the manuſcripts 'from whence they are taken, is proved ſuperior to thoſe co- 'pies which we have received in a perpetual ſucceſſion, 'guarded by the greateſt care and circumſpection, and which 'the antient *Chaldee* paraphraſts (by very many centuries, in 'point of antiquity, beyond any *Hebrew* manuſcripts now 'produced) have in general exactly followed.'

Our author proceeds to obſerve, that manuſcripts, as well as the printed copies, diſcountenance moſt of mr. *Kennicott*'s principal criticiſms; and recommends to our conſideration what the learned author of the diſſertation has himſelf allowed, that the manuſcripts are careleſly and negligently tranſcribed, and full of very material miſtakes: from hence concluding, that they are abſolutely unfit to be ſet in competition with all thoſe copies, which the whole church was nearly concerned to ſee faithfully tranſcribed.

As for the *Samaritan* pentateuch, little regard, he thinks, is to be paid to its authority; ſince every man that conſiders the hiſtory of that people, muſt be convinced of the abſurdity of appealing to their records for genuine ſcripture.

After theſe general obſervations, our author proceeds to examine the particular texts objected to by mr. *Kennicott*, endeavouring to clear them from the imputation of corruption which he has laid upon them. We ſhall content ourſelves with ſelecting a few paſſages to inſtance our author's critical knowledge of the *Hebrew* language; and likewiſe to give our readers the opportunity of judging how nearly they are concerned in the deciſions of this controverſy.

P. 19: 1 *Chron.* xi. 1. 2 *Sam.* v. 1.

הנה עצמך ובשרך אנחנו *Chron.*
הננו עצמך ובשרך אנחנו *Sam.*

"The firſt word here that makes any material variation in "the original ſenſe, is הנה *ecce*; which in *Samuel* is הננו "*ecce nos*, and probably was הנה originally, as in *Chronicles*, "before the ה was corrupted into נ."—'If, ſays mr. *Comings*, 'we are to determine concerning the propriety of the preſent 'reading by probability only, we muſt ſee whether the text, 'as it now ſtands, wants correction. It will be difficult to

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'find where the redundancy or impropriety is, if it be rendered in the following literal manner: *Behold us! we* are *thy flesh and bone.*'

'P. 158. He accounts for the change of יהוה into אלהים.' "A *Jew* then who was dictating to a transcriber, reading *Elohim* in this place instead of *Jehovah* [out of his superstitious veneration for this name] and not giving notice of such variation, the former word was set down instead of the latter.' 'Upon this plan we ought never to have seen the 'word יהוה from one end of the bible to the other; particularly where it occurs without אלהים; which in all such 'cases might have been substituted in its place, without any 'repetition.'

P. 455. 2 *Sam.* vi. 6. "Our celebrated professor of the "oriental languages has communicated to me his conjecture, "that there is here an omission; since instead of וישלח עזה the oriental reading more probably was וישלח עזה את ארון ידו אל ארון." 'The passage does not appear to be such as 'to authorise the insertion of two words, which the text does 'not acknowledge. וישלח אל seems so clearly to express, *he* 'reached out to, that I question not but the learned professor, 'upon a re-consideration of the place, will be induced to 'believe, that the sense is sufficiently full and obvious, without making any addition whatsoever.'

In taking leave of this article, it may not be unseasonable to observe, that since few, even of the critically learned in the *Hebrew* language, can pretend to a thorough and adequate knowledge of its genius, it must be allowed, that the greatest caution and nicest enquiry will be absolutely necessary before we pass any determinations upon the corruptions of the original text of scripture; not that we disapprove of mr. *Kennicott*'s endeavours, whose sincere intention to recover, in some degree, the purity of scripture, none can doubt; but that the learned should be cautious even of proposing an alteration which affects the sense, without the countenance and approbation of the best authorities. Upon the whole, it is our opinion, if mr. *Kennicott* has been too free and frequent in making alterations where corruptions are not very evident, our author, on the other hand, seems too scrupulously attached to the original text to admit an alteration even where it appears to be expedient.

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ART. L. *The Pancronometer, or univerſal* Georgian *calendar; adjuſted to the* Georgian *and* Julian *accounts. Shewing the day of the year, month, and week, with the fixt and moveable feaſts and feſtivals, and terms for any time, paſt, preſent, and future, and explanations and directions. Part* I. *Inſcribed to his majeſty. Alſo the fundamental hypatheſes, reaſons, and uſes of this calendar. Part* II. *Inſcribed to the earl of* Cheſterfield. *And the reaſons, rules, and uſes of octave computation, or natural arithmetic. Part* III. *Inſcribed to the earl of* Macclesfield. By H. J. 4to. 2s. Cave.

THE firſt and ſecond parts of this work contain an attempt to reduce the year to thirteen months, each month conſiſting of four weeks, and each week of ſeven days. But as the true ſolar year conſiſts of 365 days, ſix hours, nearly, the author, in order to render his account conſonant to the annual revolution of the ſun, ſequeſters the odd day out of the vulgar year for the commemoration of the nativity of *Chriſt*, and appropriates the biſſextile every fourth year (except every 132) for public prayers, thankſgivings, and rejoicings for national bleſſings. By this method the *Georgian* calendar, or year, will keep equal pace with the ſun for 10219 years, without the variation of a ſingle neucthemeron; when the period expiring, it may be again renewed and perpetuated by proper proſthaphæreſes, as long as the ſolar ſyſtem continues in its preſent motions and ſituations.

The commencement of the year the author places on the 21ſt of *December*, new ſtile, being the day the ſun enters *Capricorn*. The names of the months are entirely altered by our author, the firſt twelve months being called by the names of the twelve apoſtles, and the thirteenth by that of St. *Paul*.

This calendar is intended to exhibit a perpetual ſtated relation between the days of the weeks and months, in a conſtant harmony; thus the 1ſt, 8th, 15th, and 22d days in every month are always ſundays, and ſo of the reſt.

The leap years not being intercalated, but placed at the end of the year, does not diſturb calculations as it does in the old and new ſtiles, which place it in *February*.

The hypotheſis on which this new method of computation is founded, being new and ſingular, we ſhall give it in the author's own words.

'It may,' ſays he, 'be rationally preſumed, that the omnipotent creator of the univerſe at firſt made every ſpecies of beings perfect in their kinds, and gave each regular and uni-

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'form order, motion, number, weight, and meaſure, according 'to the various ends for which he deſtinated them in perpetuat- 'ing the ſymmetry of the whole, in the manner, and for the ſe- 'veral periods he deſigned each of them. For God is not 'the author of confuſion, but of order; *he made a place for 'the ſilver and gold; he made the weight for the winds, and 'weighed the waters by meaſure, and ſet bounds that they may 'not paſs; he made a decree for the rain, and a way for the 'lightning of the thunder; he ordained bounds for the ſea; he 'appointed the moon for ſeaſons, and the ſun knoweth his going 'down.*

'This being granted, is it not rational to ſuppoſe, that the 'original apparent motions of the ſun, moon, &c. were each 'perfect, ſo as to complete their periods in conſtant times, 'reſpectively coincident with one another, like the harmo- 'nious vibrations of muſical chords?

'On this ſuppoſition, thus founded, it may be demanded, 'what number of revolutions the ſun and moon made in their 'original ſynodical courſes?

'The very learned and indefatigable mr. *Whiſton* has 'pitched upon 360 days for the ſun's primitive journey 'through his annual orbit; but that being a number of mere 'human choice from its aptneſs on geometrical and aſtrono- 'mical occaſions, perhaps is not ſo agreeable to fact, as the 'number 364, which coincides with the divine fundamental 'diviſion of time into days (evenings and mornings) weeks 'of ſeven days, ſeaſons or months, and years. For ſeven 'days × by 50 weeks = 364 days, compleat a year without 'a fraction; and the ſame does thirteen ſeaſons of months, 'ſuppoſing the moon originally completed her lunation in 28 'days, or four weeks.

'But then it muſt be aſked, how happened the additional 'time of almoſt 30 hours, which we now find in the an- 'nual courſe of the ſun, and almoſt of 37 hours in the lu- 'nations?

'May not theſe additions be thus accounted for? There has 'lately been diſcovered a prodigious ring encompaſſing the 'planet *Saturn*, at a great diſtance from his body; which 'aſſuredly God has ſuſpended there, to anſwer ſome great 'ends of his providence: and might not there have been ori- 'ginally a ſimilar annulus encompaſſing our globe, in a cer- 'tain orbit between it and the moon? for *ab eſſe ad poſſe cer- 'tiſſimè valet conſequentia.*

'We find even *now* vaſt cavities in the bowels of the earth; 'and might not there have been abundantly more ſuch, and

'larger

'larger at firſt, filled only with condenſed vapours? Might 'not theſe vapours, fermented into inflammation, and expanded 'by rarefaction at the grand period of the deluge (when the 'antidiluvians had filled up the meaſure of their iniquities, 'ripe for God's vengeance) by their elaſtic preſſure on the 'ſubterraneous waters, force them upon the ſurface, when the 'fountains of the great deep were thus broken up? And at 'the ſame time, might not the ſurrounding ring, attracted by 'the nearer approach of theſe waters of the abyſs (no longer 'in æquilibrio between the moon and earth) be poured down 'with the waters of the atmoſphere, to complete the deluge, 'the cataracts or windows of heaven being thus opened?

'When the waters which were above the firmament, ac-'cumulated with the waters of the firmament, or atmoſphere, 'and thoſe under the firmament, in the ſea, and profound 'abyſs, all contributed to elevate the tumultuous fluid above 'the higheſt mountains.

'In the mean time the earth ſhook and trembled, and all 'her foundations were out of joint; ſubterraneous eructations 'diſtorting her ſtrata in all directions, and exchanging ſurface 'for core, and mountains for vallies, and *vice verſâ*; by uni-'verſal earthquakes, volcanoes, and convulſions: during which 'travail, the vapours before ſhut up in her womb, burſting 'forth, allowed not only room for the waters of the abyſs at 'length to retreat to the ſituation from whence they had been 'diſlodged, but alſo receptacles for the ætherial waters of the 'annulus (fallen to the earth) to ſubſide into.—One great 'effect which this extraneous body of ſupra-firmamental 'waters muſt have at its fall upon our globe, muſt have 'been a retardation of the earth's motion, by the ſhock and 'additional gravity; ſo that the annual courſe, which is here 'ſuppoſed to have been 364 days, before the percuſſion, be-'ing impeded, required afterwards the ſpace of 365,25—for 'a revolution of the ſame orbit.

'Another effect of the fall of the annulus might be the ob-'liquity of the ecliptic: for, whereas originally our globe 'moſt probably revolved in the æquinoctial, theſe adventitious 'waters being ſwallowed by more and greater caverns towards 'one pole than the other, might remove the earth's center of 'gravity out of the center of the ſphere: ſo that the ſummer 'might become longer, and the winter ſhorter, in the nor-'thern than in the ſouthern hemiſphere; and thereby (the an-'nual courſe being impreſſed with an elliptic, inſtead of its 'priſtine circular figure) the retroceſſion of the equinoxes 'might be produced; and by the weight, ſuch a bias might

'have been given to the equilibrium of the terreſtrial axis, 'as to occaſion the angle of inclination of about 23° 30', 'between the diurnal and annual directions; which produces 'the variety of ſeaſons, and different lengths of our days and 'nights, in their preſent fluctuation.—Another conſequence 'of the removal of the annulus may be the aberration of the 'planets (from their original uniform courſe) near to the 'plane of the ecliptic, by a perturbation of the regularity of 'their orbits and motions in their elliptical, inſtead of circu-'lar revolutions: for it is well known what influence the ac-'ceſs or receſs of the planets have upon one another.

'But ſuppoſing the terreſtrial annulus inſufficient to effect 'all this by its fall, yet might not ſimilar mutations in ſome 'one or other of the planets (beſides the earth) have contri-'buted to the preſent irregularities of the celeſtial phænomena? 'And may not more alterations be expected, whenever it 'may pleaſe the almighty governor of the univerſe to remove 'the *Saturnian* annulus?

'That different ſituations have different effects on the 'planets, is evident in the moon's influence at her different 'diſtances from the earth in her aphelion, perihelion, and 'quadratures.

'Now ſuppoſing the moon's orginal lunation conſiſted of '28 days, or four weeks; then 13 of theſe lunations preciſely 'coincide with the ſuppoſed original year of 364 days, or 52 'weeks: but by the receſs of the matter of the annulus to a 'greater diſtance from her, the attraction (which we ſee by 'the tides is great between her and ſaline aqueous bodies) 'being reciprocally diminiſhed, the chain, which before (as 'it were) tied her to the earth, was ſtretched by a defect in 'the middle; ſo that her tangent direction carried her (in an 'evolute) to her preſent orb, where deſcribing figures of 'longer radii, ſhe requires now 29,5+ days to complete her 'courſe, which with the ſame velocity ſhe before performed 'in 28 days.'

Such is the hypotheſis on which our author has founded the reaſons of his *Georgian* calendar. But perhaps it may appear too romantic to be granted. Nor does it ſeem probable, that, granting the earth to have been originally encompaſſed by an annulus, the fall of it could produce the conſequences attri-buted to it. For as every part of this annulus, when ſuſpended, was equally attracted towards the center of the earth, the dif-ference of the caverns towards the two poles, could not be ſufficient to move the center of gravity ſo far from the center of the ſphere, as to cauſe the obliquity of the ecliptic. Be-

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ſides it is evident, that the center of gravity is not removed from the center of the ſphere; for if the center of gravity was diſtant from the center of the ſphere, a plumb-line would not be perpendicular to the horizon in different latitudes: which is contrary to experience. Nor is it reaſonable to ſuppoſe, that the fall of the annulus could retard the motion of the earth; for as the annulus had originally the ſame motion impreſſed upon it, the ſame degree of motion muſt continue, notwithſtanding its fall; for as all bodies in motion will conſtantly continue ſo, unleſs ſtopped by ſome oppoſing body; and as the æther is allowed to make no reſiſtance to the motions of the planets; it follows, that the fall of the annulus could not in the leaſt obſtruct the motion of the earth.

The third part of this work is an eſſay on a new ſpecies of calculation, which the author calls *octave computation*, or natural arithmetic.

After pointing out the difficulties attending computation, from our making uſe of the number *ten* for the univerſal *punctum* of numbers, which the author juſtly obſerves will not itſelf, nor any of its powers or products, admit of bipartitions down to unity, he proceeds to his own method of computation, which conſiſts of ſubſtituting the number *eight* inſtead of ten for the radix of our computation. Indeed the number eight is free from the defects of the number ten, and abounds in properties not to be found in any other number. For eight, its powers, and many of its products, are diviſible down to unity by halving, quartering, &c. and the proportion of its parts to the whole are ſelf-evident without perplexity of thought; for 1 is the half-quarter, 2 the quarter, 3 the quarter and half-quarter, 4 the half, 5 the half and half quarter, 6 the three quarters, 7 the three quarters and half quarter of 8, into which portions a geometrical line, ſurface, or ſolid, is moſt eaſily, readily, and preciſely diviſible, and therefore to this natural method numbers ought to conform. Alſo eight is a cubic number, whoſe root is 2: 4, its half, is a ſquare, whoſe root is likewiſe 2: 16, its double, is a ſquare number, whoſe root is 4; and 64, beſides being the ſquare of 8, is alſo a cubic number, whoſe root is 4.

From theſe uſeful properties in the number eight, the author thinks arithmetic by octaves moſt conformable to the nature of things, and therefore calls it natural arithmetic. And in order to encourage thoſe who are inclinable to make trial of this natural arithmetic, he has added a ſketch of its principal rules of operation: but we muſt refer the reader who is deſirous of ſeeing them, to the work itſelf; and the rather, as

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there ſeems no probability of this method's being ever generally practiſed; notwithſtanding it might, by making ſome little innovations in the diviſions of our coin, weights, and meaſures, be applied with infinitely leſs trouble than that at preſent in uſe.

ART. LI. *An eſſay on the general method of treating cancerous tumours, in which the opinions of ſome of the moſt celebrated authors, who have writ on this ſubject, are examined and compared. The whole endeavouring to ſhew, what ſtages of this formidable diſeaſe are curable.—Illuſtrated with ſeveral extraordinary caſes.* By William Norford, *ſurgeon and man-midwife.* 12mo. 2s. Noon.

TO this little pamphlet, which may be deemed more properly a work of induſtry than ingenuity, are prefixed a dedication and a preface: the former is addreſſed to mr. *Freke*; and in the latter, after explaining the motives that induced him to this publication, and the manner in which his enquiries were conducted, mr. *Norford* owns himſelf 'but moderately qualified to commence author,' and that he does not pretend to 'the perfections or elegancies of fine language.'—a confeſſion that may be admitted as juſt as it appears candid; nevertheleſs, however defective he may be thought in expreſſion, his expertneſs in punctuation is remarkably evident in his catalogue of *errata*.

It may be obſerved, that notwithſtanding our author's profeſſed indifference to the cenſure or applauſe of thoſe he ſo ſingularly diſtinguiſhes, by the 'honourable tribe of the *male-voli*,' he diſcovers a particular ſollicitude, leſt his being a country ſurgeon ſhould prejudice the reputation of his endeavours. This chimerical notion, that the abilities of country-practitioners are not reſpectfully enough attended to, ſeems alſo to have prevailed with another modern writer *, whoſe authority is here cited; and who, with more pains than decency, has employed ſome pages to prove a poſition never before doubted, that genius and penetration are not confined to the ſmoke of cities; and that country practice may afford caſes in ſurgery worthy notice and communication.

The declared buſineſs of this eſſay is to conſider the ſeveral methods of treating cancers, whether by reſolvents, palliatives,

* *Dale Ingram*, in the preface to his practical caſes, *&c.* in ſurgery.

or

or extirpation; and to enquire when each ought reſpectively to take place. In order to which mr. *Norford* has very aſſiduouſly, and not inaccurately, examined the ſentiments and practice of both antients and moderns, who have applied their ſtudies to the conſideration of theſe maladies: from whence he draws this concluſion, that no cancerous tumour has ever been cured by reſolution; and that it never ſhould be attempted but under the following limitations.—'Firſt, In caſes where 'the patient applies in the beginning of the diſeaſe; is otherwiſe of a good habit of body, and not very far advanced in 'years.—2dly, That the tumour be not exquiſitely hard. '3dly, That the tumour is ſeated on a part of the body 'where the operation can be performed, if found neceſſary. '4thly and laſtly, That the patient will place himſelf ſo near 'the ſurgeon, as to be daily under his inſpection; that in 'caſe he finds the tumour enlarges, or the leaſt tending to 'ulcerate, he may know how to act accordingly.'—Palliatives are adviſed only where the operation is impracticable; and in all other caſes, extirpation is contended for; from a firm perſuaſion, that no 'remedy without the knife will ever be 'found out, either by induſtry or chance, able to encounter 'with an ulcerated cancer.'—The principal object therefore of our author's deſign ſeems to be, to recommend a more frequent uſe of the operation, which he inſiſts may, for the moſt part, be ſafely relied on, without the generally imagined danger of a relapſe; provided it is ſkilfully performed, and a proper regimen of diet and medicine purſued after it; upon the due obſervation of which laſt, the perpetuation of the cure is ſaid chiefly to depend.

There are not wanting ſome uſeful obſervations in this piece; to which is annexed, a letter to mr. *Freke*, wherein is related, an account of a ſucceſsful application of the ſharp-pointed ſpurge, or cataputia, in a cancerous ulcer. As the hint is new, and perhaps not unworthy further experience, it may not be amiſs to tranſcribe the manner of its preparation.—A pint of the juice of the cataputia is directed to ſtand in the ſun in a leaden diſh, till it acquires almoſt the conſiſtence of an ointment.—To every ounce of this inſpiſſated juice, is added, of *mercurius dulcis præcipit* *, and finely levigated black lead, of each one ſcruple.

As we apprehend the above will be ſufficient to convey a tolerable idea of this piece, we ſhall decline expatiating on

* The *merc. dulcis præcipitat* is a preparation peculiar to our author, which he deſcribes to be ſweet mercury precipitated in lime-water.

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a ſubject that can afford little entertainment or improvement to the greater part of our readers; and only take notice, that this gentleman in a more eminent manner merits the regard of his profeſſion, to whoſe intereſts as well as credit, he ſeems to have been particularly attentive; and more eſpecially of thoſe 'juſt coming into practice, whoſe notions,' he obſerves, 'are 'frequently formed from reading two or three authors, and 'thoſe, perhaps, none of the beſt:' for the information of theſe, this treatiſe is confeſſedly written, and to ſuch it may poſſibly be of ſome ſervice. Mr. *Norford*'s intention will be better comprehended in his own words.—This 'eſſay then 'may be ſaid to be a proper direction to the choice of au- 'thors on the ſubject, and is a ſummary view of their different 'ſentiments; by the help of which I have been greatly guided 'in my practice.—I hope, therefore, it will not be thought a 'uſeleſs undertaking to publiſh my ſucceſs: like a traveller 'on his journey—who, after having enquired of various people 'the beſt road to the place whither he was going, and having 'received different directions from ſome of them, he is at 'laſt guided by the majority of their concurring opinions, 'and his own reaſon; and on his meeting the next ſtranger, 'he informs him not only by whom he was guided, that he 'may aſk (if he pleaſes) occaſionally, but likewiſe gives 'ſuch other directions as he had found moſt uſeful to 'himſelf.'

ART. LII. *The accompliſhed woman, written in* French, *by M. du* Boſcq, *a* Franciſcan, *counſellor and preacher in ordinary to the king in the year* 1630. *Tranſlated by a gentleman of* Cambridge. *2 vols.* 12mo. 6s. Watts.

THIS performance of m. *du Boſcq*, according to the tranſlator, is profeſſedly deſigned 'for the entertainment and 'inſtruction of the fair ſex, in virtue and good morals:' perhaps it may not be thought to contribute very greatly to the former of theſe purpoſes; nevertheleſs, we cannot think it altogether unworthy the public regard on the latter account; tho' the examples herein adduced ſhould be eſteemed too trite, and the expreſſion in general too ſerious for the vivacity of modern taſte, yet the precepts intended to be hereby inculcated, ſeem to us not ill adapted, both to inſpire a due regard for decorum, and to amend the heart.

It appears from the preface to this tranſlation, that this treatiſe was often attacked by the critics of thoſe days, 'who were

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'were answered by the author's friend, the learned *P. d'Ab-*
'*lancourt*;' notwithstanding which m. *du Bosq* himself thought it incumbent on him, in a second edition, to apologize "for "having made use of so many fables: for having exhibited "most of his subjects under two different views; for having "given lessons adapted to the use of man as well as of wo-"man; and for not having descended to particular instruc-"tions to please the vulgar."

By the same means, we are informed, that the whole of this work was not originally published at the same time; but that the success of the first eighteen chapters induced the author soon after to add ten more, which he calls a second part; and that from a like motive he subjoined the twelve last chapters, to which he prefixed an advertisement, which we shall insert, the rather as it may serve to evidence the integrity of his intentions.

'Tho' there is not a single discourse in this book, wherein 'I have not given some advice relating to piety; it seems 'however necessary, that I should make the *accomplished wo-*'*man* yet more *Christian* than in the two former parts; I have 'therefore added this third part, wherein I have endeavoured 'to shew them expressly, that the *Christian* virtues contain 'nothing grievous or burthensome to their conduct in morals, 'but on the contrary, that they direct, comfort, and adorn 'them. I would likewise shew them, the impertinence, as 'well as malice, of those who would fain persuade them that 'devotion is irksome to society, and disagreeable to conversa-'tion; since the infidels themselves have wished to have their 'women pious and devout. For this reason I have compared 'the virtue of the *Gentiles* with our own, in order to learn 'more clearly, that *Christian* piety is not so incumbered as the 'heathen was; and that as, to form an *accomplished woman* 'in any age whatever, the religion of the country must be 'taken in; so it is impossible among us to make an *accomplished* '*woman* without the *Christian* religion;—'

The subjects here treated of are truly interesting, and of the utmost importance in the concerns of life; nor are the instructions herein contained less necessary, nor the reproofs less applicable to the present age, than they were to that in which this writer lived: to regulate the manners, and direct the passions of mankind, are equally intended in this undertaking; so laudable a view therefore, may, in some measure, compensate for its defects; and if the sentiments are useful, let them not be rejected for a few imperfections, in articles of mere decoration.

'Of

'*Of dreſs and ornament.*

'It is certain, that let women dreſs how they will, they 'cannot pleaſe every one; either the old or the young will 'find ſomething to carp at: and it is impoſſible to eſcape the 'laughter of the one, or the cenſure of the other. There are 'ſome of ſuch an antiquated taſte, as not to endure to ſee any 'one in the faſhion, and think it is intolerable to depart 'from a dreſs that was wore at leaſt ſome hundred years ago; 'but this is to ſhew too great a contempt for the preſent age, 'in honour to the paſt, without conſidering that we muſt 'ſubmit to what we cannot hinder; and that oftentimes 'there is leſs vanity in following faſhions received, than being 'tenacious of the antient. Fools may perhaps invent them, 'but the wiſe will accommodate themſelves to them, inſtead 'of inveighing againſt them to no purpoſe. Dreſs, as well as 'words, ought to be conformable to the preſent times; and 'as they would be taken for madmen, who would ſpeak at 'court in the *Corniſh* dialect, we ought to think no better of 'thoſe who ſhould come there in the apparel of villagers. 'They who blame the *Engliſh* for their inconſtancy herein, 'would do better to quit that ſlaviſh opinion which reſtrains 'them from following the faſhion, for fear of not dreſſing like 'their great-grandmothers. Or where will they fix the date of 'dreſs? If that of antient times is to be the only rule, they 'may as well go back to the dreſs of *Adam*, and be cloathed 'in ſkins and leaves, to make it the more venerable for its 'antiquity.

'It is happily enough ſaid, that *reaſon and cuſtom are like the 'ſun and moon*, becauſe we make uſe of the light of either 'upon occaſion, tho' the one is much brighter than the other. 'Exceſs is every where blameable, eſpecially in novelties; 'it is folly to contemn them, and vanity to embrace them. 'As I approve not of thoſe, who with too much curioſity 'look out for new faſhions, I cannot eſteem thoſe who part 'with regret from their high heads and farthingales. This 'obſtinacy ariſes from ſelf-love, and they are not leſs puniſh-'able than thoſe who, in trade, would put off old medals for 'money, againſt the laws of princes, and the uſage of the 'country. They render their age ridiculous, and are ſo full of 'ceremonies, that they only make the decay of time, and the 'defects of nature the more obſervable in them. Indeed care 'and time employed only in dreſs, is worthy of blame when 'it is extreme, or when the intentions are not honeſt; but 'ſetting aſide this abuſe, I ſee no more danger in decking the 'countenance, than in ingraving jewels, or poliſhing marble.

'Men

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'Men decorate their ceilings with fretwork, gild their ſwords 'and enrich their habits with moſt coſtly lace; in ſhort, they 'dreſs up every thing, even the very churches; why then 'ſhould any one find fault with women's dreſſing themſelves 'to the beſt advantage, when ornament is approved in all 'other reſpects? St. *Hierom* writing to *Gaudentius* concern-'ing the dreſs of young *Paula*, ſeems to excuſe the innocent 'curioſity of ſeveral women, who dreſs with decency accord-'ing to their condition. *Their ſex is curious in ornament, and 'naturally given to ſumptuous apparel, inſomuch that we ſee 'many chaſte ladies, who nevertheleſs dreſs themſelves with great 'induſtry, without any other deſire than to gratify their own 'taſte in a certain complacency and very innocent ſatisfaction.* 'This inclination, indeed, is ſo natural to them, that there 'have been thoſe who have deſired to be coffined in their beſt 'dreſſes, that they might carry into the other world what they 'ſo dearly loved in this. They who approve not theſe indif-'ferent things, which the intention alone makes good or ill, 'think they have a mighty advantage on women, when they 'call them *the devil's inſtruments*; not conſidering that wo-'men, while their intentions are honeſt, whatever harm they 'do, are no more blameable herein, than is the Almighty's 'thunder, when the devils are permitted to pour it down on 'men and churches.

'Nevertheleſs this diſcourſe extends not ſo far as to juſtify 'exceſs herein, or patronize vice. I by no means excuſe 'painting. Modeſty is the moſt powerful charm, without 'which beauty has no ſoul; and if other virtues gain admi-'ration, this alone merits love. Diſhoneſt decoration adds 'nothing to beauty, nor does it in the leaſt diminiſh uglineſs 'or deformity; ſince in the opinion of *Pythagoras*, *an ugly 'face painted makes the heavens laugh, and the earth weep*: and 'after all, they have nothing but what you may find in a 'milliner's ſhop; they glory in a foreign good: whoever ob-'ſerves them well, will perceive they are mere pictures, dreſſed 'up to deceive the eyes, like old gilded images, which in the 'in-ſide are worm-eaten and rotten.

'But how ſhameful is it to ſee men more addicted to 'ſuperfluities than women? *Hortenſius* the *Roman* orator 'ſpent half the day in beholding and dreſſing himſelf inſtead 'of ſtudying his orations; but we need not go ſo far back 'for examples, ſince we live in an age when young gentle-'men affect this vicious curioſity more than ever: nay, ſo 'extravagantly ſpruce are they grown, that we can ſcarce help 'giving them the title which *Ariſtagoras* ſo dearly earned,

'who

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'who was so complete a fop, as generally to be called *Ma-*
'*dam.* Indeed such coxcombs fail as much in their designs,
'as in the decorum of their sex; for among women of sense,
'they are never less amiable, than when they take such idle
'pains to appear so; they even make themselves odious to all
'that see them, and would find that a certain negligent air,
'with a genteel decency, would do more execution than all
'such fopperies and quaint dresses, which indeed are unwor-
'thy a man.

'Moreover it is to be feared, that as women too gorgeous
'in apparel, cause some doubt in their modesty; so men that
'are effeminate in their dress, create a just suspicion of their
'courage. Those young *Roman* knights, in whom *Pompey*
'had placed all his hopes, turned their backs at *Pharsalia*,
'for fear of being wounded in their pretty faces; they were
'not so much afraid of being conquered, as to have a scar;
'and to preserve an imaginary beauty, abandoned their liber-
'ty, their honour, and their country.

'*Of nobility by inheritance, and by virtue.*

'There is no doubt but we differ more in the manner of
'our lives than in birth; and I think it just what is said by
'one of the antients, that all blood is of the same colour,
'or that there is no other difference in it, than what is caused
'by sickness or health; but that there are certain seeds in us,
'by some called half-virtues, and which are not less common
'to persons of low birth, than to those of an illustrious
'family.

'The reason is, that to make any one more excellent than
'another, nature can bestow but these four favours, beauty,
'health, strength of body, and a right disposition of its or-
'gans; and how often do we see these rich endowments de-
'praved and vitiated by idleness, effeminacy, and luxury?
'What noblemen excel others in, more commonly ariseth
'from education than birth; as we see many of mean extrac-
'tion, who have a benevolent heart and a generous spirit;
'so we see many of a good family, that have neither under-
'standing nor courage, and even more imperfections than the
'dregs of the common people.——

'From hence we learn, that it is not so much to be born
'great, as to raise ourselves: what an idle fancy is it to va-
'lue ourselves upon a nobility to which we have contributed
'nothing, and in which the painters upon a wall, or the epi-
'taphs upon a monument, bear a greater share than ourselves!
'As if true nobility ought not to appear more in our actions

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'than in a coat of arms, or upon a medal. We ſhould rather have regard to our end than our birth; it matters little 'from whom we have received life, ſo it be good. If our 'cradle be not illuſtrious, we ſhould endeavour to make our 'tomb ſo; this will be more glorious for us, becauſe the one 'depends upon accident, the other upon our own probity.

'What ſatisfaction is there in ſeeing weeds ſpring up in a 'fine field, or a falſe ſtone ſet in gold? As no honour can 'redound to a proſtitute, from her being born of a chaſte 'mother; ſo no infamy can accrue to a virtuous woman, 'from her being born of vicious parents: the one but heightens her glory thereby, the other her diſgrace. Of what 'advantage was it to *Cham*, that he was the ſon of *Noah*? 'Or what diſſervice to *Abraham*, that he was born of *Thara*, 'and that he, who was ſo zealous in the ſervice of the true 'God, was begot by a father who was an idolator? It is 'as ridiculous for a man to boaſt his being born of illuſtrious 'parents, as for a dwarf to brag of being deſcended from 'giants; and who thinks the ſtature of his anceſtors can excuſe the imperfection of his own. What can be more 'ſhameful than to found our reputation upon the virtue of 'others?

'If the goodneſs of parents hath ſometimes ſeemed to deſcend upon their children, how often have we ſeen the contrary? Seldom does the merit of our anceſtors reach down 'to us. Virtue in deſcending from its firſt ſource, acts the 'contrary part to rivers; the origin of theſe is ſmall, but 'they ſwell and expand themſelves as they flow along; whereas virtue, however great at firſt, gradually decreaſeth in 'proportion to the diſtance from its firſt ſpring; from an head 'of gold we deſcend to feet of clay: and methinks *Ariſtotle* 'ſpeaks like a philoſopher, when he ſays, that *we receive more 'from our fathers than from our grandfathers, and that virtue, the more recent, is the better and the ſtronger.*

'And yet to hear many boaſt of the ſplendor of their anceſtors, one would think their virtue muſt infallibly deſcend 'upon them, as the genus deſcends in the ſpecies, and the 'ſpecies in individuals. Ridiculous fancy! as if no one could 'ever degenerate from his race, or virtue depended not more 'upon our choice and liberty, than our birth! Beſides, whatever may be ſaid of the progreſs of nobility, we cannot ſay 'the ſame of its beginnings; for had not the firſt of any family, that is now noble, a father that was not ſo? By 'what means could he change the blood of his grand-father? 'Or how can he communicate other inclinations, or other

'na-

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'natural powers to his children, than what he received from 'his forefathers?

'Thus ſome nobles lay an imaginary claim to virtue; 'thus we often ſee a title without poſſeſſion, and that it is 'not nature, but their vanity that lifts them up ſo much 'above others. Nay, to examine the lives of ſome, it ſeems, 'as if to be noble was nothing elſe but to be ignorant with 'leſs ſhame, and vicious with more boldneſs and impunity.

'Yet, on the other hand, we muſt own, that whatever 'evil attends nobility by inheritance, it is not becauſe it is 'bad in itſelf, but becauſe it is abuſed; nobility is a character 'of great advantage, it leads us ſo forcibly to what is good, 'that it ſeems, as it were, a natural virtue. How is it poſſible 'then for women of an illuſtrious birth not to be ſubject 'to virtue, ſince they have a natural inclination thereto, the 'benefit of a proper education from their parents, and the 'bright example of their anceſtors? Experience frequently 'ſhews, that the noble are more generous in time of danger, 'more polite in converſation, and more adroit in whatever 'they undertake; ſo that even the countenance of ſeveral 'ſhews a more than ordinary greatneſs of ſoul.

'But to conclude with what is of the greateſt moment in 'this reſpect; women of high birth ſhould endeavour to join 'the nobility of virtue with that of inheritance; as merit can 'render thoſe illuſtrious who are but of mean extraction, vice 'will make thoſe infamous that are of the beſt families. The 'counſel of St. *Jerome* to *Celantia* is worthy the obſervation 'of the whole ſex: *We ought*, ſays he, *to eſteem* that nobility 'which *pleaſeth God, which depends upon ourſelves and is inſe-* 'parable from virtue. There are three ſorts of nobility, di- 'vine, worldly, and moral; the divine depends upon the 'power of God, the worldly upon the greatneſs of our birth, 'the moral upon the liberty of our mind; if we conſider well 'the importance of the firſt, we ſhall ſet leſs value upon the 'ſecond, and render ourſelves more capable of the third.

'Laſtly, as our anceſtors wore moons in their ſhoes * as 'marks of their nobility, I cannot give a better example 'here, than that in holy writ †, where it is ſaid, *And there* 'appeared a woman cloathed with the ſun, upon her head was a 'crown of ſtars, and the moon under her feet. To reſemble this 'viſion, women ſhould contemn that which moſt of them 'adore; they muſt throw under foot the ſparkling vanities

* This cuſtom was obſerved by the nobleſt ſenator in *Rome*. See the reaſon of it in *Plutarch* on *Roman* queſtions.

† *Rev.* xii. 1.

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'that many carry in their head, and seek the whole splendor 'of their nobility in being illumined by the grace of God and 'crowned with virtue.'

The above may suffice to convey a tolerable idea of the foregoing work, as it appears in this translation, the particular merits of which we have not an opportunity of entering into, having never seen the original.

ART. LIII. *Remarks on ecclesiastical history, vol.* III. 8vo. 5s. Davis, Whiston, &c. For the first and second volumes see our fourth and sixth volumes.

IN the first and second volumes of this work, the learned and worthy mr. *Jortin* carried down his remarks on ecclesiastical history to the age of *Constantine*, and in the volume now published, he has continued them to the death of that emperor. The subjects he examines in it are these following: *viz.* the state of the *Christian* church, which he shews to have decreased in virtue as it increased in splendor; the origin and progress of superstition and spiritual tyranny; the unhappy controversies which signalized the fourth century; the councils called to compose these disputes, which never answered the purposes they were designed for; the character of the ecclesiastical historians, who have transmitted to us the memory of these events; the laws of the first *Christian* emperor; the accomplishment of the prophecies in the destruction of the persecutors of *Christianity*; the state of the *Jews* ever since their rejection, and the hopes which *Christians* entertain, that God in his appointed time will shew mercy and favour to this his once chosen people. These subjects he discusses with his usual judgment, and in such a manner as shews not only great learning, but great candor and moderation, without which learning is comparatively of small value.

He sets out with some remarks on the shining cross, with this inscription, τούτῳ νίκα, which *Constantine* is said to have seen over the sun, as he was marching at the head of his army, to fight *Maxentius*. Without determining whether this was a miracle, or only a solar halo, which last he seems to think most probable, he observes, that it tended to the service of *Christianity*, and to bring about the great revolution which then happened. After this he proceeds to consider the causes, origin, and progress of the worship of saints, martyrs, and reliques of monkery, lying wonders, austerities, &c. what he says

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ſays on this head, we ſhall lay before our readers in his own words.

'When the church under *Conſtantine* and his ſucceſſors enjoyed the protection of the civil powers, the *Chriſtians* compared their preſent with their paſt condition, and called to mind the ſufferings of their predeceſſors, and the patience and fortitude which they had exerted, particularly in the laſt and ſevereſt perſecution. Theſe conſiderations raiſed in them an high, and indeed a juſt veneration for the martyrs: but it did not ſtop here, it ran into exceſs and produced bad effects. Every rumour concerning the behaviour of thoſe ſaints, was received without due examination; the number of the ſufferers was augmented, the ſufferings of ſome them were exaggerated, and many fictitious miracles were added to the account. Their bodies were diſcovered by the help of viſions and revelations, and were ſaid to emit perfumes, and to work miracles without end. This drew a great reſort to their graves, and every one had his ſtory to tell of the benefits which himſelf or his neighbour had received. To have been ſuſpicious or ſlow of belief on ſuch occaſions would have paſſed for little better than atheiſm, and thus the frenzy grew epidemical. In the time of *Auguſtin*, many real or pretended monks went ſtrolling about, as hawkers and pedlars, ſelling the bones and reliques of martyrs.

'The fathers of thoſe times, as *Athanaſius*, *Gregory Nazianzan*, and who not, but particularly *Chryſoſtom*, with his popular eloquence, contributed to the utmoſt of their power to encourage the ſuperſtitious veneration and invocation of ſaints, the love of monkery, and the belief of miracles wrought by monks and reliques. Some of theſe fathers, and particularly *Gregory*, were, in other reſpects, valuable men; but this was the diſtemper of the age, and they were not free from it.

'Thence aroſe religious addreſſes to the martyrs, who were conſidered as patrons and interceſſors, which tended to leſſen the reliance and gratitude due to *Chriſt*, and to ſubſtitute new expedients in the room of rational piety and ſtrict morality; and thoſe *Chriſtians* who were conſcious of their own defects, began to pay immoderate honours to the martyrs, that by their intereſt they might obtain remiſſion of ſins. *Prudentius*, who had a fine genius, and was a good poet for the time in which he flouriſhed, to attone, as he ſays, for the follies of his youth, ſpent his latter days in defending the catholic faith, and in compoſing hymns to

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'the martyrs; and expreſſes his hopes, that St. *Romanus* 'would do him a conſiderable ſervice at the day of judgment, 'for the ſake of a poem in which he had celebrated that 'martyr.

'Theſe practices ſuited the half-converts and nominal '*Chriſtians*, who came over for the loaves, under *Chriſtian* 'emperors. The gay and ſplendid appearance of the church 'helped to allure them; they found new religious amuſements 'to make up for thoſe which they had quitted, and if they 'were ſuperſtitious before, they might be ſo ſtill, *mutatis mu-* 'tandis. In the room of gods and goddeſſes, they had ſaints 'male and female, lord and lady protectors, to whom they 'might pay their reſpects; and inſtead of ſleeping in their 'old temples, they could ſlumber over the bones of the mar- 'tyrs, and receive as good information and aſſiſtance. If 'they longed for miracles, portents, prodigies, prophecies, 'viſions, dreams, omens, divinations, amulets, charms, *&c.* 'they might be ſupplied.

'Thus the fathers of the fourth century in general intro- 'duced an irregular worſhip of the ſaints. I am ſorry that 'I cannot entirely acquit *Euſebius* upon this head.——

'To obſerve a proper mean in the public reſpect due to 'departed ſaints, was a difficult point, and required more 'care and caution than the fathers and eccleſiaſtics of the 'fourth century thought fit to beſtow upon it. Nothing 'ſeemed more reaſonable than to celebrate ſuffering virtue, 'and to reverence thoſe illuſtrious perſons who had preferred 'duty to riches, honours, pleaſures, and length of days. Gra- 'titude, and dear affection, and friendſhip, and every com- 'mendable diſpoſition, pleaded for ſuch a practice; and by 'it an holy emulation was kindled, and *Chriſtians* were ex- 'cited to imitate thoſe whom they admired, and whom they 'ſaw thus honoured and praiſed. But the tranſition from 'lawful to unlawful veneration was eaſily made; and as the 'pagans from honouring their heroes ſoon began to deify 'them, it was eaſy to foreſee that the *Chriſtians*, who were 'come over, or half over, from paganiſm, would behave 'themſelves much in the ſame manner towards ſaints and 'martyrs, unleſs they were diligently reſtrained. And yet 'the fathers, inſtead of guarding againſt this riſing evil, gave 'it encouragement by their many indiſcretions.

'*Hubertus Languetus*, in one of his epiſtles, obſerves, that 'the day of the martyrdom of *John Huſs*, was kept at *Prague* 'with a ſolemnity approaching to ſuperſtition. It may be 'ſo; but if a little enthuſiaſm and ſuperſtition is pardonable

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'in any caſe, it is in paying honours to thoſe worthies, who 'were maſſacred by cruel bigots and by nominal *Chriſtians*, 'and who acted or ſuffered in defence of liberty, civil or re- 'ligious; names far more venerable than one half of thoſe 'which fill up the calendars and martyrologies. There is 'no great danger that proteſtants ſhould ever run into ſuch 'exceſs, as to worſhip their heroes and martyrs.

'Praying at the tombs of the martyrs was one of the foole- 'ries which the fathers ſhould have reſtrained. What an 'idea did it give to weak *Chriſtians*, of the Almighty, who 'ought to be worſhipped in ſpirit and in truth? As if he 'could be ſuppoſed to ſhew more favour to a petition, becauſe 'it was offered up at the place where a good man lay 'buried?

'As the honours paid to the dead, and to the reliques of 'the martyrs, were ſet forward and ſupported, tho' not en- 'tirely, yet principally, by the Conſubſtantialiſts, the *Arians* 'ſeem to have been rather leſs diſpoſed to run into theſe 'puerilities. *Fauſtus*, the manichæan, reproaches the catho- 'lic *Chriſtians* with their endleſs ſuperſtitions of this kind, 'and tells them, that they were no better than humble imita- 'tors of pagan-idolators.——

'The ſufferings of the martyrs had another effect upon 'perſons of more zeal than prudence, and of a fervid and fa- 'natical diſpoſition. The times of martyrdom were over, 'and that ſort of courage and conſtancy could not be exerted; 'and therefore pious people contrived a method of voluntary 'martyrdom, and inflicted upon themſelves as many pains 'and penalties as pagan cruelty had invented. They left 'parents, wives, children, friends, families, and fortunes; 'they retired from the world; they obliged themſelves to a 'ſingle and ſolitary life; they allowed themſelves no more 'food, raiment, and ſleep, than would juſt keep body and 'ſoul together: and in theſe auſterities, to do them juſ- 'tice, there was uſually no diſſimulation, all was perform- 'ed in earneſt. Several of them, as *Theodorus* and *Symeon* 'Styletes, when their mothers and ſiſters came to viſit them, 'and earneſtly begged admittance, would not be ſeen. When 'any of them quitted their retirement, and returned to the 'world, they were conſidered as apoſtates, and men loſt to 'goodneſs; but they might enter into the church.

'At firſt they ſet at defiance all learning, as uſeleſs or 'pernicious, and imitated their father *Antony*, who was en- 'tirely illiterate. They ſpent their time working with their 'hands, and in ſilence, prayer, and contemplation; but af-

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'terwards, when they were formed into ſocieties, they be-
'took themſelves to ſtudy.

'They dwelt apart, each in his hole, ſo that moſt of them
'kept ſad company; and by this moping and ever-muſing
'life, they were prepared and qualified to dream dreams, and
'ſee viſions, and to converſe with angels and dæmons, and
'many miracles were ſaid to be wrought by them, which
'found eaſy credit and reception in a credulous age.

'The devils uſed often to appear to the monks in the fi-
'gure of *Æthiopian* boys or men, and thence probably the
'painters learned to make the devil black.

'*Evagrius*, an adorer of monkery, hath given us a ſtrange
'account of the monks of *Palæſtine*, in the fifth century.
'Some, ſays he, ſhut up in monaſtries, exerciſe all ſorts of
'macerations; ſome dwell in little dens of the earth, juſt
'big enough to hold them; others of a more eminent degree,
'males and females, repair to deſart places, wearing nothing,
'except a ſmall covering over their nakedneſs, and, walking
'upon all four, eat graſs and roots like the beaſts; and if
'they ſee any paſſenger, they run away and hide themſelves.
'Another ſort of monks, more perfect than all the former,
'haunt the cities and the places of the greateſt reſort, *pre-*
'*tending to be mad*, and run into public houſes, and eat and
'drink with any ſort of people, and frequent the baths
'continually, and above all ſeek out the company of the
'women that go there, and waſh themſelves along with
'them, *&c.*—You may think, perhaps, that *Evagrius* in-
'tended to inſult or ridicule them. It is no ſuch thing; he
'is very ſerious.

'—*Conſtantine* held in the higheſt veneration thoſe who
'addicted themſelves to *divine philoſophy*, as it was called in
'thoſe days, that is, to monkery; and the holy women who
'preſerved a perpetual virginity, theſe he almoſt adored. So
'ſays *Euſebius*, who was carried away himſelf with the tor-
'rent, and overvalued this ſtrange way of life. To ſome of
'theſe ſaints might have been applied, what *Tertullian* ſays
'of the *Roman* god *Faunus Fatuus*, *Curari eum magis quam*
'*conſecrari decebat.*—But of all the praiſers of virginity, *Je-*
'*rom* ſeems to have performed his part the beſt, who calls
'*Euſtochium*, the nun, *his lady*, becauſe ſhe was the *ſpouſe*
'of his *lord*, and reminds the mother of this lady, that ſhe
'had the honour to be *God's mother-in-law.*

'After all, ſince ſome of the antient monks ſeem to have
'been pious, honeſt, well-meaning, and ſenſible men, a
'doubt will ariſe whether the writers of their lives have not

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'sometimes misrepresented them, as using more rigour and 'self-mortification than they really exercised; and whether they 'have not ascribed to them some freaks and follies into which 'they never fell, as well as miracles which they never per-'formed. The sayings and the actions of these solitary saints, 'collected by *Tillemont*, *Fleury*, and others, and inserted in 'various parts of their ecclesiastical histories, are sometimes 'noble and commendable, charitable, discreet, compassionate, 'and good-natured; but oftner trifling, frantic, absurd, and 'ridiculous, mixed with everlasting apparitions of devils, and 'with miracles of the most useless, fantastic, and improbable 'kind: so the whole is a strange medley of piety and folly, 'sense and nonsense.

'Concerning the miracles wrought in the fourth and fifth 'centuries, this general observation may be made, that they 'were usually performed either to serve the cause of the Con-'substantialists and to run down *Arianism*, as afterwards '*Nestorianism* and *Pelagianism*, or to establish the adoration 'of saints and of reliques, or to represent a monastic life as 'the summit of human piety, the quintessence of perfection, 'and a service the most acceptable to heaven. One would 'wonder how the physicians did to live in those days, when 'this effusion of miracles seemed to have rendered their art 'altogether unnecessary. They could have had no business, 'except amongst pagans, *Jews*, heretics, and schismatics.'

Mr. *Jortin* informs us, that in the fourth century the numbers of the monks and nuns of *Ægypt* alone amounted to more than ninety-six thousand; and that one reason of this multiplicity was, that they were a collection of all sorts of people, of beggars, fugitives, vagabonds, slaves, day-labourers, peasants, mechanics of the lowest sort, thieves, and highwaymen, inured to stripes, poverty, hunger, and hardships; so that a monastic life, such as it was, was preferable to that which they had led; and by becoming monks, they became gentlemen, and a sort of saints.

Constantine, he goes on to inform us, had a great desire to accomplish two very laudable designs; the first was to propagate *Christianity*, and to convert unbelievers; the other to reunite *Christians*, and to compose their differences. In the first attempt he succeeded in some measure, but along with those who were sincere in their profession, there came a multitude of hypocrites and nominal *Christians*: the latter project he quickly found to be impracticable.

He now proceeds to give an account of the *Arian* controversy, which, as he justly observes, was the occasion of in-

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innumerable lies, ſlanders, forgeries, pretended miracles, perſecutions, baniſhments, ſeditions and murders, of many falſe and partial hiſtories, and of a multitude of councils, which produced only confuſion and diſcord. In what he ſays on this ſubject, and indeed on moſt others, he ſeems to us to ſhew great impartiality: and in regard to general councils, he gives us his ſentiments with great freedom. He obſerves, that by paying little deference to them, few inconveniences ariſe, compared with thoſe which inevitably follow a blind and tame ſubmiſſion in points of faith, to human deciſions, and to *public wiſdom*, as ſome controverſial doctors have loved to call it.

'*Public wiſdom*,' ſays he, 'is a mere *Proteus*, and not to conſider it in Pagan or *Mahommedan* countries, amongſt the *Jews* it was once the wiſdom of *Ahab* and *Jezabel*, and afterwards of *Annas* and *Caiaphas*; and in *Chriſtian* regions it hath appeared in an hundred ſhapes. It ſets out with a great ſhew of religion: it begins with *the goſpel according to St.* Matthew, and it often ends in *the goſpel according to mr.* Hobbes.'

After giving a ſummary account of the *Athanaſian* and *Arian* controverſy, during the firſt forty years, he obſerves, that the pagans, who were by-ſtanders in the times when it was ſo warmly agitated, could not be much edified, or much diſpoſed to embrace *Chriſtianity*, when they ſaw its profeſſors at ſuch implacable variance; and tells us, that the *Alexandrians*, a people naturally ſatyriſts, jeſters, and buffoons, were highly entertained with the debates, and made them the ſubject of conſtant ridicule and drollery in their theatres. 'They were doubtleſs, ſays he, of the ſame opinion with *Shafteſbury* and his facetious diſciples, that *ridicule is the only teſt of truth*.'

If when the quarrel between *Alexander* and *Arius* was grown to ſuch a height as to want a remedy, the fathers of the church had, for the ſake of peace, agreed to draw up a confeſſion of faith in words of ſcripture, and to eſtabliſh the divinity of *Chriſt* in the expreſſions uſed by the apoſtles, every one, our author tells us, might have aſſented to it, and the *Arian* party would moſt certainly have received it. The difference of ſentiments, he obſerves, would not have ceaſed, but the controverſy would have cooled and dwindled away, after every champion had diſcharged his zeal upon paper, and had written to his heart's content. The *Arian* notion, that *the ſon was created in time*, and that *there was a time when he exiſted not*, would have probably ſunk, as not being the language of the new teſtament; and the *Macedonian* notion, that the

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holy ghoſt *was created in time*, would have ſunk with the other, for the ſame reaſon; at leaſt, theſe opinions would never have been obtruded as articles of faith.

What pity it is, that this excellent method which mr. *Jortin* mentions of compoſing religious controverſies, of all others the moſt pernicious, and carried on with the greateſt acrimony, is not made uſe of in theſe more enlightened days of the church, when *Chriſtianity* is much better underſtood, than it was in the times of *Alexander* and *Arius!* If articles of faith and confeſſions were drawn up in words of ſcripture, and the doctrines of *Chriſtianity* expreſſed in the language of *Chriſt* and his apoſtles, we might then expect to ſee peace and harmony flouriſh among us, and our unhappy diviſions for ever baniſhed. There would then be no ſuch abſurd and ridiculous jargon, ſuch ſtrange and unintelligible ſtuff, as the *Athanaſian* creed, to be heard in our churches, which is now a reproach to our eccleſiaſtical conſtitution, and a diſgrace to our public worſhip. But to return.

One remarkable difference, our author informs us, was obſervable between the creeds which were propoſed during the *Arian* controverſy. The Conſubſtantialiſts, he ſays, drew up their creed with a view to exclude and diſtreſs the *Arians*: the *Arians* had no deſign to diſtreſs the Conſubſtantialiſts, but uſually propoſed creeds to which *Athanaſius* himſelf might have aſſented; ſo that if the compilers were *Arians*, their creeds were not *Arian*.

After giving a ſhort account of the doctrine of the *Nicene* fathers, and of what they meant by conſubſtantiality, *&c.* he tells us, that after the death of *Conſtantine*, *Conſtantius* perſecuted the Conſubſtantialiſts; that the *Arians* under his protection (as afterwards under *Valens*) were guilty of many horrible outrages and cruelties, which muſt have hurt their cauſe greatly, and have made honeſt men hold them in abomination; that *Julian* gave liberty to all the contenders to fight it out in diſputation, and recalled thoſe whom *Conſtantius* had baniſhed; that the *Arians* were divided into ſects, which anathematized and plagued each other; that *Arianiſm*, however, ſubſiſted, and made a conſiderable figure for above three hundred years, and was at laſt deſtroyed by violence and perſecution.

Paſſing over ſeveral other ſubjects which our author conſiders, we ſhall now lay before our readers part of what he ſays in regard to the eccleſiaſtical hiſtorians, beginning with *Euſebius*, the father of eccleſiaſtical hiſtory. '*Euſebius*,' ſays he, 'like the illuſtrious *Origen*, of whom he was very fond, 'hath

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'hath had warm friends, and inveterate enemies, and the 'world hath ever been divided in judging of his theological 'sentiments. The *Arians* and Unitarians have always laid 'claim to him, and of their opposers many have given him 'up, others have defended him; and in truth, any party 'might be glad to have him on their side.

'In the manuscripts of *Eusebius*, we find him perpetually 'censured and reviled in marginal notes, by *Greek* scholiasts, 'and called *Arian*, heretic, blasphemer, detestable wretch, &c. '—He was one of those bishops who judged that *Arius* had 'hard measure, and who wrote a letter in his behalf to *Alex-'ander* of *Alexandria*: but he was a bad intercessor upon 'that occasion, and probably had very little interest with '*Alexander*.—He was certainly no admirer of *Athanasius*, yet 'not an active and a violent adversary. He had the favour 'and friendship of *Constantine*, which he seems never to have 'used in depressing or hurting others, or in getting any thing 'for himself; and he refused to change his bishopric for a 'better.——

'*Eusebius* was very laborious and industrious, and must 'have spent much time and pains in reading, collecting and 'digesting; but he seems to have bestowed little in forming 'a stile, and in imitating the colour, manner, and diction 'of polite writers; his language is neither elegant nor per-'spicuous, and where it aims at eloquence and sublimity, it 'is usually turgid and perplexed.—Treating of the doctrine 'of the trinity, he makes this remark: "Our saviour hath "taught us what we ought to think concerning him, in or-"der to obtain salvation; *God so loved the world, that he gave "his only begotten son, that whosoever* believeth *in him may have "life eternal.* He says not, he who *knoweth* his nature, but "he who *believeth* in him."

Mr. *Jortin* proceeds to give us *Eusebius*'s notions concerning the *Arian* controversy, the nature of the son and holy spirit, miracles, images, &c. and to explain some passages in his works; after which he makes a few remarks on the ecclesiastical historians who are his usual companions, *Socrates*, *Sozomen*, &c.

'*Socrates*,' says he, 'was born early in the fifth century, 'and educated at *Constantinople*. He professed the law, and 'pleaded at the bar, and thence was called *Scholasticus*, the 'name which was then given to advocates. He wrote an 'ecclesiastical history with much accuracy and judiciousness, 'and with much plainness and simplicity of stile, avoiding all 'rhetorical flourishes.—He was a prudent, cool, and mode-

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'rate man, who made no ſcruple to commend what he 'thought commendable in *Chriſtians* of all parties; and tho' 'he calls the ſociety of the orthodox *the church*, yet he did 'not believe that all they who ſeparated themſelves from it, 'were therefore profligate people and reprobates. As he was 'a lawyer, ſays *Le Clerc*, he had learned and acquired from 'the courſe of his ſtudies, a moderation and an equity, rarely 'to be found in the eccleſiaſtics of that time. Upon all oc-'caſions he declares himſelf openly againſt perſecution, and 'appears a true friend to liberty, civil and religious. Only 'in the affair of miracles he was too eaſy of belief, and hath 'diſgraced himſelf and his hiſtory by relating ſome fooliſh 'ſtories of the marvellous kind.

'*Hermias Sozomenus* was alſo a lawyer. His ſtile is rather 'more elegant than that of *Socrates*; but in judgment he is 'not equal to him. Being of a family which had exceſſively 'admired the monks, and himſelf born and bred up in *Pa-'leſtine*, and educated at the feet of thoſe *Gamaliels*, he 'contracted a ſuperſtitious and trifling turn of mind, and an 'amazing credulity for monkiſh miracles, and in this reſpect 'became *magnus nugarum helluo*. He ſpeaks of the benefit 'which he himſelf had received from the interceſſion of '*Michael* the arch-angel.—He and *Socrates* were contempo-'raries, and lived in the time of *Theodoſius Junior*. As hiſto-'rians, they ſo often and ſo largely coincide, that the one 'muſt have tranſcribed the other; and there is reaſon to 'think, that *Socrates* wrote firſt, and that *Sozomen* was the 'copyiſt.——

'*Theodoret*'s learning and abilities were great, but he want-'ed the calmneſs, and moderation, and impartiality, which 'are requiſite in an hiſtorian. He cannot ſpeak of the *Arians*, 'and of the emperor *Julian*, without loſing his temper; he 'hath given a good character to ſome worthleſs men, be-'cauſe he thought them orthodox; and in the point of mi-'racles, he was either credulous beyond all meaſure, or he 'judged it expedient to keep up devotion and piety in the 'common people by feeding them with legends ſuited to their 'taſte.—Whatever was his reaſon for it, he wrote the lives 'of the moſt eminent monks; in which we find a beggar 'who died ſuddenly whilſt he was acting the dead man to get 'alms from a ſaint, and then was raiſed to life again; an her-'mit fed by a lion, who uſed to bring him dates *in his pocket*; 'apples ſent from heaven to the monks; a dead man de-'claring who had murdered him; *Jews* conducted by lions; 'the emperor's ſick horſe cured by a monk, who anointed

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'his belly with holy oil, and made him drink ſome water 'ſanctified with the ſign of the croſs; together with the mar-'vellous exploits of *Simeon Stylites*, &c. A work how un-'worthy of *Theodoret*!'

Our author now proceeds to make ſome remarks on *Theodoret*'s diſputes with *Cyril*, on *Cyril*'s character, on *Evagrius*, *Theodorus*, *Byzantius*, *Philoſtorgius*, and on the laws of *Conſtantine*; after which he conſiders the accompliſhment of the prophecies in the deſtruction of perſecuting princes and magiſtrates. He obſerves, that there is uſually much raſhneſs and preſumption in pronouncing that the calamities of ſinners are particular judgments of God; but tells us, that if from ſacred and profane, from antient and modern hiſtorians, a collection were made of all the cruel perſecuting tyrants, who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were viſited after the viſitation of all men, but whoſe plagues were horrible and ſtrange, even a ſceptic would be moved at the evidence, and be apt to ſuſpect that it was θεῖόν τι, that the hand of God was in it.

He produces various inſtances of untimely deaths, which befel the perſecuting emperors; and obſerves, that from the beginning of the reign of *Tiberius*, down to *Conſtantine*, the *Romans*, even omitting the collegues of the emperors, and thoſe uſurpers who ſet themſelves up againſt them, had no leſs than *thirty-ſeven* emperors, whoſe reigns, one with another, amounted only to *ſeven* years for each. Take the ſame ſpace of time, ſays he, in the *Engliſh* hiſtory from *William* the conqueror, and you have no more than *eleven* kings, and their reigns will be of *twenty-ſeven* years, one with another.

After this he conſiders what the prophets have delivered concerning theſe events, and explains the hundredth and tenth pſalm, which he tells us is a direct and literal prophecy of *Chriſt*. Setting aſide grammatical and critical difficulties, and attending to thoſe parts of this pſalm which are plain, we find, he ſays, it foretells that a perſon ſhould ariſe, who ſhould be greater than *David*, who ſhould be a king, who ſhould rule in the midſt of his enemies, who ſhould be an everlaſting prieſt, and who, by the aſſiſtance of God, ſhould overthrow kings and armies that oppoſed him: which predictions, we are told, were evidently accompliſhed in *Chriſt*.

The apoſtles, he obſerves, have applied ſome parts of this pſalm to our ſaviour, and that the reaſon of their avoiding, in their diſcourſes and writings, a particular mention of the deſtruction which ſhould fall upon the perſecuting princes, was pro-

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probably because they would not offend the *Roman* emperors, and give malicious men an opportunity of accusing the *Christians* as bad subjects, and as enemies to the government.

Towards the close of this work, mr. *Jortin* makes several remarks on the condition of the *Jews*, from the destruction of *Jerusalem* to the present times, and takes occasion to enlarge considerably on that miraculous interposition of providence, which defeated *Julian*'s attempt to rebuild their temple. He observes, that the story, all things considered, is as well attested as one can reasonably expect; and that tho' it should be supposed and allowed, that the eruption was not without natural causes, and that the seeds of it lay in the bowels of the earth; yet the fire's breaking out at the very instant when the *Jews* and pagans were attempting to rebuild the temple, its being renewed upon their renewed attempt to go on, and ceasing when they gave over, were circumstances, he apprehends, which plainly shewed a providential interposition. Another most memorable circumstance, he further observes, which distinguished this from the pretended miracles of those days, was its not being wrought to serve a party, neither to favour nor confute *Athanasians*, *Arians*, *Semi-Arians*, *Sabellians*, *Novatians*, *Manichæans*, monks, anti-monks, relique-mongers, relique-haters, fasters, eaters, friends or foes to matrimony, &c. No sect, he says, could claim any countenance or honour from it, but it was performed by providence for the credit of *Christianity*, and to serve the common cause against *Judaism* and paganism.

With regard to the *Jews*, their preservation under so long, so signal, and so unexampled persecutions and calamities, is a strong presumption, he thinks, that they are reserved for some illustrious purpose of providence; and the expressions of St. *Paul*, in the eleventh chapter of the epistle to the *Romans*, we are told, most naturally promise a conversion which is yet to come. The utmost that can be collected from the passages of scripture concerning this great event, he observes, is that the gospel shall, before the consummation of all things, flourish more, and extend itself farther, than at present; that *Christianity* shall be reformed, reduced to its primitive and genuine purity and simplicity, and have an happier effect upon the manners of its professors; and that many, at least, of the *Jews* and gentiles shall flow into the church. He tells us, that to descend to particulars, is to indulge the most uncertain conjectures; that predictions in general, before their accomplishment, are never perfectly understood; that the metaphorical and figurative stile of prophecy adds to the difficulty, and

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and has often miſled the unwary interpreter; and that the expounding ſuch ſort of expreſſions on this occaſion too literally, has produced ſtrange and precarious notions amongſt antient and modern *Chriſtians* concerning the *Millennium*; notions which neither agree with the pure and ſpiritual nature of the goſpel, nor with the promiſes of a true happineſs, which is to be expected not here below, but in the kingdom of heaven.

The converſion and the reſtoration of the *Jews*, and the calling of the gentiles, if ever it be accompliſhed, muſt in all probability, we are told, be performed by the viſible manifeſtation of God's power and ſpirit, and not by ordinary and human means. This mr. *Jortin* thinks will appear, if we conſider the preſent ſituation of the *Jews*, and of the unbelieving nations, and the impediments to their converſion, both from their own ſtate, and from the ſtate of *Chriſtianity*. He makes ſeveral very judicious obſervations upon this ſubject; but as we have already drawn out this article to a conſiderable length, we ſhall not enlarge any farther.

ART. LIV. *Curious remarks and obſervations in phyſics, anatomy, chirurgery, chemiſtry, botany, and medicine, extracted from the hiſtory and memoirs of the royal academy of ſciences at* Paris. *Containing ſuch uſeful diſcoveries as have not been collected by other writers on the ſame ſubjects. By dr.* Peter Templeman. 8vo. 6s. Davis.

THAT philoſophical enquiries into nature, her productions, and operations, furniſh an employment equally inſtructive and entertaining, is univerſally allowed; nevertheleſs it muſt be admitted, that a mere inclination to theſe ſtudies, is not in itſelf ſufficient to complete the philoſopher. Judgment as well as application are equally neceſſary in the choice and purſuit of diſquiſitions of this ſort; without which, it is poſſible the moſt laborious reſearches may deviate into trifles unworthy the learned or the wiſe; and that however they may contribute to amuſement, nothing can be derived from them that may be deemed beneficial. Experience evinces, that there have been as very *Quixots* in ſcience, as in knight-errantry; both alike enterprizing and adventurous; to the former of whom the inveſtigation of a cockle-ſhell may have afforded as many difficulties, and an imaginary diſcovery as much pleaſure, as the diſſolving the charm of an en-

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enchanted caſtle, and the deliverance of the favourite heroine, has yielded to the latter.

Theſe reflections are not intended to affect the performance before us, the particular merits of which we ſhall leave to the determination of our readers; and tho' it is impoſſible for us to follow the editor through every part of his work, we ſhall endeavour to exhibit ſuch ſpecimens of it as may ſerve to convey a competent idea of the whole, as well as of the compiler's intentions in this publication.

It may not be amiſs to premiſe, that this is called a firſt volume, and that it profeſſes to treat only of phyſics: in the dedication which is addreſſed to dr. *Benjamin Boſanquet*, F.R.S. the compiler informs us, that 'the *writers* from whom he has 'made theſe extracts, ſtand high in the liſts of fame, and by 'the general voice of *Europe* are exceeded only by ſome of 'our own;' and that he has 'an additional pleaſure to find, 'that many of them were phyſicians, not eminent, perhaps, 'in practice, but ſuch as had more extenſive views of being 'uſeful to their own and future ages.' He further obſerves, that as *Lewis* XIV. raiſed ſcience, ſo from the period of his death, a kind of blight may be diſcerned, 'upon the fruits of the 'academy.'—'and that very few, except the *veterans*, had 'given any ſhining memoirs.'

The preface acquaints us with the plan he proceeds upon; 1ſt. That he has 'omitted to make any extracts of ſuch parts 'as have been extracted by others, unleſs in ſome few inſtances 'where their extracts were not ſufficiently ample.—2dly. That 'he has carefully avoided all imaginary theories, and has admitted no other reaſoning than what neceſſarily reſults, or 'is with the higheſt degree of probability deducible, from the 'experiments propoſed.—3dly, That he ſhall not take notice 'of ſuch matters as were formerly the ſubjects of great diſputes and conteſts, but have long ſince been compoſed, and 'univerſally acquieſced in.' As an example of which, he inſtances a diſpute that began in the year 1692, and ſubſiſted ſeveral years with great fury, between mr. *Mery* and mr. *du Verny*, concerning the paſſage of the blood through the *foramen ovale* to the *fœtus*, wherein the academy were obliged to interpoſe, and at laſt to leave the main queſtion undecided; inſomuch, that in 1717 mr. *Winſlow* appears rather wavering in his opinion.

This queſtion is particularly taken notice of, becauſe it might not be known to many, 'that it was once the ſubject of 'mighty heats and controverſies. It is in the philoſophical 'as in the greater world, the peaceful inhabitant of the preſent

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'time enjoys his ſhades and arbours without reflecting, or 'perhaps knowing, that they were once the ſcenes of wars 'and tumults.'

'The veracity and credit of the academy is ſo well eſta-'bliſhed, that with regard to facts and experiments recorded 'in the hiſtory and memoirs, their teſtimony may be conſi-'dered as indubitable:' as an evidence of which, the 25th article of the original ſtatutes of the academy is cited.—"*All "experiments that ſhall be reported by any gentleman of the "academy, ſhall be performed by him in the aſſembly if it be "poſſible, or at leaſt they ſhall be ſo in private, in the preſence of "ſome of the academy deputed for that purpoſe.*"

The edition to which the references are made, is ſaid to be that of *Paris*, in 4to.

We now proceed to the work itſelf, out of which the firſt article we ſhall ſelect, we flatter ourſelves, will be the more pleaſing, as it contains the explication of a phænomenon that may fall within the cognizance of any one that pleaſes to experience it.

'The queſtion was ſtarted one day occaſionally, Why a 'veſſel full of boiling water hath the bottom leſs hot during 'the moment that the water, taken off from the fire, ſtill 'continueth to boil, than when it hath ceaſed to boil? For 'whilſt water ſtill boileth, one may touch with the hand the 'bottom of the veſſel, without being burnt, and one cannot 'do it immediately after the water hath ceaſed to boil. It is 'neceſſary to add, that for the ſucceſs of the experiment, the 'bottom of the veſſel muſt be thin, and the veſſel pretty 'large.

'Mr. *Homberg* ſaid upon it, that he conceived a body to be 'hot only in conſequence of its being pervaded in all direc-'tions by the matter of the flame, which, iſſuing from all 'parts with great impetuoſity, like an infinite number of 'little poignant darts, carried into all other bodies, where it 'darted itſelf, the impreſſions of heat; that when a veſſel is 'on the fire, the flame being urged upwards by the gravity of 'the air, endeavoured to open itſelf paſſages into the water of 'the veſſel, according to that direction; that at firſt it muſt 'find difficulty to penetrate this water, into which there were 'no roads, ſuch as its motion required; that at laſt it made 'itſelf roads, and in that ſtate the water boiled; that then all 'the paſſages from below, upwards through the water, be-'ing eaſily pervaded, the flame that ſtruck inceſſantly the 'bottom of the veſſel, went through them without any diffi-'culty; that by conſequence, the veſſel being taken from

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'the fire, the motion of all the little darts at that inſtant was 'from below upwards, and that they could not hurt the hand 'which touched the bottom of the veſſel; but that when the 'water ceaſed to boil, all its parts being leſs agitated, ſinking 'and falling back upon one another, cloſed a great number of 'paſſages that were before open, which obliged the little darts 'to eſcape indifferently all manner of ways; and that by 'conſequence the hand which was applied to the bottom of 'the veſſel, muſt receive a great number of them, and be 'wounded by them.

'The bottom of the veſſel is conſidered *here* only as a 'ſimple ſurface, which the flame barely paſſes through before 'it arrives at the water, and on which it no longer acts: but 'if the bottom hath any thickneſs that is conſiderable, the 'flame then acts neceſſarily, in pervading it, not only from 'below upwards, according to the directions given to it by 'the gravity of the air, but from above downwards, and in all 'directions, becauſe it is reflected by the ſolid parts; and 'from thence it is in that caſe, independently of the different 'ſtates of the water, the hand will always perceive heat in 'touching the bottom. If the bottom is thin, and at the ſame 'time the veſſel is narrow, the ſides of the veſſel will commu-'nicate to it their heat; and conſequently the veſſel cannot be 'too large, no more than the bottom too thin.'—A neceſſary caution to be obſerved by thoſe who have a mind to try the experiment, for fear of burning their fingers. *Hiſtory* 1703. *page* 24.

The preceding ſyſtem on heat has furniſhed the ſame gentleman with a ſolution of another fact, equally ſurpriſing and important, which is, 'that when water boils as much as it 'can boil, its degree of heat increaſes no more, altho' it be 'kept longer on the fire, or on a more intenſe fire.' *Ibidem.*

The ſingularity of the following articles will, we hope, be a ſufficient apology for our giving them a place here: the two firſt contain inſtances of an early puberty, as amazing as it is uncommon: the one is of a boy near mount St. *Claude*, 'that at the age of ſix months began to walk; at four years 'old, he appeared capable of the act of generation; at ſeven 'years of age he had a beard, and the ſtature of a man.' This was communicated to the academy by a magiſtrate of *Bezançon*. (*Hiſt. tom.* II. *anno* 1695, *p.* 254.) The other is of a girl, whom mr. *de Langlade*, a ſurgeon of *Carcaſſone*, wrote to mr. *du Verney*, that he had ſeen in his own country: 'She was born on the 8th of *February*, 1704, had her courſes 'eight days, or according to other accounts, three months 'after

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'after her birth; she was then, at the age of little more than 'four years, three feet and half high; all her body well pro- 'portioned to her height; the breasts and parts of generation, 'as in a girl of eighteen; insomuch, that she appeared mar- 'riageable.' (*Hist.* 1708. *p.* 52.)—The two next may serve by way of contrast to the former, inasmuch as they exemplify as extraordinary a prolongation of youth. 'The same 'mr. *de Langlade* hath sent word likewise, that a physician 'had very lately assured him, that he had seen a woman 106 'years old, who had still her courses.' (*Ibid.*) And 'the 'late bishop of *Sens* declared, that a man of his diocese, and 'whom he knew, 94 years old, had married a woman of 83, 'with child by him, who was brought to bed of a boy at her 'full time.' *History* 1710. *page* 16.

To those who are acquainted with the use the antients are said to have made of music, for the removing of many, and those too some of the most difficult and obstinate diseases *, the two succeeding cures may perhaps appear less astonishing than the unwillingness of the physicians to permit so easy an experiment: nor may it be improper to observe, that the collector of these curious remarks appears here to have committed a sort of solecism in point of order, by placing these cases under the head of physics, which would have fallen with more propriety under that of medicine.—Mr. *Dodart* is the reporter of the first of these histories, which is of 'a famous 'musician, a great composer, who was seized with a fever, 'which having increased daily, became continued: on the '7th day he fell into a very violent delirium, accompanied 'with shrieks, tears, pannics, and a perpetual wakefulness, 'almost without any intermission. On the third day of his 'delirium, one of those natural instincts, which, it is said, 'make the brute animals, when sick, to seek the herbs that 'are proper for them, made him ask to hear a little concert 'in his chamber. It was with great difficulty that the phy- 'sician consented to it. From the first tunes he heard, his 'countenance assumed a serene air, his eyes were no longer 'wild, the convulsions ceased absolutely, he shed tears of 'pleasure, and had *then* for music a sensibility that he never had 'before, nor hath any longer, now he is recovered. He was 'free from the fever during the whole concert, and as soon 'as it was finished, he relapsed to his former condition. 'Upon this they did not fail to continue the use of a remedy, 'whose success had been so unforeseen, and so happy; the 'fever and delirium were always suspended during the con-

* *Mead* on poisons.

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'certs, and muſic was become ſo neceſſary to the patient, 'that at night he made a kinſwoman that waked with him 'to ſing, and even to dance. One night particularly, when 'he had nobody with him but his nurſe, who could ſing no-'thing but a vile ballad, he was obliged to be content with '*that*, and found ſome benefit from it. At length, in ten 'days, *muſic* had entirely cured him, without any other aid 'than that of bleeding him in the foot, which was the ſecond 'time of his being blooded, and was followed by a large 'evacuation.' (*Hiſt.* 1707. *p.* 7.)

The ſecond cure effected by the ſame means, is of a danc-ing-maſter, who, having fatigued himſelf in his profeſſion, 'was ſeized with a violent fever, and on the 4th or fifth day 'fell into a lethargy, which laſted a long while. He no 'ſooner recovered from his lethargy, than he fell into a fu-'rious, but a mute delirium, in which he made continual ef-'forts to get out of bed, threatned with the motion of his 'head, and by his looks, thoſe that hindered him from it, 'and even all who were preſent; and refuſed obſtinately, but 'without ſpeaking, all the medicines that were offered to 'him. It came into the thoughts of mr. *de Mandajor*,' mayor of *Alais*, in *Languedoc*, a man of probity and underſtanding, and the communicator of this caſe, 'who ſaw him in this 'condition, that, perhaps, muſic might a little compoſe the 'imagination that was ſo diſordered; and he propoſed it to 'the phyſician, who did not diſapprove the notion, but was 'with reaſon afraid of the ridicule of the preſcription, which 'would have been infinitely greater ſtill, if the man had died 'under the operation of ſuch a remedy. A friend of the 'dancing-maſter, who had no reaſon to be under ſuch cau-'tions, and who could play upon the violin, took up *that* 'of the dancing-maſter, and played to him on it thoſe airs 'which were the moſt familiar to him. The bye-ſtanders 'thought the man more mad than he they kept down in his 'bed, and began to abuſe him; but the patient almoſt imme-'diately ſat up in his bed, like one agreeably ſurprized, and 'wanted to figure with his arms the motions of the tunes: 'as his arms were held with force, he could only ſhew by 'the motions of his head the pleaſure that he felt. By de-'grees, however, thoſe that held his arms finding the effect 'of the violin, looſened the force with which they held him, 'and yielded to the motions he wanted to give himſelf, as 'they found his motions were no longer furious. At length, 'in about a quarter of an hour he fell into a deep ſleep,

'and

'and had, during that ſleep, a criſis, which recovered him 'from all danger. (*Hiſt.* 1708. *p.* 22.)

Among the curioſities that enrich this volume, thoſe relative to ſhell-fiſh are not the leaſt worthy of notice. The ſea and river muſcle, the lavignon, the ſtar-fiſh, ſea-urchins, *urticæ marinæ*, the limpet, the ſheath-fiſh, the *pinna-marina*, and the *buccinum*, furniſh a variety of obſervations; their ſeveral progreſſive motions, the property of ſpinning peculiar to the ſea-muſcle and the *pinna-marina*, the ſurpriſing luſtre of the dail or dottrell, and the preparation of the purple dye of the antlents from the *buccinum*, are ſeparately conſidered, and the reſult of the reſpective ſpeculations illuſtrated with explanatory copper-plates, in ſuch a manner as cannot fail affording much matter of amuſement to an inquiſitive mind. Among theſe, nothing is more remarkable, or has more the air of a popular and abſurd ſtory, than the common opinion that prevails on the coaſts of *England* and *France*, that ſoles are produced from a kind of ſhrimps or ſpawns: to uſe the compiler's words, '*it ſurpaſſes in extravagance the* '*fabled birth of* Bacchus *from the thigh of* Jupiter. Yet as 'it is poſſible, by diſdaining too much ſuch improbable ſtories, 'to be ſometimes the dupe of our own contempt, mr. *Deſ-* '*landes* was willing to examine whether there was the leaſt 'foundation for ſuch a ſtory, and hath diſcovered this piece 'of philoſophy of fiſhermen and the common people to be 'founded on reaſon.

'He got a large quantity of prawns to be taken, and put 'them into a tub of about three feet diameter, full of ſea-'water. At the end of twelve or thirteen days, he ſaw 'there eight or ten little ſoles, which grew by degrees. He 'repeated the experiment ſeveral times, and always found 'little ſoles. This was enough to juſtify the notion of the 'people. Encouraged by this, he afterwards put ſome ſoles, 'together with ſome prawns, in the ſame tub; and in ano-'ther he put ſoles alone: it was in the month of *April*, and 'in both tubs the ſoles ſpawned in perfection, but there did 'not appear any little ſoles, but in that tub where the prawns 'were.

'It is clear, therefore, that ſhrimps or prawns are of ſome 'uſe towards the production of ſoles. Mr. *Deſlandes* hath 'obſerved, that when they are juſt taken out of the ſea, you 'may diſcern between their feet ſeveral little bladders of un-'equal ſize, and in great numbers, which are ſtrongly faſt 'ned to their ſtomach by a gluiſh liquor with which they are 'ſmeared. If you take off theſe bladders, and open them

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'gently, you see there a sort of embryos, which have all the 'appearance of soles, particularly when looked at with a 'microscope.

'Now here lies the mystery; these are the eggs or spawn 'of soles, which, in order to be hatched, have need of being 'fastned to the shrimps or prawns; in like manner, as many 'plants and animals, which do not grow or receive nourish-'ment, but upon other plants and other animals. The 'prawns therefore are in some sort the foster-mothers of 'soles, during their first infancy, and this hath occasioned 'them to pass for their real mothers.—(*Hist.* 1722. *p.* 19.)

The observation is certainly very just, that without such a testimony as that of mr. *Leibnitz*, it is possible the following relation would not obtain an easy credit; which is of a dog near *Zeitz* in *Misnia* that talks. 'It is a countryman's dog 'of a very common shape, and of a moderate size. A young 'child heard it utter some sounds, which he thought re-'sembled some *German* words, and upon *this* took it into 'his head to teach it to speak. The master, who had nothing 'better to do, spared no time nor pains; and luckily the 'pupil had such dispositions as it would be difficult to find 'again in any other. At length, after some years, the dog 'could pronounce about thirty words; of this number are, '*tea*, *coffee*, *chocolate*, *assembly*, words that are current in all 'modern languages, without much variety. It is to be ob-'served, that the dog was three years old when he was put 'to school. He talks only by eccho, that is to say, after his 'master hath pronounced a word; and he seems to repeat 'it by constraint, and against his inclination, altho' not 'beaten.' It must be likewise observed, that mr. *Leibnitz* saw 'and heard him. (*Hist.* 1715. *p.* 3.)' To this the editor has thought fit to add what immediately follows, by way of *N. B.* '*The academy thought it necessary to premise an apology* '*for relating this fact, and I think it necessary to adjoin one for* '*extracting it*,' which may also serve for us; '*I am induced* '*to it in order to give an hint to some ingenious person for exhi-*'*biting a talking dog, as we have lately had a* chien scavant.'

The learned world in general, and this collection in particular, are not a little indebted to mr. *de Reaumur's* many hazardous and indefatigable labours for the improvement of natural knowledge. The œconomy observed in a colony of wasps, the materials they employ in building, and the manner of their working are here accurately described, and and the several forms of their mansions exhibited in expressive prints.

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prints. The nature, employments, and induſtry of moths, are alſo here diſcovered, and may be eſteemed neither the leaſt pleaſing, or leaſt entertaining part of this gentleman's productions: but as they would employ more room than we can ſpare, to enlarge upon them as they may deſerve, we hope not to be thought inexcuſeable for declining it. Nevertheleſs, if we cannot contribute ſo much as we could wiſh to the entertainment of our readers, we would not willingly omit any thing that may be deemed uſeful; therefore, tho' we muſt let alone tracing the progreſs of this inſect from its original, we ſhall not neglect inſerting the means here recommended, for preventing its ravages upon our blankets and wearing apparel, or for converting theſe miſchiefs into benefits.

To this purpoſe mr. *de Reaumur*, after a fruitleſs experience of ſuch things as have been commonly adviſed for a ſecurity againſt moths, ſays, that a reflection on a well-known fact, directed him to try a method of making our ſtuffs diſagreeable to theſe inſects: which is, that we never find any of them to attach themſelves to the fleeces that are on the *backs* of the ſheep, or on *the ſkins of animals* that are covered with hair; 'that if they eſtabliſhed themſelves *there*, as wil-'lingly as they do when we have manufactured them,' *ſuch animals* would be in a great meaſure always *bare*.—And further, that 'fleeces ſhorn from the ſheep, which have not re-'ceived any of thoſe preparations that we give them, in order 'to employ them for our uſes, are not much more ſubject to be 'nibbled by moths, than when they covered the ſheep. The 'ſame thing is true with regard to furrs; before they are 'dreſſed, the moths very ſeldom attack them.

'By preparing wool and ſkins for our uſes, we prepare 'them at the ſame time for moths; the firſt dreſſing we give 'them, makes them a food agreeable to theſe inſects: '—the firſt work upon it conſiſts in clearing it of its greaſe; 'and as ſoon as it is ſcoured from that, the moths no longer 'ſpare it.

'From hence it follows, that in clearing wool from dirt 'and filth, we ought to deprive it of its natural greaſe as little 'as poſſible: the leſs hot the water is in which it is waſhed, 'the more you will leave of this greaſe; which can never do 'any miſchief, when you employ the wool only in white 'ſtuffs, ſuch as *blankets*, whoſe fate generally is to be cut in 'pieces by theſe inſects.

'But wool and ſtuffs that you would dye, muſt be abſo-'lutely cleared of their greaſe. This put me upon trying 'whether a part of the *greaſe* that had been taken from the

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'wool, being reſtored to it after it was dyed, would not 'make it diſagreeable enough to the moths, altho' it ſhould 'not be perceptible to *us*. The manner of reſtoring back a 'part of the greaſe to the woollen ſtuffs is eaſy enough, it is 'but to take ſome hot water in which fleeces have been 'waſhed, and with a bruſh that hath been dipped in it, to 'ſkim over the ſtuffs you would preſerve.'

The compiler here begs leave '*to obſerve, that it was pretty 'much in the ſame method, that they got the beauty waſh which 'was ſo celebrated amongſt the* Roman *ladies.*

Pyxidas invenies, et rerum mille colores
Et fluere in tepidos œſypa lapſa ſinus. OVID. Rem. Am. 353.

The ſucceſs of this experiment anſwered mr. *de Reaumur*'s expectations, and this effect of their *natural greaſe* invited him to try whether other *greaſes*, ſuch as mutton fuet, butter, or oils of different ſorts, might be employed with the like ſucceſs; but no greaſe or oily ſubſtance was found ſo diſagreeable to moths, as the natural greaſe of the fleeces: ſome oils, particularly that of nuts, ſeemed only to make them more *liquoriſh*; while, on the contrary, they ſeemed to ſhun the oil of olives.

In different places of the country, the women are accuſtomed to put pine-cones into their cheſts of drawers and coffers, in order to preſerve their cloaths from moths: from this hint he was induced to try whether ſomething more effectual of the ſame kind might not be found out; and as *theſe* cones have a reſinous ſmell, to which this effect might be attributed, it was not improbable that odours of this kind, but ſtronger and more penetrating, might be more efficacious: he therefore rubbed one ſide of a piece of ſerge with a little turpentine; and with oil of turpentine he lightly wetted one ſide of another piece of ſerge; and with each of theſe pieces he confined ſome moths. The conſequence of this experiment was, that he found thoſe that had been with the oil of turpentine all dead, and by a violent death, which had been preceded by furious convulſive motions.

We are told, 'it is not neceſſary to rub with the oil of tur-'pentine the furniture you would preſerve from the moths; 'it is ſufficient to ſhut it up in *places* where there is a ſtrong 'ſmell of turpentine: you need only put pieces of paper or 'linen, dipt in the oil, into cheſts of drawers or ward-robes, 'and leave them there for a day.

'Being deſirous of deſtroying moths by ſome odour that is 'leſs diſagreeable to *ourſelves*, than that of oil of turpentine, 'he

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'he tried the ſmoak of tobacco, which had the deſired effect;' nor were thoſe experiments confined only to moths; caterpillars, flies, ſpiders, piſmires, ear-wigs, and bugs, were found unable to reſiſt 'the penetrating odours of oil of turpentine 'and the ſmoak of tobacco.'

We now come to the methods preſcribed for diffuſing theſe odours in the moſt efficacious manner: firſt of tobacco, 'Fill 'ſome chafing-diſhes with charcoal not thoroughly kindled, 'upon which ſpread ſome handfuls of cut tobacco, ſuch as 'ſmoakers uſe. The number of the chafing-diſhes muſt be 'proportioned to the extent of the room. The doors muſt 'be ſhut after you have placed the chafing-diſhes, with all 'proper precaution againſt fire. Little ſtoves might be made 'uſe of with leſs riſk. If there be a chimney you muſt hang 'a carpet, or ſome thick coverlet, before it, in order to pre-'vent the ſmoak from iſſuing out. The windows muſt be care-'fully faſtened down; the goods and furniture muſt be un-'folded and opened as much as poſſible for the ſmoke to pe-'netrate. A thick ſmoak of tobacco confined thus for twen-'ty-four hours, will have deſtroyed the moths: after *that* 'you may expoſe the goods to the air, in order to take off the 'ſmell of the tobacco.

'Furniture in which there is ſilver employed, and which 'has delicate colours, would be tarniſhed by the ſmoke of 'tobacco; for *ſuch* it will be better to have recourſe to the 'oil of turpentine; the effect of which will be greater, as the 'ſmell is ſtronger. The ſtrength of its ſmell will be leſs pro-'portioned to the *quantity* employed, than to the *extenſion* of 'its ſurface.'—From hence it appears, 'that the quantity of 'the oil of turpentine ſhould be extended in ſurface as much 'as poſſible. If you would apply it on the goods themſelves, 'which is the moſt ſimple and beſt way, pour ſome oil in a 'wide cup, dip lightly the end of a large pencil into it, and 'paſs it forwards and backwards over the ſtuff, till the bruſh 'is quite dry; then dip the bruſh again into the oil, and do it 'over in the ſame manner upon new places of the ſtuff. If 'you *thus* bruſh the oil upon goods that are hanging, you 'need only keep the doors and windows ſhut, and the opera-'tion is finiſhed.

'If the goods are *taken down*, there will be no inconve-'nience in folding them up immediately after they have been 'rubbed with the oil; it will be even an advantage to do it 'immediately, eſpecially if, after they are folded, you lock 'them up in a cloſe preſs or cheſt of drawers.

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'There is nothing elſe to be feared with regard to the 'goods from this method of applying the oil of turpentine, 'but that the ſmell might continue longer than you would 'chuſe. When they have been well penetrated with it, you 'muſt avoid uſing them till they have been expoſed to the 'air for ſeveral days.

'The ſmell will be leſs *durable*, if, inſtead of rubbing the 'goods themſelves with the oil, you only ſhut them up in 'places that have been well perfumed with it. You may, 'for example, rub all the inſide of a cheſt of drawers with 'oil, or place pieces of paper and linen, dipt in the oil, in 'every drawer.'

We hope an excuſe for the following remark, as it very naturally occurs; which is, that however adequate to their intended purpoſes the foreging experiments may prove, there may be ſome reaſon to fear, that while we are *thus* endeavouring to render our furniture and apparel unfit for the moths, it is poſſible they may become equally unfit for ourſelves.

This truly aſſiduous naturaliſt now proceeds to propoſe a ſcheme to let the moths live, and to make them 'work for 'us uſefully, as they have hitherto been employed to our in-'jury. Worms furniſh us with ſilk; bees give us wax and 'honey; we owe the lacca, ſo uſeful for ſealing-wax and 'for varniſhing, to a kind of winged ant. Our painters, 'and particularly painters in water-colours, may get from 'moths colours of all kinds and tints, by turning to their ad-'vantage a ſingularity peculiar to moths. It is well known, 'that the crayons for painters are prepared with a good deal 'of trouble; our moths would ſave us theſe preparations, and 'give us more beautiful as well as perhaps more durable co-'lours. Their excrement has the colour of the wool on 'which they have fed, and preſerves the luſtre of it. It has 'the property of being eaſily made up into a paſte. In order 'to have a beautiful red, yellow, green, or any other colour, 'or ſhades of colour, you need only feed moths with wool 'of each of theſe colours; which may be done at a ſmall 'expence, by giving them only the ſheerings of cloths.'

'He further obſerves, 'that the moths are ſo teeming, 'that whatever quantity we ſhould want to breed for very 'large proviſions of colours, it might very eaſily be obtained. 'The product of each moth would not be great in a whole 'year, but the number of inſects which might be multiplied, 'will give as ample a collection as our wants could require. 'Thus we ſhould have, without any expence, very beautiful, 'and he believes, very laſting colours. The good colours

'of

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'of our cloths are as durable as one can deſire the colours of 'paintings to be. It is even probable, that the colours which 'have paſſed through the ſtomachs of theſe inſects have ac-'quired a greater perfection, for reaſons well known by thoſe 'that underſtand the art of dying: but after all, we muſt 'wait for experience.' (*Memoirs* 1728. *p.* 139 and 311.)

It ſeems to have been univerſally agreed, that the concurrence of individuals for the propagation of each ſpecies, is an indiſpenſable condition, and one of thoſe general laws that nature hath been never ſeen to infringe. Nevertheleſs, a ſmall viviparous inſect, very common in the country and in gardens, called a *vine-fretter*, which attaches itſelf to buds, flowers, and ſhoots of plants, oftentimes winged, and ſometimes without wings, firſt gave occaſion to mr. *de Reaumur* to ſuſpect, that this general law was not without its exceptions; wherefore, 'he tried proper methods to aſſure 'himſelf of it: but divers accidents having cauſed the death 'of the vine fretters that he kept ſolitary before they arrived 'at the age wherein they produce their young, he wrote of 'it to ſeveral of his correſpondents for natural hiſtory, ex-'horting them to repeat the experiment with all the precau-'tions it required. Mr. *Bonnet* of *Geneva* hath been the firſt 'to acquit himſelf of this delicate commiſſion, and hath 'proved the fact by a thouſand obſervations, which required 'no leſs patience than ſagacity: ſince that mr. *de Reaumur* 'hath been fully convinced of it himſelf, with regard to the 'vine-fretters on poppy-flowers.—(*Hiſt.* 1741. *p.* 32.)

Our editor's commentary upon the preceding article perhaps may not be eſteemed leſs ſingular than the article itſelf; which we acknowledge was not our leaſt inducement to the inſertion of both the one and the other.—'*One of the greateſt 'pleaſures in reading natural hiſtory*,' ſays he, '*is to obſerve, 'that there is ſcarce an inſtance in all the wildneſs of fiction 'in the antient fables, but nature offers ſomething of the like 'kind to countenance the ſeeming extravagance. I have already 'mentioned the ſimilitude between the fabled birth of* Bacchus '*and the real production of ſoles. The example of the vine-'fretters in like manner correſponds to that charming deſcription 'in* Virgil *of the mares, that muſt ſeem abſurd without the aid 'of philoſophy.*

Ore omnes verſæ in zephyrum ſtant rupibus altis,
Exceptantque leves auras: et ſæpe ſine ullis
Conjugiis vento gravidæ (mirabile dictu)

Saxa per et ſcopulos et depreſſas convalles
Diffugiunt.

'*What is there in this poetical marvel that nature doth not* '*juſtify in the little inſect we have been deſcribing? One reads* '*poetry with an additional pleaſure, when it is diſcerned that* '*the fables do not exceed the bounds of nature, but are, as old* 'Heſiod *expreſſes it,*

——ἐτύμοισιν ὁμοῖα.

The following ſubject may poſſibly be conſidered as a refinement in luxury, particularly deſerving the attention of all admirers of delicate eating, to which we the rather give a place, as the diſcovery appears to be originally of *Engliſh* birth, and with which we ſhall conclude our extracts from this work.

'Sir *Hans Sloane* hath written to mr. *Geoffroy* an account 'of a man's having been with him, to whom he was a perfect '*ſtranger*, in order to communicate the ſecret he had found '*of* ſpaying of fiſh, and fattening them by that means. The '*man* who at firſt was only a net-maker, and lived about fif'teen miles from ſir *Hans*'s country-houſe, having acquired '*great* ſkill in the breeding of fiſh, had gained a conſiderable '*profit* from it. The ſingularity of the fact excited the '*curioſity* of the learned naturaliſt, and the fiſh merchant '*offered* to make trial of it before him. Having fetched '*eight carruchens*, a kind of ſmall carp that have been lately '*imported* into *England* from *Hamburgh*, which he had put '*into* two large veſſels filled with water, and given freſh water '*twice* or thrice upon the road, he diſſected one of the eight '*carps* immediately in the preſence of ſir *Hans*, and ſhewed him '*the* ovary, together with the paſſage which leads into the *part* '*called* the *cloaca*. Upon another of *them* he performed the '*operation* of ſpaying, by opening the ovary, and ſtuffing '*into* the wound a piece of black hat. The carp that had '*been* ſpayed, being put with the other ſix that remained, '*appeared* to ſwim with ſomewhat leſs eaſe than the others; '*afterwards* they were all thrown into the baſon in ſir *Hans*'s '*garden*, the water of which is ſupplied by the neighbour'ing river, and where he believed them ſtill living when he '*wrote* to mr. *Geoffroy*. We have not yet received any '*further* account: the letter was ſent towards the end of '*laſt* *December*; and *Samuel Tull*, which is the man's name, '*promiſed* ſir *Hans* to ſend him in the following ſpring, '*ſome* of thoſe ſpayed fiſh, which, he ſays, exceed the others '*in* delicacy of taſte, as much as a poularde ſurpaſſes a cock,

'or

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'or a fat ox a bull. This effect of the ſpaying of fiſh is very 'probable, from its analogy with what happens to land ani- 'mals: and ſir *Hans* thinks that ſuch a diſcovery deſerves 'to be purſued, and may be uſeful both for making the fiſh 'more fat and delicate, and for diminiſhing their multiplying 'in ponds and ſtagnating waters, that abound too much with 'young fry, which prevents their growth.' (*Hiſt.* 1742. *p.* 31.)

Tho' this volume contains above fourſcore articles upon various ſubjects, there are ſcarce any that appear to us either more important or more entertaining than thoſe we have ſelected: the obſervations made by mr. *de Maupertuis* in his voyage to the polar circle, as well as thoſe by mr. *de la Condamine*, in the courſe of the river of the *Amazons* (maps of which countries ſerve to adorn this performance) have been ſeparately communicated to the public.—The compiler has aſſigned, as one motive for his undertaking, 'that the num- 'ber of volumes now publiſhed by the academy is ſo great, 'that few would be at the expence of purchaſing them, or 'at the pains of reading them.' We hope this may be admitted an excuſe for our owning, that not having the convenience of referring to the originals, we do not take upon ourſelves to judge either of the authenticity of the relations herein contained, or of his impartiality in relating them. Whether any additional honour is conferred on this truly reſpectable body by this collection, or whether any was intended by it, we ſhall alſo leave to the determination of our readers; and ſhall only offer, as an apology for our prolixity on this volume, that we have extended it with a view of enabling them to form a competent judgment of what is to be expected from thoſe that may be intended to ſucceed it.

ART. LV. *A defence of the letter to dr.* Lobb *concerning his writings in phyſic, with an anſwer to the doctor's charge againſt the author, of aſperſing the memory of dr.* Boerhaave. *Submitted to the judgment not only of the* royal ſociety, *to whom the doctor dedicates his reply, but alſo of the* college *of* phyſicians. 8vo. 1s. Roberts.

AS we ſuggeſted in our *Review* for *May* 1753, p. 330, that the anonymous letter-writter to dr. *Lobb*, concerning his writings in phyſic, might not think himſelf oblig'd to that future ſilence on the points in diſpute between them, which the doctor profeſſed in the third and laſt part of his *medical*

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dical principles and *cautions*, by declaring he ſhould not even read any thing further publiſhed by this author, we find the ſuggeſtion verify'd by the preſent pamphlet, in defence of this author's letter. We acknowledge our reaſon for poſtponing the account of this article, which has been publiſhed ſeveral months paſt, was the ſame that occaſioned our delaying the conſideration of the letter; as we had a remote expectation, on peruſing this laſt production, that dr. *Lobb* might judge it neceſſary or prudent, to diſpenſe with his promis'd ſilence, by ſaying ſomething to one, which ſeems to juſtify, in general, the writer's former objections from dr. *Lobb*'s anſwers to them; and even raiſes further objections to his phyſical writings and conduct, with a poignancy not at all abated by the doctor's profeſs'd and predetermined neglect of his ſubſequent writings. But as it may be inferred from the doctor's entire ſilence hitherto, that he adheres to his purpoſe, the readers are left of courſe to judge of the iſſue of this medical controverſy, as it now ſtands, on the force of the doctor's *medical cautions* and former works, and the objections to and ſtrictures on them, in the letter to dr. *Lobb* and this defence of it; which is like to enjoy the advantage, for ought we can foreſee, of having the laſt word in this debate.

The conduct we had propoſed in the execution of our plan, prevents us from giving any looſe to ſuch reflections as might obviouſly occur on occaſion of this controverſy. But as we are at liberty to acknowledge our own deficiencies, we may truly aver, that we ſhould find it very difficult ourſelves to reply with ſuch ſolidity, to many of the anonymous writer's practical objections and diſtinctions, as ſhould effectually enervate them. Yet this by no means concludes them unanſwerable by the doctor, who is a profeſſed teacher of that ſcience, we are ſo inadequate to a thorough contemplation of. We apprehend however, that many even of dr. *Lobb*'s friends, may be apt to conclude, from his perſevering ſilence, that his antagoniſt has advanced very few erroneous or inſalutary notions in this debate; ſince that philanthropy eſſential to a truly pious man, and the abilities of a good phyſician, muſt have inclin'd him to expoſe ſuch notions.

What this gentleman has advanced in vindication and inforcement of his former objections to dr. *Lobb*'s *medical cautions* and *principles*, with regard to evacuations, terminates about the 24th page of this pamphlet, which conſiſts of 68; tho' the author's defence of himſelf from the doctor's accuſation of his attempting to aſperſe the character of *Boerhaave*, is continued to page 30. It ſeems to us, that he has ſufficiently

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ently acquitted himself of this accusation, even while he manifests that decent want of servility, which so habitually accompanies a just and ingenuous discernment; as he observes that great writer's human propensity and fondness to support his former notion of extinguishing the small-pox before eruption. Had our author really been acted by any malevolence to *Boerhaave*, for his great compliments to dr. *Lobb* (quoted in the last part of his *medical cautions*) on the success of æthiops mineral, as a variolous remedy or prophylactic, he might have shewn how inconsistent this was with *Boerhaave*'s former low opinion of it, which he did not allow to enter the absorbent, lacteal or lymphatic vessels; and which supposes it perhaps rather more inert than it is, in those constitutions not long accustomed to it.

We confined ourselves, in the *Review* already referred to, entirely to the difference between dr. *Lobb* and this writer, concerning the evacuations treated of in the *medical principles*, without entering into the merit of the dr's books, published before the existence of the *Review*. Now, tho' what the doctor has said in his last part, in vindication of those books, and what the present pamphlet has reply'd in answer to it, might warrant us in considerable citations here; yet as we have perus'd but some part of such former writings of dr. *Lobb*'s, we chuse rather to refer our medical readers back to them in general, and to this anonymous author's strictures on them, in both his pamphlets. Of the former we have long since signify'd our opinion; and with regard to the *defence of it*, we must observe here, that it appears to us to be written with much precision, poignancy and closeness; and that it truly deserves the careful perusal of young practitioners, whether they have been the doctor's readers, and hearers, or not. As the last gentleman has not rejoin'd, and we are constrain'd at present both for room and time, we forbear to cite a great deal from this pamphlet, which might instruct or entertain many; in saying which, we cannot be construed to compliment or flatter a writer, so effectually conceal'd from us. But as dr. *Lobb* complains of his ridiculing and bantering him in his letter, for his religious supplications and thankfulness to, and his dependance on GOD, which doubtless would be very irreligious and condemnable; it will be but fair to shew briefly, how the latter endeavours to exculpate himself from so heavy a charge, the proofs of which should be correspondently weighty. And this we cite the rather, as it is a matter more cognizable by our readers in general; as averments of this sort occur too often in controversies of another

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ther kind; and ſhould not be introduced into medical ones, without the moſt clear and pertinent occaſion for them. Our very ſenſible author then ſays, p. 61.

'The doctor tells me, I have made him *the ſubject of my ridicule*, for his *praying and ſeeking to God*, and for his *acknowledging the divine bleſſing* to him. In this the doctor either miſtakes or miſrepreſents me. If I ridicule him at all on theſe heads, it is not for his praying to God, or his acknowledging the divine bleſſing, or for any thing that is truly religious, but for talking ſo much about his own prayers, and imputing ſuch effects to them as cannot be granted, and for miſapplying the divine bleſſing. Let the doctor write pertinently about any point of religion, and he will never be oppoſed, much leſs ridiculed by me. True religion can never be the ſubject of ridicule; but a man may make himſelf ridiculous by talking abſurdly about religion, or by introducing and mixing it improperly with other ſubjects: And when this is the caſe, it is the man who talks in this manner that expoſes religion, (though he may do it very innocently, as having no wrong intention) not another who juſtly ridicules him for his abſurdity. I am apt to think the doctor himſelf might ſmile at any man, and look upon him as ridiculous, if he ſhould attempt to confute the doctor's *fundamental principles* by imaginary revelations and miracles, and pretend, in confirmation of his notions and practice, to a larger ſhare of the divine bleſſing than the doctor has met with. If a phyſician, in his medical writings, tells us much about his prayers, and the great efficacy of them, as alſo that ſuch an extraordinary portion of the divine bleſſing has attended his practice, as to procure him a *long* and *happy ſeries of ſucceſſes*, inſomuch that *very few of his patients in proportion have died*; though this may be nothing more than the overflowings of devotion from a pious ſoul, joined with ſome degree of frail conceit and partiality to his own notions, yet, in the common eſtimation of the world, it ſeems to carry ſo much of a phariſaical air with it, that his piety had need to be well known, in order to ſuppoſe him free from all manner of worldly deſigns, in thus publiſhing his devotion and ſucceſs. He may however (and doubtleſs he does) think, that ſuch a view is conſiſtent with his religion, eſpecially as the good of mankind is propoſed as well as his own: otherwiſe he would have been contented to leave it to his works to praiſe him, to truſt to his *ſucceſſes* to proclaim the ſuperior merit of his practice, and humbly to expreſs his pious and grateful acknowledgments to God in

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'private. But let the intention of writing in this manner be 'purely religious, without the leaſt *aim at ſecular advantage*; 'let a man be ever ſo fully perſuaded himſelf, that his know-'ledge comes from heaven in anſwer to his prayers, and that 'his ſucceſs, in the practice of phyſic, is owing to an extra-'ordinary interpoſition in his favour, above what is granted to 'others; every wiſe man, who ſhall happen to read thoſe 'books, (which were written for the ignorant and for the uſe 'of families) will take the freedom to judge, whether the 'effects are anſwerable to the cauſe they are aſcribed to, whe-'ther the favours ſaid to be granted are worthy of the ſuppoſed 'divine original.

'If a man inſinuates that an extraordinary bleſſing attends 'his preſcriptions above others, he pays himſelf indeed a great 'compliment; but does he not at the ſame time (though not 'deſignedly) derogate from the honour of his maker? does 'he not repreſent the parent of the univerſe as arbitrary and 'partial in his favours, as granting his bleſſing for the ſake of 'the doctor more than of the patients? beſides, when we 'ſpeak of the divine bleſſing, it ſhould be ſuppoſed that there 'are proper objects of it, both with regard to the patient's 'caſe and to the means that are uſed. For, if the caſe is 'trifling, and ſuch as would go off without aſſiſtance, then 'there is no need of any means to be uſed, much leſs of any 'divine interpoſition to make them ſucceſsful. And if the 'means uſed, for the recovery of a patient from any violent 'diſeaſe, are not proper for the caſe; if they have either no 'virtue at all, or are not equal to the propoſed effect, an ex-'traordinary divine interpoſition in ſuch a caſe may more 'properly be called a miracle than a bleſſing. The divine 'bleſſing ſuppoſes the organs of the body in a condition to be 'operated upon, and that both food and medicines are to act 'according to their natural qualities: what is more than this 'is miraculous. Thus, when a cure is imputed to a charm, 'or any other imaginary cauſe which ſuperſtition dictates, as 'is common with the vulgar; or to ſomething taken as a me-'dicine but falſly ſo accounted; or to ſo ſmall a doſe of a 'real medicine as cannot poſſibly have any effect: if there is 'a divine interpoſition in any of theſe caſes, it muſt perform 'the whole of the cure; ſince by the ſuppoſition there is no-'thing in theſe pretended means, that has any relation to, or 'connection with, a cure; nothing for the divine bleſſing to be 'ſuperadded to: ſo that the cure muſt be as much a miracle, 'as if nothing at all had been done by man.

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ART. LVI. *The* Political Teſtament *of cardinal* Julius Alberoni; *Exhibiting a general view of the politics and intereſts of the ſeveral courts of* Europe. *Extracted from different memoirs, letters, and other papers of his eminence. To which is prefixed a ſhort account of the cardinal's life. Tranſlated from the* Italian. 8vo. 5s. Nourſe.

UNder the foregoing title, the public is preſented with a collection of Cardinal *Alberoni*'s political ideas, extracted chiefly, as we are told in a letter prefixed to the book, from his letters written ſince the year 1745. Such as are acquainted with the character and the conduct of the cardinal will not expect any thing ſatisfactory from him, in regard to the political intereſts of the ſeveral courts of *Europe*; and if they give themſelves the trouble of peruſing this teſtament, they will find in it ſeveral falſe repreſentations of facts; a great deal of falſe refinement in point of politics; idle chimeras often, and conjectures rather than ſolid reflections and juſt diſcernment; and, in a word, much more ill nature than ſagacity. Notwithſtanding all this, there are ſeveral ſhrewd obſervations and conjectures to be found in it, and a good deal of ſpirit. In the editor's preface there is a ſhort account of the cardinal's life, taken from the memoirs of *Campiſtron*: ſuch as it is, we ſhall lay it before our readers.

'*Campiſtron* the poet, one of the duke of *Vendome*'s domeſtics, was robbed in the duchy of *Parma*, when he was on a journey of pleaſure into *Italy*. Being almoſt naked, he found aſſiſtance in the generoſity of the Abbé *Alberoni*, a country curate, who lent him his brother's cloaths, and ſome money to go to *Rome*. *Campiſtron* afterwards attending the duke his maſter in the war in *Italy*, found himſelf near his benefactor's abode; and as the duke de *Vendome* wiſhed to have one of the country who could make a diſcovery where the inhabitants had concealed their corn, he ſeized this opportunity of ſpeaking to him of *Alberoni*. The parſon was ſent for, the duke of *Vendome* examined him, and he perfectly juſtified the idea *Campiſtron* had given of him.

'The ſervices he performed for the *French* army, being of ſuch a nature as not to permit him to remain in ſafety in his own country, any longer than while he was under the protection of the general, he reſolved to quit it on the duke of *Vendome*'s being recalled, and to attach himſelf to this prince. The duke was ſatisfied with expreſſing the value

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'he had for him, by making him preſents, inſtead of granting him a ſalary; and while he loved and eſteemed him, he 'little troubled himſelf with the thoughts of making his fortune. He ſeemed, however, to wiſh for an opportunity of 'giving him a more ſolid eſtabliſhment; and the vicarage of 'Anet, which was in his gift, becoming vacant, he offered 'it to the Abbé *Alberoni*, who declined accepting it, and 'preferred going to *Spain* in his retinue, in ſearch of a better 'promotion.

'The great credit princeſs *Urſini* had with *Philip* V. laying 'the duke of *Vendome* under the neceſſity of entering into a 'cloſe connection with her, he choſe *Alberoni* to carry on 'their correſpondence while he was at the head of the army. 'The princeſs mean while conceived an eſteem for the abbé, 'who, on his ſide, forgot nothing that could contribute to ſecure 'him ſo powerful a protectreſs. After the duke of *Vendome's* 'death, he devoted himſelf to her ſervice, and had a great ſhare 'in her confidence. He made uſe of her favour to obtain from 'the duke of *Parma* the title of his agent at the court of '*Madrid*; and he requited this inſtance of his ſovereign's 'favour, by fixing on the princeſs of *Parma* the choice the 'king of *Spain* was deſirous of making of a ſecond conſort.

'Princeſs *Urſini* was capable of conducting this great 'affair in what manner ſhe pleaſed. He knew the anxiety 'this ambitious lady was in, leſt the new queen ſhould de'prive her of the credit which ſhe owed to the firſt: but he 'made her adopt his views, by repreſenting the princeſs of '*Parma* as a young perſon, inſenſible to every other plea'ſure beſide that of being admired; and ſhe gave ſuch credit 'to him, that ſhe preſſed the king to order the negociation. '*Alberoni* had no difficulty in procuring the conduct of it to 'be entruſted to him. He ſet out; and at the court of '*Parma* made a merit of the artifice with which he had ma'naged the affair in regard to princeſs *Urſini*. The duke, 'who had reaſon to fear that this princeſs, on being inform'ed that his daughter had not leſs wit than beauty, would 'have ſuch power over the king as to make him change his 'reſolution, liſtened to *Alberoni's* impatience, and in a little 'time the affair was brought near to a concluſion.

'However, notwithſtanding the diligence of *Alberoni* and 'the miniſters of *Parma*, princeſs *Urſini* made the diſcovery; 'and a courier arrived from *Madrid*, with orders to put a 'ſtop to the negociation, juſt at the eve of the day when it 'was to be terminated. *Alberoni*, at whoſe houſe this courier 'alighted, was not in the leaſt diſconcerted; but gave him

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'his choice, whether he would die, or consent not to appear 'till the next day. Thus the treaty was finished, the marriage concluded, and the courier did not appear till the king's glory required that he should not shew his dispatches.

'The new queen set out, and by the advice of cardinal *Alberoni*, desired as the first favour, that she might not see princess *Ursini* at court, and she was not refused. *Alberoni* soon felt the effects of the credit which her virtue and beauty gave her with the king her husband. She caused him to be admitted into the council. To this new member of the council the court of *Spain* owed the discovery of the secret practices of the quadruple alliance; and judging that he was the man most capable of disconcerting it, he was declared prime minister.

'While he filled this great place, he formed projects for recovering the glory of *Spain*, or rather for raising it to a point of grandeur, of which it had had only the reputation. He put every thing in motion, communicated his ardor to the nobility and the people, raised troops, equipped fleets, and filled all *Europe* with admiration at the advantages which a ruined state receives from the genius of a man capable of governing.

This work is divided into sixteen chapters; in the first of which the cardinal gives us a general view of *Spain* under the *Austrian* kings, and endeavours to shew, that the *Spanish* monarchy is more powerful at present, than when subject to the princes of that family. *Spain*, he tells us, is able now to form the most arduous enterprizes, as before she was unable to withstand the weakest; and that if she knew her own strength, and how to employ it, there is nothing which she could not undertake. Were she to shake off that proud insolence, which for such a series of years has obstructed the views of her sovereign, and consent to enjoy the treasures she possesses; were she to claim these rights, against which there is no prescription, and of which her supineness alone has bereft her, her wealth, we are told, would prove equal to her power, and both would answer the rank which her kings hold at present in *Europe*.

In the second chapter he considers the unpopulousness of *Spain*, and her want of agriculture; and shews what means are most proper for remedying both. He observes, that laziness is far from being the characteristic of the *Spanish* nation; that the natives of that country are as lively as they are brave, and would be always in action, were they left to their natural disposition; that it is not labour they hate so much, as the

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idea annexed to it; that their education has rendered *gravity* the queen of virtues; and that it is in some degree establ shed as a rule among them, that a labouring man quits the dignity of the *Spanish* character, and renders himself worthy of contempt. This proud gravity, the real source of the *Spanish* indolence, is a vice, he says, so much the more difficult to extirpate, as it is mistaken for a virtue. To attack it in front, he observes, would be a vain attempt, and is of opinion, that in order to lessen its esteem in the present generation, and expose the absurdity of it to posterity, example is one of the surest means. If his catholic majesty would but deign to make it one of his recreations to direct the harrow and the plough himself; seem to take a pleasure in tracing plants through their several gradations, in knowing the relation between the sowing time and the harvest; and would express satisfaction in his countenance in proportion to the produce, the lords, he says, would immediately become husbandmen, like their sovereign, the gentlemen would follow the example of the lords, the peasants that of the gentlemen, and all would accustom themselves to think in *Spain*, as people think in the rest of *Europe*, *that a gentleman does not act out of character in improving his lands.*

If the lands were once properly improved, the kingdom, it is said, would entirely change its face, and the fathers of families, being no longer under the dreadful apprehension of famine, would cease to take any criminal precautions against the happy fecundity of their wives. Tho' this would be a great point gained, yet the cardinal thinks it would not repair the ravages of many ages, nor fill up the dismal void that has been made in the kingdom. Those who impute the present scarcity of inhabitants in *Spain* to the expulsion of the *Jews* and *Moors*, and to the transporting of colonies to the *West Indies*, he says, are greatly mistaken; and observes, that there are two domestic scourges, with which the kingdom is far more dangerously afflicted, namely, licentiousness and superstition.

'It is impossible without having resided in *Spain*, says the 'cardinal, and been witness of the lewdness and debauchery. 'which prevails in that kingdom, to conceive to what excess 'they are carried. There seldom comes an infant into the 'world without bringing along with him such marks as shall 'one day make him hate and despise those to whom he is 'indebted for life; and as seldom does he arrive at the age 'of maturity, without rendering himself unfit for marriage. 'This is one of the two scourges which keep the kingdom

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'in the exhauſted condition, attributed to tranſmigrations, 'of which there would not be the leaſt remembrance, were 'it not for thoſe ſcourges. Vain are all the efforts made to 'reſtore the country to its natural ſtrength, unleſs the royal 'authority exerts itſelf, in ſuppreſſing the abuſes which have 'reduced it to this unhappy condition. It is one of thoſe in-'veterate diſtempers, which nothing but violent remedies 'can relieve. Paternal authority muſt join with the regal 'power in the cure; and the influence of both will certainly 'prove effectual.

'The other ſcourge is quite of a different kind. God for-'bid that a monaſtic life ſhould ſuffer the leaſt prejudice from 'what is here levelled, only againſt the imprudence of thoſe 'who embrace it! None but heretics can charge it with 'the damages, which by the multitude of its votaries, it is 'ſaid to have done to the ſtate. But true piety does not ex-'clude either reaſon or prudence; and when the ſovereign 'perceives, that the public good is hurt by the exceſſive de-'votion of his people, he is obliged to ſtem the torrent of 'ſuperſtition, and to reduce it to the rules of true religion.

'*Spain* ſwarms, if I may ſo ſay, with monks and friars of 'all colours. Such numerous legions are not maintained in 'any country in *Europe*, not even in the eccleſiaſtic ſtate. 'The conduct of the greateſt part of them leaves room to 'doubt, whether before they engaged in this life, they pro-'perly examined their vocation. They are ſo far from an-'ſwering the character of men, who have retired into the 'obſcurity of a cloyſter, to work their ſalvation, that one 'would take them for knaves, who cover themſelves with the 'veil of religion, only to rove about the world, and to com-'mit every ſort of miſchief with impunity. They re-'nounced the world before they knew it, and were ſo well 'cut out for a ſecular life, as to imbibe a taſte for it, in thoſe 'very retreats, where they ought to have left all earthly de-'ſires behind them. They are dead to the world, and yet 'they have none but worldly abilities; they might be uſeful 'to ſociety, and they are a burden to it: in ſhort, a mona-'ſtic life is an intolerable yoke to them; ſo that they are 'perpetually the ſubject of reproach and ſcandal to religion.

'Both church and ſtate have an equal intereſt in rid-'ding the kingdom of this ſecond ſcourge, which robs it of 'a multitude of ſubjects as capable of ſerving it, as incapable 'of being a credit to religion; and hurts the ſtate as much 'as the firſt ſcourge, by which the few ſubjects left, are de-'prived of health and bodily ſtrength. His catholic majeſty

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'would certainly find the *Spaniſh* prelates extremely ready to 'aſſiſt him in this great undertaking. His holineſs would 'gladly give his ſanction to a regulation, which alone is ca- 'pable of reſtoring the monaſtic profeſſion to the credit and 'eſteem from which it is fallen, by reducing the monks to 'ſuch a number as is ſuitable to the pious inutility of their pro- 'feſſion. The whole church would applaud an eſtabliſh- 'ment of uniformity, which it has long wiſhed for in its diſ- 'cipline; and the public would with edification ſee, the ſame 'age fixed for the profeſſion of monaſtic vows, as the canons 'have determined for admittance in holy orders.'

In the third, fourth, and fifth chapters, the cardinal treats of the trade of *Spain*, of her land forces, and her intereſts in regard to *France* and *Portugal*. In the ſixth chapter we have a plan for rendering the houſe of *Bourbon* miſtreſs of the ſea, and of the commerce of both the *Indies*: but paſſing over theſe, we proceed to the ſeventh, which treats of *England* and the pretender. The cardinal introduces it with obſerving, that as *England* is cut off from the reſt of *Europe*, it would have no other intereſt beſides that of its commerce, if the reſtleſs diſpoſition of its inhabitants did not impoſe on the king, as a principle of his policy, the neceſſity of entering into all the quarrels of the other powers. The *Engliſh*, he ſays, want to be continually employed; they muſt have enemies of ſome kind or other; and if their kings have not the art of rendering them jealous of their neighbours, they themſelves become the objects of their jealouſy, often of their hatred, and always of their contempt.

'The effeminate indolence of the unhappy *Henry* VI. 'formed the partiſans of the duke of *York*; and the houſe of '*Lancaſter* owed its diſgrace leſs to the ambition and great 'qualities of its enemy, than to the mild and pacific temper 'of its chief. *James* I. the reconciler of all differences, laid 'the foundation of the misfortunes of *Charles* his ſucceſſor. 'Perhaps *James* the ſecond would have continued on the 'throne, if, after the duke of *Monmouth*'s defeat, he had em- 'ployed beyond ſea thoſe of his ſubjects, whom he knew to 'be ill affected to his government. A foreign war would 'have taken off the attention to domeſtic animoſities, and 'the revocation of the edict of *Nants* furniſhed him with an 'opportunity of making one of a better kind than he could 'have wiſhed for. By becoming the protector of the *Hugo- 'nots*, he would have ſpared the pope and the emperor, the 'odious character of appearing as the prince of *Orange*'s 'friends; and he might have continued, without contradic-

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'tion, a devout catholic in *London*, by giving a different turn 'to the zeal of the *Engliſh*.

'*William* the third reaped advantage from his father-in-'law's fault, in taking particular care not to fall into one of 'the like kind. By employing the forces of the nation 'abroad, he prevented the conſequences of the diviſions at 'home. He levied twice as much on the people as king '*James* had ever demanded: he occaſioned the deſtruction of 'more *Engliſh* than this good prince had ever attempted to 'convert: he loſt as many battles as he engaged in: he load-'ed *Great Britain* with nothing but misfortunes and the ex-'pence of war: in fine, he exhauſted it of its ſhips, its 'men, and its money. But he found employment for the '*Engliſh*, and continued on the throne.

'The pride and vanity of the nation enabled the king of '*Great Britain* to make his ſubjects reliſh theſe diverſions, 'how ruinous ſoever in other reſpects. The pompous title 'of *Maſters of the balance of power, the arbiters of Europe*, is 'a bait that never fails, whenever they are diſpoſed to make 'uſe of it. Thus having no longer the choice on what 'ſide to fix, ſince a perfect intelligence between the two 'great monarchies has ſhaken the equilibrium, *England* is 'neceſſarily the enemy of *Spain*; and when theſe people 'make their being admitted to trade to the *Indies*, the great 'article of their treaties, it is perhaps not ſo much becauſe 'this commerce would enrich them, as becauſe it would put 'them in a better condition to attack the *Spaniards*. If the 'family of the *Stuarts* ſhould ever enter again into the poſ-'ſeſſion of the *Britiſh* throne, they would adopt theſe poli-'tics in ſpight of all their former engagements; and conti-'nue to follow them, that they might not a ſecond time be 'obliged to reſign the throne to the houſe of *Brunſwick*. 'From hence it is that many are of opinion, that the two 'crowns, being ſo ſtrictly united, might have made uſe of 'the prince of the *Stuart* family in the laſt war, in a more 'advantageous manner than they did. And indeed, if the 'trouble they gave themſelves on his account, had been at-'tended with the moſt happy ſucceſs, what fruit could they 'have reaped from it? To believe that they had hopes of 'his ſeparating the kingdom of *Scotland* from that of *England*, 'would be abſurd. The ſtrength and reſources of the laſt, 'are ſo ſuperior to thoſe of the other, that the hiſtory of the 'times when each of them had their kings, cannot furniſh 'an inſtance of a war which was not ſpeedily decided to the 'diſadvantage of the former. But if prince *Edward* had the

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'presumption to flatter himself with subduing both, and one 'by the means of the other, what return could he make to 'the powers his protectors? The advantage of a faction op-'posite to the court, would have been transferred to their 'enemies, so long as the new king was in alliance with 'them; and he would have been an enemy so much the more 'formidable, when he should declare himself against them, '(which sooner or later he would be obliged to do) as he 'could have reunited, at least for some time, the two par-'ties.'

A little after the cardinal proceeds as follows. 'The cardinal de *Richlieu*,' says he, 'has informed his successors what kind 'of diversion *France* ought to make in *England*. It is of little 'importance to her what is the name of the kings of *Great* '*Britain*. Her interest only requires her to give them sufficient 'embarrassment at home, to prevent their being tempted to in-'terfere in foreign affairs. Now, those whom she may make 'use of to raise disturbances in *England*, are very far from 'being all *Jacobites*: perhaps the greatest number of them may 'be ready to shed their blood to prevent the restoration of the 'family of the *Stuarts*. To make the proposal to these would be 'at once to lose the benefit of their services. The enemies to 'the minister readily employ themselves in breaking his mea-'sures, in disparaging him, and in rendering him odious in the 'eyes of the people: but they are filled with horror at the 'thought of a change of government. Thus in ancient *Rome*, '*Lucullus*, *Hortensius*, and those of their party, who were led 'by their private interest to oppose *Pompey* in every thing, 'were not less the enemies of *Cæsar*: so those who at *London* 'are called *Tories* for declaiming against the house of *Ha-'nover*, are not devoted to the family of the *Stuarts*. Since the 'point is only to embroil *England* within itself, ten members 'of the house of commons well chosen, and well paid, with 'two or three peers of distinguished reputation in the upper 'house, will be of greater service to the two crowns, than 'twenty thousand *Highlanders*, and as many *Irish*, listed under 'the pretender's standard. The *Jacobites*, who are spread 'through the isle, will mingle with the *Tories*, from whom 'they are not to be distinguished, and cause the leaven of dis-'cord to ferment in every county. They will accustom them-'selves to vindicate their prince, and insensibly lose their indis-'creet zeal for re-establishing him by impracticable methods.

'It is a misfortune to the princes of the family of the *Stuarts* 'to be surrounded by men more eager to flatter, than capable 'of accomplishing their hopes. That handful of faithful sub-

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'jects, who are attached to their fortune, ſee every thing, 'through their prejudices. Familiariſed to imaginations and 'wiſhes inſpired by their zeal, they take them for realities. 'They ſwear that their diſpoſitions are felt by the moſt nu-'merous part of the nation. Their eyes being accuſtomed to 'the ceremonies of the *Roniſh* church, and their minds happily 'inſtructed in the doctrines of the true religion, they cannot 'conceive that the object of their reſpect ſhould fill their 'countrymen with horror; and they obſtinately promiſe, with 'a tone of inſpiration, a revolution which all men who ex-'amine the preſent ſtate of *Great Britain* with a diſintereſted 'eye, muſt believe to be abſolutely impoſſible.

'It is confeſſed that the faction of the houſe of *Lancaſter* 'recovered itſelf from a lower ſtate, than that which the *Ja-'cobites* are in at preſent; and that this party had loſt much 'more blood when *Henry* the ſeventh found it ſo powerful as 'to ſet him on the throne. But beſides the advantage this 'prince received from the hatred felt for an execrable tyrant, 'which prepared the way for his reſtoration, religion had no 'ſhare in the quarrel of the two houſes. The people were 'ſtirred up by ſome chiefs, and grew inflamed according to 'the impreſſion made upon them by the conſideration of their 'perſonal intereſts. They would have found it difficult to give 'a reaſon for their animoſity againſt that weak prince *Henry* 'the ſixth and his ſon: their hatred therefore to the houſe of '*Lancaſter* was ſooner or later to be extinguiſhed by their na-'tural inconſtancy. There is no neceſſity for entering into a 'parallel between the particulars of each reign, to perceive the 'difference between thoſe times and the preſent.

'Let us only call to mind *James* the ſecond, at the head of 'an army, ready to diſpute his crown with his ſon-in-law, 'who, aſſiſted by foreign troops, came to take it from him. 'Does hiſtory furniſh an inſtance of a tyrant who ever ſaw 'himſelf ſo totally abandoned as this good prince was? When 'he returned to force his daughter from the throne, which 'ſhe had made him relinquiſh, ſcarcely could he reckon an 'hundred *Engliſh* in his camp. *London* ſhews nothing more 'than curioſity about what affects him; and in a ſhock which 'overturns its fundamental laws, and ſtrikes at the conſtitution 'of its monarchical government, *England* ſhews no ſign of agi-'tation. After him his ſon preſents himſelf: his claims are 'not diſputed: the faults of the king his father are not im-'puted to him: religion is all that they ſee him have in com-'mon, and that is ſufficient for them to ſuffer the ſame fate. 'Has it been ever ſeen, except in this age, that an uſurper has miſcarried

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'miscarried in the design of restoring the crown to the lawful heir? *Queen Anne* did not believe that the suffrages of the 'nation had given her any other title to the throne besides that 'of possession: she endeavoured in the last years of her life, 'to cancel the act which limited the succession, which is now 'become a law; and she died without accomplishing it. The 'pretender had the mortification to derive no advantage from 'her death. It was natural to hope that the greatness of the 'leap from the house of the *Stuarts* to that of *Hanover* would 'have terrified a part of those, who, at the distance at which 'they saw it, had engaged to take it: but religion shut the 'eyes of the most fearful; and every one got over it.

'In vain did prince *Edward* flatter himself that the means 'which had neither succeeded with his father nor his grandfather, 'would conduct him to the mark they had missed. Let him 'compare his resources to theirs, and he will acknowlege that 'he ought either to submit to a private life, or take, in order 'to reach the throne, a different way from that they followed. 'The inhabitants of *Ireland* were almost all *Catholics*. *James* 'the second was there at the head of forty thousand soldiers, 'and with the able *Tirconnel* for his general. A *French* squa'dron was at his command; he was master of the best ports 'and the strongest fortresses: he had still the remains of the 'treasury, and the appearance of a king. And yet he was 'driven out of *Ireland*; when he crowned with a last blunder 'those which had caused his misfortunes, by depriving his 'posterity of more than twenty thousand faithful subjects 'capable of favouring his return, whom he transported to '*France*, and who were immediately supplied with as many '*Hugonots* equally attached to his enemy.

'In order to reign in *England*, prince *Edward* must begin 'with extirpating or transplanting the inhabitants. Every at'tempt without this impracticable preliminary, would add to 'the hatred this people feel for his family, and redouble their 'zeal in the service of the house of *Hanover*. They would 'charge him with new grievances, namely the evils they 'must suffer by the war, which he would oblige them to sup'port: so that he could not strike a stroke, nor move a step 'nearer his mark, which would not cast him at a greater 'distance from it.

'His restoration by the assistance of the catholic princes is 'a mere chimera. Let him remember the authors of 'his grandfather's ruin. The prince of *Orange* was, pro'perly speaking, only the instrument of pope *Innocent* the 'eleventh's hatred, and of the emperor *Leopold*'s ambition.

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'He is not in a leſs error if he depend on the aſſiſtance of 'the two crowns. They are ſo well acquainted in *France* 'and *Spain* with the impoſſibility of the enterpriſe, that 'they never make any thing of it but a work of ſupererogation, to which they conſecrate what before they had reſolved to throw away. The ſupreme law of ſovereigns 'does not permit them to protect a client any longer than 'till the good of the ſtate directs them to abandon him. 'They make uſe of him as a ſcarecrow, which they pull 'down as ſoon as it has anſwered their purpoſe. It is peculiarly on theſe occaſions that the maxim is to be applied, '*Voluiſſe ſat eſt*. The blind prejudices of the *Engliſh* leave 'no hope of their return to their natural ſovereign. It is 'his part to raiſe himſelf by his valour and prudence to the 'rank they refuſe him, and to erect at their expence a throne, 'in the room of that on which they will not ſuffer him to be 'mounted.

'Poſterity will never forgive prince *Edward*, for having 'left to a private gentleman the honour of a project, which 'was never blamed but for its want of ſucceſs, and which 'miſcarried merely becauſe it was not executed by a prince. 'Baron *Neuhof* had the boldneſs to make pretenſions to the 'ſovereignty of *Corſica*; he dared to cauſe himſelf to be proclaimed king. Would it have been temerity in prince *Edward* to offer himſelf to this diſcontented people as the protector of their liberties, and the avenger of their injuries? 'The many jewels and uſeleſs rarities which excite the admiration of the curious in the *Engliſh* palace at *Rome*, 'would have founded a military cheſt, that to men who 'demand only arms and ſhoes, would be inexhauſtible. 'More than twenty thouſand *Iriſh* who are in the armies of 'the catholic powers, would have run to put themſelves under the enſigns of their prince; and the *Corſicans* would 'have joyfully received them as countrymen. The iſland is 'ſufficiently large, and, thanks to the *Genoeſe*, ſufficiently 'deſolate for the ancient poſſeſſors not to be alarmed at the 'diviſion of the lands. The laws enacted by the protector 'would have prevented their jealouſy, and his prudence 'would have guarded him againſt ſhewing any partiality in 'prejudice to the ancient inhabitants. He came to defend 'them, and they had no reaſon to apprehend that he had 'thoughts of conquering them. They were his ſubjects: 'what could he get by attempting to make them his ſlaves? 'Their number, their valour, and their knowledge of the 'country, put them in a condition to oblige him to keep

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'to the terms of his engagements; and his being the irre-
'concileable enemy of the powers that might aſſiſt the
'*Corſicans* in puniſhing a violation on his part, would induce
'him to adhere to them. Thus his treaty with them could
'not meet with the leaſt difficulty.'

In the remaining part of this chapter, the cardinal preſents us with ſeveral other projects which this prince *Edward*, as he calls him, might have executed; moſt of them, if not all, very chimerical.

In the eighth chapter he treats of the adminiſtration of cardinal *Fleuri*; in the ninth, he conſiders whether the pragmatic ſanction was the moſt advantageous ſettlement the emperor *Charles* VI. could have made for his heireſs, and endeavours to ſhew in the tenth, that what he did in *Italy* was not of the greateſt advantage to her.

The eleventh chapter treats of *Italy*, in relation to its princes, and the houſe of *Bourbon*: the twelfth contains an examination of the *French* miniſter's plan, and of the conduct of the war in *Germany*: in the thirteenth, the cardinal treats of the balance of *Europe*, and that of the empire, ſhews how, and in what manner, the *Germanic* body ought to enter into the firſt, and examines its politics till the laſt peace of *Aix la Chapelle*.

In the fourteenth and fifteenth, the nature of the grandeur, and the cauſes of the decay, of the *Dutch*, are conſidered; together with a diſcuſſion of the reaſons for and againſt the laſt revolution among them: and in the laſt, a general idea is given of the northern ſtates, and their particular balance.

MONTHLY CATALOGUE *for* November 1753.

MISCELLANEOUS.

I. A *True and authentic account of* Andrew Frey. Containing the occaſion of his coming among the *Hernhuters*, or *Moravians*; his obſervations on their conferences, caſting lots, marriages, feſtivals, merriments, celebrations of birth-days, impious doctrines, and fantaſtical practices; abuſe of charitable contributions, linnen images, oſtentatious profuſeneſs, and rancour againſt any who in the leaſt differ from them; and the reaſons for which he left them; together with the motives for publiſhing this account. Faithfully tranſlated from the *German*. 8vo. 1s. *Robinſon*.

The narration of the ſeveral articles mentioned in the title-page, is executed with much plainneſs and ſimplicity of ſtyle.

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We have no reaſon to doubt its authenticity, which is ſupported by the concurring teſtimonies of other writers, whoſe accounts have alſo expoſed the defects in the *Moravian* community.

II. *A letter to miſs* Noſſiter; occaſioned by her firſt appearance on the ſtage. In which is contained remarks upon her manner of playing the character of *Juliet*. Interſperſed with ſome other theatrical obſervations. 8vo. 1s. *Owen.*

It contains a laviſh panegyrick on the performance of this young actreſs, in the character of *Juliet*, in *Shakeſpear's Romeo*, &c.

III. *The ſtage coach.* Containing the character of mr. *Manley*, and the hiſtory of his fellow travellers. 12mo. 2 vols. 6s. *Oſborne.*

If the peruſal of this novel hath yielded us but ſmall entertainment, the failure may not proceed entirely from the author's want of ability, but in a great meaſure from his want of application to the taſk he undertook. The performance ſeems haſtily put together, by a perſon, whoſe talents, otherwiſe, or more carefully, employed, might have appeared to greater advantage; as his ſentiments are generally juſt, and his ſtyle (ſome inaccuracies excepted) natural and eaſy. But he has evidently been at little pains either in the planning or finiſhing his work. The fable is extremely thin, and productive of few intereſting events; the characters are moſt of them feebly drawn, and the buſineſs aſſigned them ſeldom has importance enough to excite the reader's curioſity or concern.

The ſcene of mr. *Manley* and his fellow-traveller's adventures, is laid ſometimes in *London*, ſometimes in the country; and the connection ariſes from accidental converſations in a ſtage-coach; where an acquaintance of the ſeveral paſſengers with one another commences, and the whole work chiefly conſiſts of meer narrative accounts of their, reſpective circumſtances and ſituations in the world: a ſuperficial baſis for as indifferent a ſuperſtructure.

IV. *Familiar letters on various ſubjects of buſineſs and amuſement.* Written in a natural, eaſy manner; with a view, chiefly to form the ſtyle of the younger part of both ſexes; and, by conveying entertainment with moral inſtruction, to inculcate in them an early taſte for epiſtolary correſpondence. Intended likewiſe as proper models of all kinds of letters; for the uſe of thoſe perſons who are deſirous of writing correct *Engliſh*, and good ſenſe on every occaſion. By *Charles Halifax.* To theſe are added the different forms of writing meſſages on cards. 12mo. 3s. *Baldwin.*

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We imagine this work will very well anſwer the ends mentioned in the title page: it abounds with good ſentiments, judiciouſly arranged. The occaſions on which the letters are founded, are natural and intereſting; the language in which they are written, is ſuitable to the characters and buſineſs introduced, and not inelegant, where elegance could with propriety appear.

V. *A new hiſtory of* France; *by queſtion and anſwer.* Compiled from the moſt eminent *French* hiſtorians; for the inſtruction of the children of a noble family. By *Richard Rolt*, author of the hiſtory of the late war. 12mo. 3s. *Owen.*

Mr. *Rolt* gives an epitome of the hiſtory of *France*, from *Pharamond*, down to the year 1748.

VI. *Memoirs of the life of* Count de Grammont. Containing the amorous intrigues of the court of *England*; in the reign of *King Charles* II. Tranſlated from the *French.* 12mo. 3s. *Vaillant.*

Tho' a former tranſlation of theſe memoirs appeared here ſeveral years ago; yet, as that tranſlation hath been ſome time very ſcarce, 'tis probable many of our readers are unacquainted with the nature and merits of this work. Its author, *Count Anthony Hamilton* * hath gained no leſs reputation by it, than by his poetical and other pieces, all written in the *French* language.

Count Grammont married our author's ſiſter, whom he fell in love with at the *Engliſh* court. The hiſtory of this gentleman is extremely ſtriking and engaging; and perhaps more ſo to an *Engliſh* reader, as his adventures are intermix'd with the amours and intrigues of the court of our *Charles* II. Moſt of theſe, are generally looked upon as founded in truth, and on real occurrences, tho' doubtleſs not a little embelliſh'd and improv'd by the lively pen of our author, who ſeems to have had a natural turn to that kind of writing; which by the introduction of humour, and the mixture of truth with fiction, hath now loſt the name of romance.

VII. *A new Pantheon*: or, fabulous hiſtory of the heathen gods, heroes, goddeſſes, *&c.* Explained in a manner entirely new, and rendered much more uſeful than any hitherto publiſhed on this ſubject. Adorned with figures depicted from ancient paintings, medals and gems, neatly engraved for the uſe of thoſe who would underſtand hiſtory, poetry, painting, ſtatuary, coins, medals, *&c.* To which is added, a diſcourſe

* Son of ſir *George Hamilton*, grandſon to the duke of *Hamilton*, who was likewiſe duke of *Chatelleraud* in *France*. His mother was the lady *Mary Butler*, ſiſter to the duke of *Ormond*.

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on the theology of the ancients, wherein the manner of their worſhip, and the riſe and progreſs of Idolatry are conſidered. As alſo an explanation of their ancient Mythology from the writings of *Moſes*; the *Egyptian*, *Grecian*, *Roman*, and *Eaſtern* hiſtorians, philoſophers, poets, *&c.* By *Samuel Boyce*, A. M. With an appendix. Containing ſome account of their various ſuperſtitious obſervances by aſtrology, prodigies, auguries, aruſpices, oracles, *&c.* in which the origin of each are pointed out. As alſo a ſhort hiſtorical account of the riſe of Altars, ſacred groves, prieſts and temples. By a gentleman of *Cambridge*. 8vo. 3s. 6d. *Newbery.*

As works of this nature are little more than compilations, and the intention of them univerſally known; we think it unneceſſary to ſay any thing more of this publication.

VIII. *The* School *of* Woman, *or memoirs of* Conſtantia. Addreſſed to the dutcheſs of ***. By the author of the *ſchool of man*, a moral work: ſuppreſs'd at *Paris*, by order of the king of *France*. Tranſlated from the *French*. 12mo. 3s. *Robinſon.*

Though we could not entertain a very exalted idea of the performance,* referred to in the title of the work before us; yet we cannot help having a leſs favourable opinion of this: the want of almoſt every thing that contributed to render the former in ſome meaſure pleaſing and inſtructive, and the great diſſimilitude in the mode of expreſſion, are enough to raiſe a reaſonable doubt, of their being the offspring of the ſame parent; and to give it the appearance of being one of thoſe illegitimate productions, that are ſo often obtruded on the public, by way of ſecond part or imitation.

IX. *Memoirs of madam de Monteſpan and Lewis the fourteenth.* Tranſlated from the original *French*. 12mo. 1s. *Cooper.*

This is a detail of amorous intrigues, compiled from the hiſtory of *Lewis* the fourteenth: and the letters and life of *madam de Maintenon.*

X. *A letter to a perſon of ſcrupulous conſcience, about the time of keeping Chriſtmas, according to the new-ſtile.* To which is added, a *dialogue* between a *clergyman* and his *pariſhioner*; familiarly explaining the reaſon and expediency of the *new ſtyle.* 8vo. 4d. *Baldwin.*

We ſhall take the liberty to recommend this ſmall performance to the peruſal of thoſe, who have been a little diſconcerted in their computation, by the late alteration of the ſtyle; and who, out of a ſcrupulous regard for the regular obſerva-

* *The ſchool of man*, for which ſee *Reviews*, vol. 7. p. 445.

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tion of our feſtivals, and the fear of doing wrong, dare not comply with what is right.

RELIGIOUS and CONTROVERSIAL.

XI. *Pious memorials*; or, the power of religion upon the mind, in ſickneſs, and at death; exemplified in the experience of many divines, and other eminent perſons, at thoſe important ſeaſons. Interſperſed with what was moſt remarkable in their lives. By the late Mr. *Richard Burnham*. 8vo. 5s. *Buckland*, &c.

This work conſiſts of ſhort anecdotes, interſperſed with devout reflections, relating to the characters and conduct of a conſiderable number of religious perſons, (chiefly among the diſſenters *) whoſe exemplary deportment in their laſt moments, is alſo eſpecially recited. The revd. mr. *Harvey*, author of the *meditations*, has given a preface to this volume; wherein he recommends it as a means in the hand of providence, to awaken the thoughtleſs; and fix their attention upon important and everlaſting things.

XII. *The Inſtructor*: or the art of living well. 8vo. 2s. ſewed. *Bladon*.

A ſeries of grave and pious precepts and cautions; adapted to, and compiled for, the inſtruction of young perſons; chiefly extracted from various authors, antient and modern.

XIII. *The general judgment*: or, an attempt to repreſent by way of parable or viſion, the ſolemn proceſs of the laſt day: in a dialogue between two primitive chriſtians, under perſecution. 8vo. 6d. *Whitworth*.

The deſign of this ſmall production, is to obviate thoſe difficulties we frequently meet with, in endeavouring to reconcile the apparent diſpenſations of providence, with thoſe notions we have formed of the deity: virtue we often ſee ſtruggling with misfortunes; and the way of our duty embarraſs'd with obſtacles difficult to be overcome; in this ſituation, the author obſerves, we ſhould always turn our eyes to the great retribution at the laſt day; of which he gives us not an ill-imagined view.

XIV. *Dialogue the ſixth*, being a ſupplement to the five divine dialogues of dr. *Henry More*. Publiſhed under the name of *Franciſcus Paleopolitanus*. 8vo. 6d. *Owen*.

It wou'd be a vain attempt intelligibly to epitomiſe this production; nor, ſhou'd we tranſcribe the whole, wou'd it an-

* Including likewiſe moſt of the firſt proteſtant reformers; as *Luther*, *Calvin*, &c. and the *Engliſh* martyrs in the times of popiſh perſecution in our own iſland.

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ſwer any other end, than to ſhew, that the author's meaning wholly lies in his own imagination. He ſuppoſes that the *Hebrew alphabet is a real character*, and that each letter is expreſſive of ſome divine myſtery; under this perſuaſion he undertakes to decypher the characters of the ſeveral letters, and to extract the ſenſe they were deſigned to convey, both ſeparately and in connection with each other. This diſcovery, he tell us, 'occur'd to his *waking* thoughts, unexpected and un-'look'd for, when *abed* in the morning, upon *awaking* out 'of a ſound ſleep, dreamleſs.' Here the author ſeems to have anticipated the conſtruction, his readers wou'd probably put upon his performance, ſenſible of its great reſemblance to thoſe wild and incoherent ideas, which frequently diſturb our reſt.

PAMPHLETS *relating to the* JEWS.

XV. *A ſecond letter to a friend, concerning naturalizations.* Wherein the reaſons are given why the *Jews* were antiently conſidered as the immediate vaſſals and abſolute property of the crown; but are now in a ſtate of liberty and freedom, like other ſubjects. To which are added, the opinions of the moſt eminent lawyers, together with proofs and arguments drawn from divers important facts and ſtatutes of the realm relating to the ſame ſubject. By *Joſiah Tucker*, A. M. rector of St. *Stephen's* in *Briſtol*, and chaplain to the right rev. the lord biſhop of *Briſtol*. 8vo. 6d. *Trye.*

XVI. *Remarks on the rev. mr.* Tucker's *letter on naturalizations.* 8vo. 6d. *Withers.*

Theſe remarks are intended as an anſwer to mr. *Tucker's* firſt letter on naturalizations, mentioned in our laſt. Since which mr. *Tucker* has publiſhed another letter on the ſame ſubject, vide the preceding article.

XVII. *The motives to the ſenſeleſs clamour againſt the act concerning* Jews *expoſed*; and the act ſet in a true light. With an acknowledgment to the orthodox parſons, for their eminent ſervice in the cauſe from the pulpit. 8vo. 6d. *Cooper.*

XVIII. *An addreſs to the freeholders of* Great Britain. Occaſioned by the debates among the people, and the anſwer to *Conſiderations on the bill for naturalizing* Jews. By a friend to the nation. 8vo. 4d. *E. Gardner, &c.*

This little tract contains many ſenſible obſervations, and ſeems to be the product of much conſideration.

XIX. *Further conſiderations on the act to permit perſons profeſſing the* Jewiſh *religion to be naturalized by parliament.* In a ſecond letter from a merchant in town, to his friend in the country. In this part the utility of the *Jews* in trade, their

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situation in other nations, and the expediency of continuing them on the preſent footing, are fully conſidered and proved. 8vo. 1s. *Baldwin* *.

XX. *The queſtion*, Whether a *Jew*, born within the *Britiſh* dominions, was, before the making the late act of parliament, a perſon capable by law, to purchaſe and hold lands to him and his heirs? *fairly ſtated and conſidered.* By a gentleman of *Lincoln's-Inn.* 4to. 2s. 6d. *Roberts.*

The intention of this work is to ſhew the ſituation the *Jews* were in under our conſtitution (and how the law ſtood with relation to them) before the paſſing of the late act; and from thence to prove, that *Jews* born in *England* are not, as many have conſidered them, aliens, or *perpetui inimici* to the inhabitants or laws of this country; but are now, and formerly were, perſons capable by law to purchaſe and hold real eſtates.

In the courſe of our author's conſiderations, he frequently appeals to records of inconteſtible authority, and from thence produces various facts relative to the *Jewiſh* people, in order to ſhew us in what light they were looked upon at different periods of the conſtitution; and to prove, that *Jews* born in *England* were, according to the opinion and practice of the greateſt lawyers in this country, both antient and modern, before, and in the reigns of, *Henry* II. *Richard* I. king *John*, and *Henry* III. and now are, perſons capable of purchaſing and holding, to them and their heirs, real eſtates.

XXI. *A review of the propoſed naturalization of the* Jews; being a diſpaſſionate enquiry into the preſent ſtate of the caſe. With ſome reflections on general naturalizations. The third edition, corrected, and enlarged with ſeveral additions. By *J. H.* merchant. 8vo. 3s. 6d. *Dodſley, &c.*

We have before given a ſhort account of the firſt edition of mr. *H*'s performance, in our *Review* for *September* 1753. In this it appears with ſeveral alterations and additions. There are likewiſe annexed, (but may be purchaſed ſeparately) three letters, admonitory and argumentative, from *J. H—y*, merchant, to *J. S—r*, merchant, in reply to particular paſſages, and the general argument of the pamphlet entitled, *Further Conſiderations*, &c. Alſo an appendix, relating to the preceding article.

In the letters admonitory, *&c.* the ingenious author ſhews much warmth and reſentment for the miſrepreſentations of, and unfair reflexions upon, his *Review*, in the *Further Conſiderations*, *&c.* and obſerves, in anſwer to the plea of wealth of the *Jew* merchants, that if it is not *right* upon account of

* See *Review* for *Sept.* 1753. page 229. ART. XI.

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religion and the conſtitution, that they ſhould be naturilized, it cannot be made *right*, tho' they were poſſeſſed of fifty millions.

In his anſwer to *The queſtion, &c.* concerning the *Jews* right of holding landed eſtates, he obſerves, that tho' the facts alledged by the author of *The Queſtion, &c.* do, in a great meaſure, prove, that it has been the opinion of many eminent lawyers, that no law in being does prohibit the inheritance and poſſeſſion by a *Jew* of a land eſtate, yet it would be difficult to fix upon what law it is they hold the right of poſſeſſion, ſhould the ſovereign, for reaſons of policy, demand the forfeiture of ſuch lands.

XXII. *The Criſis*, or an alarm to *Britannia*'s true proteſtant ſons. In two parts, with an appendix to each of them. Containing, among a variety of other things, an addreſs to king *George*.—To the unbelieving *Jews*.—To our rev. fathers the biſhops—To our worthy repreſentatives.—To the licentious writers of the public papers. With a prefatory addreſs to the two reſpectable bodies, the citizens and merchants of *London*. By a diſintereſted, independent, and truly proteſtant *Briton*. 8vo. 1s. *Griffiths*.

XXIII. *The Criſis*, or an alarm to *Britannia*'s true proteſtant ſons. Part III. Containing chiefly ſome animadverſions on an anſwer to *Conſiderations on the* Jewiſh-*bill*, from a pretended advocate for the magiſtrates and merchants of our great metropolis. To which is annexed, two very remarkable prophecies of our great danger from the perſecuting ſpirit of the papiſts, and the diviſion of proteſtants. By a country gentleman, to his honourable and worthy friend, a citizen and merchant of *London*. 8vo. 3d. *Bourn*.

The author of the two foregoing articles is an advocate for the *Jew*-bill.

XXIV. *The unprejudiced* Chriſtian's *apology for the* Jews. Humbly offered as a reaſonable anſwer to the ſeveral arguments lately ſet forth for the repeal of the *Jew*-act, with ſome recommendatory obſervations on the conduct of the miniſtry. 8vo. 1s. *Owen*.

The naturalization of the *Jews*, this author is of opinion, interferes chiefly with the cauſe of religion; under this perſuaſion he is led to conſider the different natures and circumſtances of the *Jewiſh* and *Chriſtian* ſyſtems, and their relation to each other; and by theſe means to convince us, that *Chriſtianity* is out of danger.

Errata *in our laſt*.

P. 269 l. 1. for *believe*, r. *belief*. P. 293. l. 6th from *the bottom*, for *were*, r. *ſerve*. P. 314. l. 8 and 9, for *Roeque*, r. *Rocque*.

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THE MONTHLY REVIEW,

For *DECEMBER*, 1753.

ART. LVII. *Dialogues on ſome important ſubjects, drawn up after the manner of* Socrates, *for the uſe of his ſerene highneſs the prince of* Saxe-Gotha. *By mr.* Vernet, *profeſſor in hiſtory and belles lettres at* Geneva. 12mo. 2s. *ſewed.* Millar.

OF all the different methods of conveying inſtruction, the *Socratic* is with great juſtice allowed to be the beſt. It conducts the young traveller in the fields of knowledge by gentle and eaſy ſteps; renders the path of ſcience ſmooth and pleaſing; opens and enlarges the mind, without ſtraining its powers; gives the moſt agreeable, and the leaſt laborious, exerciſe to its faculties; and without aſſuming any authority, makes it inſtruct and convince itſelf. The great author who firſt brought this excellent method into reputation, had the happy art of inſtructing the ignorant in the moſt uſeful and important branches of morality, by a ſimple ſeries of queſtions, founded upon ſelf-evident principles, and ſo contrived as to riſe to the ſublimeſt diſcoveries, by clear and natural conſequences. He was of opinion, that the human mind was impregnated with the ſeeds of all knowledge, but that theſe, like rude embryos, lay hid in the dark womb of thought, and wanted a ſkilful midwife to facilitate their birth.

It were greatly to be wiſhed, that the example ſet by this eminent moral inſtructor had been diligently attended to, and carefully copied, by all ſucceeding teachers. Had this been done,

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done, the ſcience of morality, not to mention any other, as it is undoubtedly the moſt important, would have been rendered the moſt clear and eaſy; its various duties and obligations ſet in a natural and obvious point of view, and the road to knowledge in general made more ſmooth and inviting.

The ingenious mr. *Vernet* appears to be no inconſiderable proficient in the *Socratic* art; the ſubjects he handles, as they are of great importance in the conduct of human life, ſo they are unfolded in a natural, eaſy, and conſpicuous manner. Tho' the work was principally deſigned, as appears by its title, for the inſtruction of the hereditary prince of *Saxe-Gotha*, it is yet every way calculated for the advancement of knowledge and virtue, in every ſtation and relation of life. It conſiſts of ſix dialogues: in the firſt mr. *Vernet* conſiders the duties that relate to man in general, and thoſe that in particular conſtitute the true character of a prince: in the ſecond, that conduct which is to be obſerved towards inferiors: in the third, he ſhews the neceſſity of raiſing our thoughts to the ſupreme Being, and the pleaſure ariſing from ſo noble an exerciſe of our reaſonable faculties: in the fourth, he treats of diſſimulation: in the fifth, of a frivolous diſpoſition, or a zeal for trifles: and in the laſt, he ſhews what value we ſhould ſet upon the eſteem and approbation of our fellow-creatures.

The tranſlator of theſe dialogues, is the rev. mr. *A. Maclaine*, miniſter of the *Engliſh* church at the *Hague*.

ART. LVIII. *The univerſal meaſurer. In two parts. The firſt part contains the theory of meaſuring in projecting and dividing the forms of ſuperficial and ſolid figures. The ſecond part teacheth the practice of meaſuring in all its various uſes, whether artificers works, gauging, ſurveying, or mining. By* A. Fletcher, *Philomath.* 8vo. 6s. J. Clark.

GEOMETRY, or the art of menſuration, has been the ſubject of innumerable treatiſes. The antients, particularly *Euclid* and *Archimedes*, whoſe valuable works are come down to us, advanced it to a great degree of perfection. But the fluxionary calculus of the immortal *Newton*, has carried it to a ſublimity of which the antients had no idea, and which, to this day aſtoniſhes even mathematicians themſelves. Every branch of the mathematics is founded on geometry, and therefore no progreſs can be expected, unleſs the ſtudent be previouſly acquainted with this ſcience. Nor is its uſe confined to the mathematics: it ſhould be our firſt care

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to think and reason justly, and it has been truly observed, that there is no better practical logic than geometry.

Mr. *Fletcher*, in the first part of the treatise before us, has been very full on the theory, which is doubtless the only method of establishing a rational practice. Too many indeed perform the practical part of mensuration, without knowing any thing of the theory; but their insufficiency needs no other proof than the many blunders they make in things capable of the strictest demonstration.

But tho' the author has been very large on the theory, several particulars concur to render it of less use than it would otherwise have been. The first is the great number of press-errors; there being scarce a page, particularly where the author has introduced the algebraic method of reasoning, free from them, which render the progress of the learner both difficult and tedious, and even too often prove an unsurmountable difficulty.

The abstruseness of some of the demonstrations is another obstacle to the general use of this performance. The author indeed tells us in his preface, that *if you are acquainted with the golden rule, (in whole numbers) this book is so easy, that with a little pains you may become master of it:* but how it is possible for a student, who is only master of vulgar arithmetic, to be capable of managing algebraic equations, reverting series, putting equations into fluxions, and finding their fluents, without any previous instruction, is beyond our comprehension. And in fact, it is necessary for the reader, before he attempts making himself master of the first part of this work, to be well acquainted with the nature of equations, and also with the fundamental rules of fluxions and infinite series. And those will find their account in the perusal; there being several curious propositions demonstrated in a very elegant manner.

As the following demonstration of a swiftly converging series, for squaring a curve, &c. of a given equation, is not, we believe, in any other author, we presume it will not be unacceptable to the mathematical reader.

Let $y =$ the semi-ordinate, $e =$ the abscissa, and $de^{pn-1} \times \overline{z + fe^n}^{\frac{m}{n}} = y$, the equation of the curve. First put $z + fe^n$ into a series, and it will be $\overline{z + fe^n}^{\frac{m}{n}} = z^{\frac{m}{n}} + mfz^{\frac{m}{n}-1} e^n + \frac{\frac{m}{n}}{2} \cdot \frac{\frac{m}{n}-1}{2} \cdot f^2 z^{\frac{m}{n}-2} e^{2n} +$ &c. which multiplied by de^{pn-1} gives $dz^{\frac{m}{n}} e^{pn-1} + dmfz^{\frac{m}{n}-1} e^{pn-1+n} +$

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$\frac{m}{1}\cdot\frac{m-1}{2}\cdot df^2z^{m-2}e\,e^{pn+2n-1}+\&c.=y\dot{e}=\dot{A}$, whose fluent is $\frac{de^{pn}}{n}\times:\frac{z^m}{p}+\frac{mfz^{m-1}e^n}{p+1}+\frac{m}{1}\cdot\frac{m-1}{2}\cdot\frac{f^2z^{m-2}e^{2n}}{p+2}$ $\&c.=A$, the area of the required curve. But to make the series converge swifter, let us put $v=z+fe^n$, then $z=v-fe^n$. which being put into the last series instead of z, and then each term reduced to a series, it will stand thus.

1st. $\frac{z^m}{p}=\frac{\overline{v-fe^n}^m}{p}=\frac{v^m}{p}-\frac{mv^{m-1}fe^n}{p}+\frac{m}{1}\cdot\frac{m-2}{2}\cdot\frac{v^{m-2}f^2e^{2n}}{p}-\&c.$

2dly. $\frac{mfz^{m-1}e^n}{p+1}=m\frac{\overline{v-fe^n}^{m-1}fe^n}{p+1}=\frac{mv^{m-1}fe^n}{p+1}-\frac{m}{1}\cdot\frac{m-1}{2}\cdot\frac{v^{m-2}f^2e^{2n}}{p+1}+\&c.$

3dly. $\frac{m}{1}\cdot\frac{m-2}{2}\cdot\frac{f^2z^{m-2}e^{2n}}{p+2}=\frac{m}{1}\cdot\frac{m-1}{2}\cdot\frac{\overline{v-fe^n}^{m-2}f^2e^{2n}}{p+2}$ $\frac{m}{1}\cdot\frac{m-2}{2}\cdot\frac{v^{m-2}:f^2e^{2n}}{p+2}-\&c.$ which series collected, becomes, $\frac{v^m}{p}-\frac{mv^{m-1}fe^n}{p.\,p+1}+\frac{m.m-1.v^{m-2}f^2e^{2n}}{p.\,p+2.\,p+2}-\&c.$ where the law of the continuation is manifest; now this last series multiplied by $\frac{de^{pn}}{n}$, will become $\frac{de^{pn}v^m}{pn}\times:1-\frac{mfe^n}{v.\,p+1}+\frac{m.m-1.f^2e^{2n}}{v^2.\,p+1.\,p+2}-\&c.=A$, by which the area of a known curve may be had in a few terms; as for example, let $t=$ the transverse, $e=$ the conjugate, $y=$ a semi-ordinate, and $e=$ the abscissa of an ellipsis, or hyperbola; then by the property of the curves $y=\frac{c}{t}\surd:te\mp ee:$ or $\frac{2e}{t}\surd:te\mp ee:=2y=\frac{2e}{t}\times e^{\frac{1}{2}}\times\surd:t\mp e:$, which compared with the general ordinate $de^{pn-1}\times:\overline{z+fe^n}^m:$ it will appear that $\frac{2c}{t}=d$, $e=e$, $n=1$, $pn-1=\frac{1}{2}\therefore p=\frac{3}{2}$, $t=z$, $f=\mp1$, $m=\frac{1}{2}$, $v=t\mp e$, which substituted in the last series, we have, $A=4y\times:\frac{e}{1.3}\pm\frac{ee}{1.3.5.v}-\frac{eee}{3.5.7.v^2}$

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$+\frac{e^4}{5.7.9.v^3}$ —, &c. that is, $4y : \times \frac{e}{1.3} - \frac{ee}{1.3.5.v} - \frac{eee}{3.5.7.v^2}$ $- \frac{e^4}{5.7.9.v^3}$ —, &c. for the area of the hyperbola.

$4y : \times \frac{e}{1.3} + \frac{ee}{1.3.5.v.} - \frac{eee}{3.5.7.v^2} + \frac{e^4}{5.7.9.v^2}$ — &c. for the area of the elliptical segment, v being $= t - e$, but in the hyperbola, $v = t + e$. Also, if $t = c$, the last series gives the area of a circular segment, whose versed-sine is e, semi-chord y, and the diameter of the circle $= t$.

The second part of this performance contains the practice of mensuration; wherein the several rules are laid down in an easy methodical manner, and applied to the most useful branches of this necessary art.

ART. LIX. *The history of* Edinburgh, *from its foundation to the present time. Containing a faithful relation of the public transactions of the citizens; accounts of the several parishes; its governments, civil, ecclesiastical, and military; incorporations of trades and manufactures; courts of justice; state of learning; charitable foundations*, &c. *With the several accounts of the parishes of the* Cannongate, *St.* Cuthbert, *and other districts within the suburbs of* Edinburgh. *Together with the antient and present state of the town of* Leith, *and a perambulation of divers miles round the city. By* William Maitland, *F. R. S. author of the history of* London. *The whole illustrated with a plan of the town, and a great variety of other fine cuts of the principal buildings within the city and suburbs.* Edinburgh *printed, in one volume folio, and sold by* Osborn, &c. *in* London, *price one guinea in sheets.*

THIS laborious and accurate compiler appears to have executed the present work with the greatest care and fidelity. He has likewise printed it in an elegant manner; both with respect to the paper, the types, and the copper-plates.

When he set about the work, he addressed himself to the magistrates and town-council of *Edinburgh*, for leave to inspect the city's records, and to extract from them whatever he should judge necessary; which he assures us was readily granted. They gave orders to their clerks to assist him with every thing in their power, to enable him to write a full and faithful history of the transactions of the citizens: accordingly

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he had the uſe of the council's regiſters, and other records, as often as called for.

The foregoing tranſcript of the title-page informs the reader of the particular ſubjects, or heads, of which this work is compoſed; and of which very few, if any, will properly admit of extracts: yet as a ſpecimen of the author's manner of writing may be acceptable to thoſe who have not ſeen his hiſtory of *London*, we ſhall endeavour to entertain our readers with the following pleaſant account of a learned diſputation held at *Edinburgh* in the preſence of king *James* I. which we conſider as a curious inſtance of the wiſdom and learning of that *Solomon* of his time, as his flatterers commonly ſtiled him.

'King *James* VI.' ſays our author, 'after a long abſence 'of fourteen years in *England*, reſolved to viſit his native 'country of *Scotland*'—'being arrived in *Edinburgh*, he was 'willing, it ſeems, to ſhew his great dexterity and learning; 'and to which end he intended to have had a philoſophical 'diſputation in the college of *Edinburgh*; but by his great 'application to public affairs, could not accompliſh his deſign 'in this city: wherefore he commanded the profeſſors of the 'ſaid college to attend him at his caſtle of *Stirling*, on the '29th of *July* following, for that purpoſe; whither *James*, 'with the flower of his nobility, and many of the moſt learn-'ed men, both of *Scotland* and *England*, repaired, where, in 'the royal chapel, the diſputation began about four of the 'clock in the afternoon. The ſubjects to be controverted 'were thoſe which were thought would be moſt agreeable 'and entertaining to the king and the illuſtrious aſſembly *.

'The firſt theſis was, That ſheriffs, and other inferior ma-'giſtrates, ought not to be hereditary.

'This was oppoſed by a variety of arguments brought by 'the opponent, wherewith the king was ſo well pleaſed, that 'after divers reaſons given by him in ſupport thereof, and 'hearing the reſpondent's anſwers, he turned to the marquis 'of *Hamilton*, who ſtood behind his chair, and (at that time 'was hereditary ſheriff of *Clydſdale*) ſaid, "*James*, you ſee "your cauſe is loſt, and all that can be ſaid for it, clearly an-"ſwered and refuted."

'The ſecond theſis was, on the nature of local motion.

'The oppoſition to this was ſo very great, that the re-'ſpondent produced numerous arguments from *Ariſtotle* in 'ſupport of his theſis; which occaſioned the king to ſay,

* Mr. *Maitland* takes this account from the manuſcripts in the col'ege library.

"Theſe

" These men know the mind of *Aristotle* as well as he did " himself when alive."

' The third thesis was concerning the origin of fountains or ' springs.

' The king was so well pleased with this controversy, that ' (altho' three quarters of an hour, the time allotted for the ' disputation, was expired) he caused them to proceed, some- ' times speaking for and against both respondent and oppo- ' nent, seldom letting an argument on neither side pass, with- ' out proper remarks.

' The disputations being over, the king withdrew to sup- ' per; after which, he sent for the disputants, whose names ' were *John Adamson*, *James Fairlie*, *Patrick Sands*, *Andrew* ' *Young*, *James Reid*, and *William King*, before whom he ' learnedly discoursed on the several subjects controverted by ' them, and began to comment on their several names; and ' said, " These gentlemen, by their names, were destined for ' the acts they had in hand this day;" and proceeded as ' followeth.

" *Adam* was father of all, and *Adam*'s son had the first " part of this act; the defender is justly called *Fairlie* (won- " der); his thesis had some fairlies in it, and he sustained them " very fairly, and with many fairlies given to the oppugners.

" And why should not mr. *Sands* be the first to enter the " sands? But now I clearly see, that all sands are not barren, " for certainly he hath shewn a fertile wit.

" Mr. *Young* is very old in *Aristotle*; mr. *Reid* need not be " red with blushing for his acting this day; mr. *King* disput- " ed very kingly, and of a kingly purpose, concerning the " royal supremacy of reason above anger, and all passions." ' Adding, " I am so well pleased with this day's exercise, " that I will be godfather to the college of *Edinburgh*, and " have it called the *college of king* James: for, after its found- " ing, it stopped sundry years in my minority; after I came " to knowledge, I held hand to it, and caused it to be esta- " blished: and altho' I see many look upon it with an evil " eye, yet I will have them know, that having given it my " name, I have espoused its quarrel; and at a proper time " will give it a royal godbarn-gift, to enlarge its revenues."

' The king being told, that there was one in company his ' majesty had taken no notice of, namely, *Henry Charteris*, ' principal of the college, who, tho' a man of great learning, ' yet, by his innate bashfulness, was rendered unfit to speak ' in such an august assembly. *James* answered, " His name " agrees well with his nature; for charters contain much

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" matter, yet say nothing; yet put great matters into men's
" mouths."

'The king having signified, that he would be pleased to 'see his remarks on the professor's names verified, it was ac- 'cordingly done as follows:

As *Adam* was the first man, whence all beginning tak;
So *Adam*'s son was president, and first man in this act.
The thesis *Fairlie* did defend, which though they lies contain,
Yet were fairlies, and he the same right fairlie did maintain:
The field first enter'd matter *Sands*, and there he made me see.
That not all sands are barren sands, but that some fertile be:
Then master *Young*, most subtilie the thesis did impugne,
And kythed old in *Aristotle*, although his name was *Young*.
To him succeeded matter *Reid*, who, though *Reid* be his name,
Needs neither for his dispute blush, nor of his speech think shame.
Last entered master *King* the lists, and dispute like a king,
How reason reigning like a queen, should anger under bring.
To their deserved praise have I thus play'd upon their names,
And wills their colledge hence be call'd, *the colledge of king* James.

About thirteen years after the above recorded notable disputation, we find the common council of *Edinburgh* also displaying their *wisdom* by an act equally *sagacious* and *important*. Among other objects of their profound regard, the DRESS of the LADIES (which in these degenerate days is left to their own capricious regulation, or the whimsical imaginations of mantua-makers and milliners) was thought a matter of consequence enough to demand the serious attention of this public body; and this not in relation to the materials they wore, in which trade might have been affected; but merely as to the mode and fashion of their apparel.

'By an act of council,' says our author, 'made in the 'year 1631, all women were forbidden to wear their plaids 'over their heads or faces, on the penalty of five pounds, and 'forfeiture of the plaid. But little regard being had to that 'act by persons of distinction, the said council was so highly 'incensed thereat, that by an act at this time [1633] they 'strictly enjoined all women, of what quality soever, not to 'wear a plaid, under the pain of corporal punishment, and 'forfeiture of the plaid, to be taken and disposed of by any 'person as their own property.'

We find, however, that notwithstanding the severity of this prohibition, the northern lasses remained in the same indisposition to give up their natural right of private judgment, and free choice, in so weighty and so dear a cause, as the decoration of their persons. They still continued to dress in

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in the ſame manner that had ſo diſguſted the magiſtracy, whoſe interpoſition in this affair, they probably conſidered in no other light, than as an unjuſt, if not a ridiculous invaſion of the peculiar privileges of the ſex. This inflexible adherence of the good women to their accuſtomed mode, did not diſcourage the common council; who determined once more to lay their heads together, and make another effort to ſubdue the obſtinacy of their wives and daughters; for probably not one of them had ſtrength enough to begin a private reformation in his own family.

'Divers acts,' (ſays mr. *Maitland*) 'having been made by 'the common council of *Edinburgh*, to reſtrain the wearing 'of plaids by women; but little regard being had thereto, 'the following thundering act was made at this time [1637] 'to prevent their being wore in time coming.

"Foraſmeikell as notwithſtanding of divers and ſundrie "laudabill actes and ſtatutis maid be the proveiſt, baillies, and "counſall of this burgh in former tymes, diſcharging that "barbarous and uncivill habitte of women's wearing of "plaids; zit ſuch hes bein the impudencie of manie of them, "that they have continewit the aforeſaid barbarous habitte, "and hes added theirto the wearing of their gownes and pet-"ticottes about their heads and faces, ſo that the ſame is now "becum the ordinar habitte of all women within the cittie, "to the general imputation of their ſex, matrones not being "abill to be diſcerned from ſtrumpettis and lowſe living wo-"men, to their awne diſhonour and ſcandal of the cittie; "which the proveiſt, baillies and counſall have taken into "their ſerious conſideration; theirfore have ſtatute and or-"daynit, and by their preſentis, ſtatutis, and ordaynes, that "none of whatſomever degrie or qualitie preſume, after this "day, under the pain of eſcheitt of the ſaid plaids, not onlie "be ſuch as ſhall be appoyntit for that effect, but be all "perſones who ſall challenge the ſame.

"And that nae women weir their gownes or petticottes "about their heads and faces, under the payne of ten pundis, "to be payit by women of qualitie for the firſt falt, twenty "pundis for the ſecond; and under ſuch farder paynes as ſall "pleas the counſall to inflict upon them for the third falt. "And under the payne of fourtie ſhilling to be payit be ſer-"vandis and uthers of lower degrie for the firſt falt, five "pundis for the ſecond, and baniſhment from the cittie for "the third falt; and ordaynes this preſent ſtatutt to be inti-"mate throwgh this burgh be ſound of drum, that none pre-"tend ignorance thereof."

Mr

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Mr. *Maitland* hath the following remark on this law; which we ſhall give as a ſpecimen of a great number of his remarks, ſcattered throughout the whole work, as his manner is, upon the moſt material facts that occur.

'Surely,' (ſays the hiſtorian) 'the makers of this iniqui-
'tous ordinance muſt have been wicked as well as weak men,
'to appoint ſuch unreaſonable puniſhments, no wiſe adequate
'to the offence: for, had a law been made againſt women
'going naked in the ſtreets, the puniſhment for the breach
'of it could not have been more ſevere than the above, un-
'leſs our wiſe council had converted baniſhment into death.'
Mr. *Maitland* might have added, in the ſame ſerious vein, with reſpect to the *folly*, as well as the tyranny, of this ordinance, that the common council could not have taken a more effectual method to keep up the mode of dreſs they were ſo diſguſted with, than by prohibiting it: which was in truth, the only way to make the women ſtill fonder, and more tenacious of that peculiar faſhion: had the men let them alone, the ſex's natural inconſtancy, in the article of dreſs, would have much ſooner put them upon ſome alterations that might ſoon have brought on a total diſuſe of the garb complained of; at leaſt much ſooner than pains and penalties could force them to.

How much wiſer and greater is the conduct of our worthy common council of *London*, in theſe more enlightened days! Nor hoods, nor ſcarfs, nor capuchins are the objects of *their* notice, or the ſubjects of their deliberations and debates: far nobler things attract *their* attention: to guard our *commercial* intereſts from the encroachments of foreign *induſtry*, and to prevent our *religion* from being ſwallowed up by *Judaiſm*; theſe are *their* happier purpoſes; theſe the glories of *their* annals; while other men, and other nations, view ſuch rare examples with envy and admiration.

Quod ſis eſſe velis, nihilque malis! MART.

ART. LX. *The* LIVES *of the* POETS *of* Great Britain *and* Ireland. *By mr.* Cibber *and other hands.* 12mo. 5 vols. 15s. *bound.* Griffiths.

OF the publication of this work we apprized our readers on the appearance of the firſt four numbers *. It is now compleated according to the advertiſements of the authors, ſubſequent to their firſt propoſals; agreeable to which,

* See *Review* for *February* 1753.

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it should have been included in four volumes. The cause of their not being able to abide by their first proposal, may be seen in the said advertisements in the public papers, and on the blue covers of their later numbers; and therefore we shall say nothing on that head here.

As we before intimated, with regard to the execution of this work, the proofs of its coming from different hands are sufficiently obvious, from the variety in the manner, stile, and peculiar sentiments of the several compilers; of which we shall select the lives of the late mr. *Budgell*, mr. *Thompson*, and *Aaron Hill*, esqs as specimens.

'*Eustace Budgell*, esq;' say our authors, 'was the eldest 'son of *Gilbert Budgell*, D. D. of St. *Thomas*, near *Exeter*, 'by his first wife *Mary*, the only daughter of dr. *William* '*Gulston*, bishop of *Bristol*; whose sister *Jane* married dean '*Addison*, and was mother to the famous mr. *Addison* the se'cretary of state. This family of *Budgell* is very old, and 'has been settled and known in *Devonshire* above 200 years *.

'*Eustace* was born about the year 1685, and distinguished 'himself very soon at school, from whence he was removed 'early to *Christ*'s church college, in *Oxford*, where he was 'entered a gentleman-commoner. He staid some years in 'that university, and afterwards went to *London*; where, by 'his father's direction, he was entered of the *Inner-temple*, in 'order to be bred to the bar, for which his father had always 'intended him: but instead of the law, he followed his own 'inclinations, which carried him to the study of polite lite'rature, and to the company of the genteelest people in town. 'This proved unlucky; for the father, by degrees, grew un'easy at his son's not getting himself called to the bar, nor 'properly applying to the law, according to his reiterated di'rections and request; and the son complained of the strict'ness and insufficiency of his father's allowance, and constantly 'urged the necessity of his living like a gentleman, and of his 'spending a great deal of money. During this stay, however, 'at the *Temple*, mr. *Budgell* made a strict intimacy and friend'ship with mr. *Addison*, who was first cousin to his mother; 'and this last gentleman being appointed, in the year 1710, 'secretary to lord *Wharton*, the lord lieutenant of *Ireland*, he 'made an offer to his friend *Eustace* of going with him as 'one of the clerks in his office. The proposal being advan'tageous, and mr. *Budgell* being then on bad terms with his 'father, and absolutely unqualified for the practice of the law, 'it was readily accepted. Nevertheless, for fear of his fa-

* See *Budgell*'s letter to *Cleomenes*. *Appendix*, p. 79.

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'ther's diſapprobation of it, he never communicated his deſign 'to him, till the very night of his ſetting out for *Ireland*, when 'he wrote him a letter to inform him at once of his reſolution 'and journey. This was in the beginning of *April*, 1710, 'when he was about twenty-five years of age. He had by 'this time read the claſſics, the moſt reputed hiſtorians, and 'all the beſt *French*, *Engliſh*, or *Italian* writers. His ap-'prehenſion was quick, his imagination fine, and his memory 'remarkably ſtrong; tho' his greateſt commendations were a 'very genteel addreſs, a ready wit, and an excellent elocution, 'which ſhewed him to advantage wherever he went. There 'was, notwithſtanding, one principal defect in his diſpoſition, 'and this was an infinite vanity, which gave him ſo inſuffer-'able a preſumption, as led him to think that nothing was 'too much for his capacity, nor any preferment or favour be-'yond his deſerts. Mr. *Addiſon*'s fondneſs for him, perhaps, 'increaſed this diſpoſition, as he naturally introduced him 'into all the company he kept, which at that time was the 'beſt, and moſt ingenious in the two kingdoms. In ſhort, 'they lived and lodged together, and conſtantly followed the 'lord lieutenant into *England* at the ſame time.

'It was now that mr. *Budgell* commenced author, and was 'partly concerned with ſir *Richard Steel* and mr. *Addiſon* in 'writing the *Tatler*. The *Spectators* being ſet on foot in '1710-11, mr. *Budgell* had likewiſe a ſhare in them, as all 'the papers marked with an X may eaſily inform the reader, 'and indeed the eighth volume was compoſed by mr. *Addi-'ſon* and himſelf *, without the aſſiſtance of ſir *Richard Steel*. 'The ſpeculations of our author were generally liked, and 'mr. *Addiſon* was frequently complimented upon the inge-'nuity of his kinſman. About the ſame time he wrote an 'epilogue to the *Diſtreſs'd Mother* †, which had a greater 'run than any thing of that kind ever had before, and has 'had this peculiar regard ſhewn to it ſince, that now, above 'thirty years afterwards, it is generally ſpoke at the repre-'ſentation of that play. Several little epigrams and ſongs, 'which have a good deal of wit in them, were alſo written by 'mr. *Budgell* near this period of time; all which, together 'with the known affection of mr. *Addiſon* for him, raiſed his

* See *The Bee*, vol. II. p. 854.

† Till then it was uſual to diſcontinue an epilogue after the ſixth night. But this was called for by the audience, and continued for the whole run of this play. *Budgell* did not ſcruple to ſit in the pit and call for it himſelf.

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'character ſo much, as to make him be very generally known 'and talked of.

'His father's death in 1711, threw into his hands all the 'eſtates of the family, which were about 950 *l.* a year, altho' 'they were left incumbered with ſome debts, as his father 'was a man of pride and ſpirit, kept a coach and ſix, and al-'ways lived beyond his income, notwithſtanding his ſpiritual 'preferments, and the money he had received with his wives. 'Dr. *Budgell* had been twice married, and by his firſt lady 'left five children living after him, three of whom were ſons, '*Euſtace*, our author, *Gilbert*, a clergyman, and *William*, a 'fellow of *New College*, in *Oxford*. By his laſt wife (who 'was mrs. *Forteſcue*, mother to the late maſter of the rolls, 'and who ſurvived him) he had no iſſue. Notwithſtanding 'this acceſs of fortune, mr. *Budgell* in no wiſe altered his 'manner of living; he was at ſmall expence about his perſon, 'ſtuck very cloſe to buſineſs, and gave general ſatisfaction in 'the diſcharge of his office.

'Upon the laying down of the *Spectator*, the *Guardian* 'was ſet up, and in this work our author had a hand along 'with mr. *Addiſon* and ſir *Richard Steel*. In the preface it 'is ſaid, thoſe papers marked with an aſteriſk are by mr. '*Budgell*.

'In the year 1713, he publiſhed a very elegant tranſlation 'of *Theophraſtus*'s characters, which mr. *Addiſon* in the *Lover* 'ſays, "is the beſt verſion extant of any antient author in "the *Engliſh* language." It was dedicated to the lord *Hal-'lifax*, who was the greateſt patron our author ever had, 'and with whom he always lived in the greateſt intimacy.

'Mr. *Budgell* having regularly made his progreſs in the 'ſecretary of ſtate's office in *Ireland*; upon the arrival of his 'late majeſty in *England*, was appointed under-ſecretary to 'mr. *Addiſon*, and chief ſecretary to the lords juſtices of '*Ireland*. He was made likewiſe deputy-clerk of the coun-'cil in that kingdom, and ſoon after choſe member of the '*Iriſh* parliament, where he became a very good ſpeaker. 'The poſt of under-ſecretary is reckoned worth 1500 *l.* a 'year, and that of deputy-clerk to the council 250 *l.* a year. 'Mr. *Budgell* ſet out for *Ireland* the 8th of *October*, 1714, 'officiated in his place in the privy council the 14th, took 'poſſeſſion of the ſecretary's office, and was immediately ad-'mitted ſecretary to the lords juſtices. In the ſame year, at 'a public entertainment at the inns of court in *Dublin*, he, 'with many people of diſtinction, was made an honorary 'bencher. At his firſt entring upon the ſecretary's place,

'after

'after the removal of the tories on the accession of his late 'majesty, he lay under very great difficulties; all the former 'clerks of his office refusing to serve, all the books with the 'form of business being secreted, and every thing thrown into 'the utmost confusion; yet he surmounted these difficulties 'with very uncommon resolution, assiduity, and ability, to 'his great honour and applause.

'Within a twelvemonth of his entering upon his employ-'ments, the rebellion broke out, and as, for several years '(during all the absences of the lord lieutenant) he had dis-'charged the office of secretary of state, and as no transport 'office at that time subsisted, he was extraordinarily charged 'with the care of the embarkation, and the providing of 'shipping, (which is generally the province of a field-officer) 'for all the troops to be transported to *Scotland*. However, 'he went through this extensive and unusual complication of 'business, with great exactness and ability, and with very 'singular disinterestedness, for he took no extraordinary ser-'vice-money on this account, nor any gratuity, or fees, for 'any of the commissions which passed through his office for 'the colonels and officers of militia then raising in *Ireland*. 'The lords justices pressed him to draw up a warrant for a 'very handsome present, on account of his great zeal, and 'late extraordinary pains (for he had often sat up whole nights 'in his office) but he very genteely and firmly refused it.

'Mr. *Addison*, upon becoming principal secretary of state 'in *England*, in 1717, procured the place of accomptant and 'comptroller-general of the revenue in *Ireland*, for mr. *Bud-'gell*, which is worth 400 *l.* a year, and might have had him 'for his under-secretary, but it was thought more expedient 'for his majesty's service, that mr. *Budgell* should continue 'where he was. Our author held these several places until 'the year 1718, at which time the duke of *Bolton* was ap-'pointed lord lieutenant. His grace carried one mr. *Edward 'Webster* over with him (who had been an under clerk in the 'treasury) and made him a privy counsellor and his secretary. 'This gentleman, it was said, insisted upon the quartering 'a friend on the under-secretary, which produced a misun-'derstanding between them; for mr. *Budgell* positively de-'clared, he would never submit to any such condition while 'he executed the office, and affected to treat mr. *Webster* 'himself, his education, abilities, and family, with the utmost 'contempt. He was indiscreet enough, prior to this, to 'write a lampoon, in which the lord lieutenant was not 'spared: he would publish it, (so fond was he of this brat of

'his

'his brain) in oppoſition to mr. *Addiſon*'s opinion, who 'ſtrongly perſuaded him to ſuppreſs it; as the publication, 'mr. *Addiſon* ſaid, could neither ſerve his intereſt or reputa-'tion. Hence many diſcontents aroſe between them, till at 'length the lord lieutenant, in ſupport of his ſecretary, ſuper-'ſeded mr. *Budgell*, and very ſoon after got him removed 'from the place of accomptant-general. However, upon the 'firſt of theſe removals taking place, and upon ſome hints 'being given by his private ſecretary, capt. *Guy Dickens*, (now 'our miniſter at *Stockholm*) that it would not probably be ſafe 'for him to remain any longer in *Ireland*, he immediately in-'truſted his papers and private concerns to the hands of his 'brother *William*, then a clerk in his office, and ſet out for '*England*. Soon after his arrival, he publiſhed a pamphlet, 'repreſenting his caſe, intitled, *A letter to the lord* ****, *from* 'Euſtace Budgell, *eſq*; *accomptant-general of* Ireland, *and late* '*ſecretary to their excellencies the lords juſtices of that kingdom*; 'eleven hundred copies of which were ſold off in one day, ſo 'great was the curioſity of the public in that particular. After-'wards too, in the *Poſt-boy* of *January* 17, 1718-19, he pub-'liſhed an advertiſement to juſtify his character againſt a report 'that had been ſpread to his diſadvantage; and he did not ſcruple 'to declare in all companies, that his life was attempted by his 'enemies, or otherwiſe he ſhould have attended his ſeat in 'the *Iriſh* parliament. His behaviour, about this time, made 'many of his friends judge he was become delirious; his 'paſſions were certainly exceeding ſtrong, nor were his vanity 'and jealouſy leſs. Upon his coming to *England* he had loſt no 'time in waiting upon mr. *Addiſon*, who had reſigned the ſeals, 'and was retired into the country for the ſake of his health; 'but mr. *Addiſon* found it impoſſible to ſtem the tide of op-'poſition, which was every where running againſt his kinſ-'man, through the influence and power of the duke of *Bolton*. 'He therefore diſſuaded him in the ſtrongeſt manner from 'publiſhing his caſe, but to no manner of purpoſe, which 'made him tell a friend in great anxiety, "Mr. *Budgell* was "wiſer than any man he ever knew, and yet he ſuppoſed the "world would hardly believe he acted contrary to his ad-"vice." Our author's great and noble friend the lord *Hal-'lifax* was dead, and my lord *Orrery*, who held him in the 'higheſt eſteem, had it not in his power to procure him any 'redreſs. However, mr. *Addiſon* had got a promiſe from lord '*Sunderland*, that as ſoon as the preſent clamour was a little 'abated, he would do ſomething for him.

'Mr.

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'Mr. *Budgell* had held the conſiderable places of under-'ſecretary to the lord lieutenant, and ſecretary to the lords 'juſtices, for four years, during which time he had never 'been abſent four days from his office, nor ten miles from '*Dublin*. His application was indefatigable, and his natural 'ſpirits capable of carrying him through any difficulty. He 'had lived always genteely, but frugally, and had ſaved a 'large ſum of money, which he now engaged in the *South Sea* 'ſcheme. During his abode in *Ireland*, he had collected ma-'terials for writing a hiſtory of that kingdom, for which he 'had great advantages, by having an eaſy recourſe to all the 'public offices; but what is become of it, or whether he ever 'finiſhed it, we are not certainly informed. It is undoubted-'ly a conſiderable loſs, becauſe there is no tolerable hiſtory 'of that nation, and becauſe we might have expected a ſatis-'factory account from ſo pleaſing a writer.

'He wrote a pamphlet after he came to *England*, againſt 'the famous peerage-bill, which was very well received by 'the public, but highly offended the earl of *Sunderland*. It 'was exceedingly cried up by the oppoſition, and produced 'ſome overtures of friendſhip at the time from mr. *Ro-'bert Walpole* to our author. Mr. *Addiſon*'s death in the 'year 1719, put an end, however, to all his hopes of ſuc-'ceeding at court, where he continued, nevertheleſs, to 'make ſeveral attempts, but was conſtantly kept down by the 'weight of the duke of *Bolton*. In the *September* of that year 'he went into *France*, through all the ſtrong places in *Flan-'ders* and *Brabant*, and all the conſiderable towns in *Holland*, 'and then went to *Hanover*, from whence he returned with 'his majeſty's retinue the *November* following.

'But the fatal year of the *South Sea*, 1720, ruined our 'author entirely, for he loſt above 20,000 *l.* in it; however 'he was very active on that occaſion, and made many ſpeeches 'at the general courts of the *South Sea* company in *Merchant-'taylors-hall*, and one in particular, which was afterwards printed 'both in *French* and *Engliſh*, and ran to a third edition. And in '1721 he publiſhed a pamphlet with ſucceſs, called, *A letter 'to a friend in the country*, occaſioned by a report that there 'is a deſign ſtill forming by the late directors of the *South Sea* 'company, their agents and aſſociates, to iſſue the receipts 'of the 3d and 4th ſubſcriptions at 1000 *l. per cent.* and to 'extort about ten millions more from the miſerable people 'of *Great Britain*; with ſome obſervations on the preſent 'ſtate of affairs, both at home and abroad. In the ſame year 'he publiſhed, *A letter to mr.* Law, *upon his arrival in* Great Britain,

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'Britain, which run through ſeven editions very ſoon. Not 'long afterwards the duke of *Portland*, whoſe fortune had 'been likewiſe deſtroyed by the *South Sea*, was appointed go-'vernor of *Jamaica*; upon which he immediately told mr. '*Budgell* he ſhould go with him as his ſecretary, and ſhould 'always live in the ſame manner with himſelf, and that he 'would contrive every method of making the employment 'profitable and agreeable to him: but his grace did not know 'how obnoxious our author had rendered himſelf; for within 'a few days after this offer's taking air, he was acquainted in 'form by a ſecretary of ſtate, that if he thought of mr. *Bud-'gell*, the government would appoint another governor in his 'room.

'After being deprived of this laſt reſource, he tried to get 'into the next parliament at ſeveral places, and ſpent near '5000 *l.* in unſucceſsful attempts, which completed his ruin. 'And from this period he began to behave and live in a very 'different manner from what he had ever done before; wrote 'libellous pamphlets againſt ſir *Robert Walpole* and the mini-'ſtry; and did many unjuſt things with reſpect to his rela-'tions; being diſtracted in his own private fortune, as indeed 'he was judged to be, in his ſenſes; torturing his invention, 'to find out ways of ſubſiſting, and eluding his ill ſtars, his 'pride at the ſame time working him up to the higheſt pitches 'of reſentment and indignation againſt all courts and courtiers.

'His younger brother, the fellow of *New College*, who had 'more weight with him than any body, and had been a clerk 'under him in *Ireland*, and continued ſtill in the office, and 'who had fair for riſing in it, died in the year 1723, and after 'that our author ſeemed to pay no regard to any perſon. Mr. '*William Budgell* was a man of very good ſenſe, extremely 'ſteady in his conduct, and an adept in all calculations and 'mathematical queſtions; and had beſides great good nature 'and eaſineſs of temper.

'Our author, as I before obſerved, perplexed his private 'affairs from this time as much as poſſible, and engaged in 'numberleſs law-ſuits, which brought him into diſtreſſes that 'attended him to the end of his life.

'In 1727, mr. *Budgell* had a thouſand pound given him by 'the late *Sarah*, dutcheſs dowager of *Marlborough*, to whoſe 'huſband (the famous duke of *Marlborough*) he was a rela-'tion by his mother's ſide, with a view to his getting into 'parliament. She knew he had a talent for ſpeaking in pub-'lic, and that he was acquainted with buſineſs, and would

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'probably run any lengths againſt the miniſtry. However, 'this ſcheme failed, for he could never get choſen.

'In the year 1730, and about that time, he cloſed in with 'the writers againſt the adminiſtration, and wrote many 'papers in the *Craftſman*. He likewiſe publiſhed a pamphlet, 'intitled, *A letter to the* Craftſman, *from* E. Budgell, *eſq*; oc-'caſioned by his late preſenting an humble complaint againſt 'the right hon. ſir *Robert Walpole*, with a poſtſcript. This 'ran to a ninth edition. Near the ſame time too he wrote a 'letter to *Cleomenes* king of *Sparta*, from *E. Budgell*, eſq; 'being an anſwer, paragraph by paragraph, to his *Spartan* 'majeſty's royal epiſtle, publiſhed ſome time ſince in the *Daily* '*Courant*, with ſome account of the manners and govern-'ment of the antient *Greeks* and *Romans*, and political re-'flections thereon. And not long after there came out a ſtate 'of one of the author's caſes before the houſe of lords, which 'is generally printed with the letter to *Cleomenes*: he likewiſe 'publiſhed on the ſame occaſion a pamphlet, which he calls '*Liberty and Property*, by *E. Budgell*, eſq; wherein he com-'plains of the ſeizure and loſs of many valuable papers, and 'particularly a collection of letters from mr. *Addiſon*, lord '*Hallifax*, ſir *Richard Steele*, and other people, which he 'deſigned to publiſh; and ſoon after he printed a ſequel, or 'ſecond part, under the ſame title.

'The ſame year he alſo publiſhed his poem upon his ma-'jeſty's journey to *Cambridge* and *Newmarket*, and dedicated 'it to the queen. Another of his performances is a poetical 'piece, intitled *A letter to his excellency* Ulrick d'Ypres, *and* 'C——, in anſwer to his excellency's two epiſtles in the '*Daily Courant*; with a word or two to mr. *Oſborne*, the hyp-'doctor, and C——. Theſe ſeveral performances were very 'well received by the public.

'In the year 1733 he began a weekly pamphlet, (in the 'nature of a magazine, tho' more judiciouſly compoſed) 'called *The Bee*, which he continued for about an hundred 'numbers, that bind into eight volumes octavo; but at laſt, 'by quarrelling with his bookſellers, and filling his pamphlet 'with things entirely relating to himſelf, he was obliged to 'drop it. During the progreſs of this work, dr. *Tindall*'s 'death happened, by whoſe will mr. *Budgell* had 2000 *l.* left 'him; and the world being ſurpriſed at ſuch a gift, imme-'diately imputed it to his making the will himſelf. This 'produced a paper-war between him and mr. *Tindall*, the 'continuator of *Rapin*, by which mr. *Budgell*'s character con-

'ſiderably

'siderably ſuffered; and this occaſioned his *Bee*'s being turn-
'ed into a mere vindication of himſelf.

'It is thought he had ſome hand in publiſhing dr. *Tindall*'s
'*Chriſtianity* as old as the creation; and he often talked of
'another additional volume on the ſame ſubject, but never
'publiſhed it. However, he uſed to enquire very frequently
'after dr. *Conybear*'s health, (who had been employed by her
'late majeſty to anſwer the firſt, and had been rewarded with
'the deanery of *Chriſt-church* for his pains) ſaying, he hoped
'mr. Dean would live a little while longer, that he might
'have the pleaſure of making him a biſhop, for he intended
'very ſoon to publiſh the other volume of *Tindall*, which would
'do the buſineſs. Mr. *Budgell* promiſed likewiſe a volume of
'ſeveral curious pieces of *Tindall*'s, that had been committed
'to his charge, with the life of the doctor, but never fulfilled
'his promiſe *.

'During the publication of the *Bee*, a ſmart pamphlet
'came out, called *A ſhort hiſtory of prime miniſters*, which
'was generally believed to be written by our author; and in
'the ſame year he publiſhed a letter to the merchants and
'tradeſmen of *London* and *Briſtol*, upon their late glorious
'behaviour againſt the exciſe-law.

'After the extinction of the *Bee*, our author became ſo in-
'volved with law-ſuits, and ſo incapable of living in the man-
'ner he wiſhed and affected to do, that he was reduced to a
'very unhappy ſituation. He got himſelf called to the bar,
'and attended for ſome time in the courts of law; but find-
'ing it was too late to begin that profeſſion, and too difficult
'for a man not regularly trained to it, to get into buſineſs,
'he ſoon quitted it. And at laſt, after being caſt in ſeveral
'of his own ſuits, and being diſtreſſed to the utmoſt, he de-
'termined to make away with himſelf. He had always thought
'very looſely of revelation, and latterly became an avowed
'deiſt; which, added to his pride, greatly diſpoſed him to
'this reſolution.

'Accordingly, within a few days after the loſs of his great
'cauſe, and his eſtates being decreed for the ſatisfaction of his
'creditors, in the year 1736, he took boat at *Somerſet-ſtairs*,
'(after filling his pockets with ſtones upon the beach) order-
'ed the water-man to ſhoot the bridge, and whilſt the boat
'was going under it, threw himſelf overboard. Several days
'before he had been viſibly diſtracted in his mind, and almoſt
'mad, which makes ſuch an action the leſs wonderful.

* Vide *B.e*, vol. II. page 1105.

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'He was never married, but left one natural daughter be-
'hind him, who afterwards took his name, and was lately an
'actress in *Drury-lane*.

'It has been said, mr. *Budgell* was of opinion, that when
'life becomes uneasy to support, and is overwhelmed with
'clouds and sorrows, that a man has a natural right to take
'it away, as it is better not to live, than live in pain. The
'morning before he carried his notion of self-murder into exe-
'cution, he endeavoured to persuade his daughter to accom-
'pany him, which she very wisely refused. His argument to
'induce her was, life is not worth the holding.---Upon mr.
'*Budgell*'s beauroe was found a slip of paper, in which were
'written these words:

> What *Cato* did and *Addison* approv'd*,
> Cannot be wrong.----

'Mr. *Budgell* had undoubtedly strong natural parts, an ex-
'cellent education, and set out in life with every advantage
'that a man could wish, being settled in very great and pro-
'fitable employments, at a very early age, by mr. *Addison*:
'but by excessive vanity and indiscretion, proceeding from a
'false estimation of his own weight and consequence, he
'overstretched himself, and ruined his interest at court, and
'by the succeeding loss of his fortune in the *South Sea*, was
'reduced too low to make any other head against his enemies.
'The unjustifiable and dishonourable law-suits he kept alive,
'in the remaining part of his life, seem to be entirely owing
'to the same disposition, which could never submit to the
'living beneath what he had once done, and from that prin-
'ciple he kept a chariot and house in *London* to the very last.

'His end was like that of many other people of spirit, re-
'duced to great streights; for some of the greatest as well as
'some of the most infamous men have laid violent hands
'upon themselves. As an author where he does not speak
'of himself, and does not give a loose to his vanity, he is a
'very agreeable and deserving writer; not argumentative or
'deep, but very ingenious and entertaining; and his stile is
'peculiarly elegant, so as to deserve being ranked in that re-
'spect with *Addison*'s, and is superior to most of the other
'*English* writers. His memoirs of the *Orrery* family, and
'the *Boyles*, is the most indifferent of his performances;
'tho' the translations of *Phalaris*'s epistles in that work are
'done with great spirit and beauty.

* Alluding to *Cato*'s destroying himself.

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'As to his brothers, the second, *Gilbert*, was thought a 'man of deeper learning, and better judgment, when he was 'young, than our author; but was certainly inferior to him 'in his appearance in life, and it is thought greatly inferior 'to him in every respect. He was author of a pretty copy of 'verses in the eighth volume of the *Spectators*, numb. 591. 'which begins thus,

Conceal, fond man, conceal the mighty smart,
Nor tell *Corinna* she has fir'd thy heart.

'And it is said, that it was a repulse from a lady of great 'fortune, with whom he was desperately in love whilst at '*Oxford*, and to whom he had addressed these lines, that made 'him disregard himself ever after, neglect his studies, and fall 'into a habit of drinking. Whatever was the occasion of 'this last vice, it ruined him. A lady had commended and 'desired to have a copy of his verses once, and he sent them, 'with these lines on the first leaf---

Lucretius hence thy maxim I abjure,
Nought comes from nought, nothing can nought procure.
If to these lines your approbation's join'd,
Something I'm sure from nothing has been coin'd.

'This gentleman died unmarried, a little after his brother '*Eustace*, at *Exeter*; having lived in a very disreputable 'manner for some time, and having degenerated into such 'excessive indolence, that he usually picked up some boy in 'the streets, and carried him into the coffee-house to read 'the news-papers to him. He had taken deacon's orders 'some years before his death, but had always been averse to 'that kind of life; and therefore became it very ill, and could 'never be prevailed upon to be a priest.

'The third brother, *William*, fellow of *New College*, in '*Oxford*, died (as I mentioned before) one of the clerks in 'the *Irish* secretary of state's office, very young. He had been 'deputy accomptant-general, both to his brother and his suc- 'cessor; and likewise deputy to mr. *Addison*, as keeper of the 'records in *Birmingham-tower*. Had he lived, it is probable 'he would have made a considerable figure, being a man of 'sound sense and learning, with great prudence and honour. 'His cousin, dr. *Downes*, then bishop of *Londonderry*, was his 'zealous friend, and dr. *Lavington*, the present bishop of '*Exeter*, his fellow-collegian, was his intimate correspondent.

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'Of the two ſiſters, the eldeſt married capt. *Graves* of *Thanks*, 'near *Saltaſh*, in *Cornwall*, a ſea-officer, and died in 1738, 'leaving ſome children behind her; and the other is ſtill alive, 'unmarried. The father, dr. *Gilbert Budgell*, was eſteemed 'a ſenſible man, and has publiſhed a diſcourſe upon prayer, 'and ſome ſermons *.

*** The extracts from this work to be continued.

ART. LXI. *The negative on that queſtion, Whether is the archangel* Michael *our ſaviour? examined and defended. An argument deſigned to prove the real humanity of* Chriſt. *To which are annexed, obſervations for illuſtrating the doctrine of theſe appearances under the old teſtament, which are generally termed angelical: together with a full interpretation of ſuch of theſe narratives, as are particularly referred to by the author of the* eſſay on ſpirit. *In a letter to the right rev. the lord biſhop of* Clogher. *By* Sayer Rudd, M. D. *miniſter of* Walmer, *in* Kent. 8vo. 4s. *ſewed.* Birt.

OUR author introduces this *elaborate* performance with an acknowledgement, that *he is the loweſt and meaneſt of thoſe, who have the honour of being named among the clergy of the church of* England. Upon reading this declaration, which is made, no doubt, with great modeſty and humility, we found in ourſelves no diſpoſition to call the truth of it in queſtion; eſpecially as it came from a clergyman, whom, without the greateſt injuſtice, we could not ſuſpect of a falſhood, when entring upon the diſcuſſion of ſubjects of ſo ſerious and important a nature, and from one, beſides, who had the beſt opportunities of knowing the truth of what he aſſerted. How far the opinion we entertained of his abilities, in conſequence of this character

* There is an epigram of our author's, which I don't remember to have ſeen publiſhed any where, written upon the death of a very fine young lady.

She was, ſhe is,
(What can there more be ſaid)
On earth the firſt,
In heav'n the ſecond maid.

See a ſong of our author's in *Steele*'s miſcellanies, publiſhed in 1714, page 210.

There is an epigram of his printed in the ſame book, and in many collections, upon a company of bad dancers to good muſic.

How ill the motion with the muſic ſuits,
So fiddled *Orpheus*, and ſo danc'd the brutes.

which

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which he has given himſelf, influenced our judgment in perusing his work, we really cannot ſay: we endeavoured to the utmoſt of our power, to diveſt ourſelves of prejudices; and leſt we ſhould be charged with weakneſs and credulity, in forming our opinion of a perſon merely upon his own teſtimony, we can ſay of our author, with great ſincerity, now we are a little acquainted with him, that he has, as far as we know, a juſt title to be believed.

As ſuch, we ſhall introduce him to the acquaintance of our readers, without employing many words, which, on ſuch occaſions are quite unneceſſary. The whole of the *eſſay on ſpirit* he diſtributes under the three following general heads: *Firſt*, what is advanced with reſpect to the nature of ſpirit in general. *Secondly*, what is ſuggeſted concerning the metaphyſical nature or ſubſtance of *Chriſt*. And, *thirdly*, what is delivered in reference to the holy ghoſt. The firſt of theſe heads he conſiders only ſo far as is neceſſary to illuſtrate his own reaſonings, or diſcover thoſe of the author of the *eſſay*, and enters directly upon the ſecond.

The *eſſayiſt*'s hypotheſis he apprehends to be this: 'That 'our ſaviour did not poſſeſs a true reaſonable ſoul, like ours, 'to conſtitute him a real man of our preciſe ſtructure; but 'that the archangel *Michael*, as a ſuperior ſpiritual exiſtence, 'being united to that ſyſtem of organized matter, which 'ſerved our lord in quality of a body, performed the ſeveral 'offices of a reaſonable ſoul in it, and therefore not only gave 'him his ſupreme dignity, as the ſon of God, but was alſo 'his chief perſonal qualification for the mediatorial charge.'

This repreſentation of our ſaviour, he imagines, is injurious to his honour, which he is at great pains to vindicate. We ſhall not attempt to give an abſtract of what he advances, which would, indeed, be very difficult, unleſs we were to tranſcribe a great part of his book. The improbability of the archangel *Michael*'s being appointed our ſaviour, he endeavours to ſhew from a double head of reaſoning; *firſt*, the private perſonal conſtitution of a *mediator* and *ſaviour*, in reference to the human ſpecies; and, *ſecondly*, the various buſineſs, both in regard to obedience and ſuffering, that ſtands annexed to theſe characters. He tells us, that angelical, and all created beings of an higher order, are for ever excluded the mediatorial office, and by conſequence, all the great concerns of redemption; being incapacitated for theſe tranſactions by the peculiar metaphyſical ſtructure of their reſpective natures. Among the ſeveral arguments which he adduces in proof of our ſaviour's being a perfect man, or of his having

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united in his perſon an human body and a reaſonable ſoul (a point which he is at great pains to prove) the following is one.

'I think,' ſays he, 'it is agreed on all hands, that among 'the various orders in the ſcale of being, the human is abſo- 'lutely *the middle nature*. But that allowed, it muſt then 'alſo, of conſequence, be the proper point of union to all 'creatures, as well ſuperior as inferior. If the human be 'the *middle nature* in the chain of created beings, then all the 'ſeveral links in that chain of exiſtence, (let the grada- 'tions on each ſide be ever ſo numerous) muſt of neceſ- 'ſity unite in that one, common point. And this exactly 'correſponds with the place, which St. *Paul* tells us, THE 'ALMIGHTY has aſſigned the mediatorial perſon: or, in 'other words, comes up to the preciſe uſe which THE DIVINE 'BEING propoſed to himſelf, by ſetting up this particular 'conſtitution: namely, that he might make him the center 'of union to his ſeveral other creatures, be they of what na- 'ture or dignity they will. The paſſage which I refer to is 'this: *that in the diſpenſation of the fulneſs of times, he* (GOD 'THE FATHER) *might gather together in one all things in* 'CHRIST, *both which are in the heavens, and which are in* 'earth, even IN HIM.

'Now from this diſpoſition of things it will appear, that 'the angelical, and ſo the ſeveral created beings of an higher 'order, are for ever excluded the mediatorial office, and by 'conſequence all the great concerns of redemption; being 'plainly incapacitated from theſe tranſactions by the peculiar 'metaphyſical ſtructure of their reſpective natures. And that 'being thus removed, by ſeveral gradations, above that middle 'nature, which is alone proper to theſe ſervices, they actually 'come in as ſo many appendages, or different lines, con- 'nected with, and uniting in, this central point. On the 'contrary, this again is the evident reaſon why all created 'beings, of a nature inferior to ours, are, and cannot, like- 'wiſe, but be, excluded, as above. Becauſe theſe alſo, as 'ſo many links in the lower extreme of exiſtence, are found 'to meet equally in the ſame center of union.

'Wherefore, this being a juſt ſtate of the caſe, as CHRIST 'is expreſly declared to be THE one and only MEDIATOR 'between God and men; and it appears, that no nature, ei- 'ther of a ſuperior or inferior quality to that of our own, is, 'in its eſſential conſtruction, a proper medium in the ſcale 'of being; it follows, I imagine, as a neceſſary concluſion, 'either that CHRIST is not THE MEDIATOR, (which would

'be

'be to contradict scripture) or that he is a true and perfect 'man, as the nature and necessity of the thing plainly re-'quires.'

He goes on to produce a great variety of arguments in support of our lord's *proper humanity*, a subject, upon which he employs about a hundred and eighty pages. In the prosecution of it he takes occasion to introduce, in more places than one, the following doctrines, *viz. The public headship* of *Christ*, as he calls it; the establishment of an eternal compact, called *the covenant of grace*, between the father and son; the introduction of *moral* evil on the *disobedience* of our first parents; *and the substitution of* Christ *in the law-place* of lapsed creatures, for the great purposes of *atonement* and *righteousness*. These doctrines he considers as the absolute criterion, and sole basis, of *Christianity*; and to give them up, he thinks, would be to resign all *scriptural* evidence, and to sacrifice every thing that *is distinguishing* in the *Christian* scheme. This, he alledges, has been done of late years, and is the prevailing taste of our great *modern* divines; the consequence of which fatal surrender, he takes to be, the sinking of *the religion of* Jesus, to a level with *the religion of nature*.

After this he proceeds to a particular examination of such passages of scripture as mention *angelical appearances*, confining himself to the order in which these passages present themselves in the *essay on spirit*. This subject he discusses at great length, employing upwards of three hundred pages upon it: he is of opinion, that through these several appearances, *Christ*, as *mediator*, is always the *external visible agent*; that nevertheless, he is so far from being *solitary* on such occasions, that the *Divine Being*, or the *invisible Jehovah*, is always present in him, and operative with him; *Christ* acting *immediately*, and the *Father supremely*. The grand principle he contends for through the whole of his work, is the *united presence*, and *joint energy* of the *Father* and *Christ*: it has pleased Almighty God, we are told, to make use of the *man*, *Christ*, both as *his sole tabernacle* of residence, and *his only medium* of appearance and operation.

'We must remember,' says he, 'that wherever we find 'THE ALMIGHTY, there CHRIST is also; and on the con-'trary, that wherever CHRIST is, there also is THE ONE 'GOD: thus uniting, *in our thoughts*, THE DIVINE and 'MEDIATORIAL BEINGS; as THE SOVEREIGN and *his* 'throne, or THE DEITY and *his temple*; and thus conceiv-'ing them to act in conjunction, through all their concerns 'with the human species, whether more glorious or more in-

'con-

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'considerable.—Admitting the present connexion, we have 'immediately A CANON for the full interpretation of all these 'presages of scripture; A CLUE, that cannot fail to conduct 'us into their evangelical contents.'

ART. LXII. *The rubric in the book of common prayer and the canons of the church of* England, *so far as they relate to the parochial clergy, considered. In a course of visitation charges. By* Thomas Sharpe, D. D. *archdeacon of* Northumberland. *Published at the request of the clergy of that archdeaconry.* 8vo. 4s. Knapton.

AS the subject handled in this piece cannot be supposed to be of a very interesting nature to the bulk of our readers, we shall content ourselves with giving a short view of them.

In the first discourse, the doctor enquires into the measures of obedience due from the parochial clergy of our established church, to those ecclesiastical laws, constitutions, and rules, which relate to them and the duties of their function; and how far they may, with a good conscience, and without deserving to be charged with the breach or violation of these laws, depart from the literal meaning, or precise observation, of them, and how far they may not. He apprehends, that a difference ought to be made between those laws and rules, to the observance of which the clergy have bound themselves by public declarations and express promises, and those which are bound upon them by authority only, without their formal consent or voluntary stipulation to observe them; that, in this latter case, where the obligation arises merely from the authority that prescribes, some things may be justly and reasonably pleaded for a dispensation for non-observance, which yet cannot, on any pretence, be alledged in the former case, where the clergy have, by one or more voluntary acts, made themselves parties, and have with great solemnity tied themselves up to the performance of any rite or ceremony. Accordingly, in regard to the rubric, he thinks they are under peculiar circumstances of obligation to observe it; having by their subscriptions at both ordinations, by their declarations of assent and consent, as prescribed in the act of uniformity, *&c.* tied themselves down to a regular, constant, conscientious performance of all and every thing prescribed in and by the book of common prayer, according to the usage of the church of *England.*

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England. As to the remaining body of eccleſiaſtical laws which relate to their function, he apprehends, there are many old ones, which, tho' once binding upon them, have been abrogated and repealed *by the mere authority* of cuſtom; the legiſlature acquieſcing in their dormancy. Of this ſort, we are told, are the provincial and legatine conſtitutions, which have loſt their force and credit, and ſerve at preſent, like old coins, rather for matter of curioſity or criticiſm, than for immediate uſe.

Having thus far taken the matter in the two extremes, and conſidered where the obligations of the clergy are at the higheſt, and where they are at the loweſt, or rather where they ceaſe and determine, the doctor goes on to obſerve, that whatever falls between theſe two, makes a third and a mixed claſs, under which he reckons the preſent body of canons of 1603, and alſo ſuch occaſional acts of parliament as have been made ſince the reformation. As to the canons in particular, he is of opinion, that there are three ſorts of diſpenſations, which will juſtify the clergy in not ſtrictly following the letter of them, provided they always have an eye and regard to their general deſign. The firſt ſort, he tells us, are formal and expreſs diſpenſations from ſufficient authority: the ſecond are particular tacit diſpenſations; that is, when the ordinary or other proper guardian, or conſervator, of the eccleſiaſtical laws, is known to be conſenting in any ſpecial caſe, tho' he doth not ſignify ſuch conſent, either by inſtrument or open declaration. The third are general tacit diſpenſations, when the ordinaries, or other ſpiritual judges, whoſe buſineſs it is to inforce diſcipline, do appear, by a general and avowed neglect of putting the canons in force, to agree and conſent to their non-obſervance.

He lays down two rules of direction upon this ſubject; the firſt is, to adhere cloſely and ſtrictly to the letter of the canons, in all caſes where any of the three kinds of diſpenſations above mentioned cannot be pleaded; the ſecond is, in all caſes where a diſpenſation can be pleaded, to anſwer the true intention of them, ſome other way, and not to depart further from them than there are ſatisfactory reaſons, as well as leave, to juſtify it.

Towards the concluſion of the diſcourſe, he confirms the diſtinction made between the obligations of the clergy to obſerve rubric and canons, by a parallel caſe taken from the doctrines to which our church hath required their aſſent and approbation to be expreſſed, but in a different degree and manner. He tells us, that as the thirty-nine articles, and the

two

two books of homilies, are the doctrine of this national church, ſo the rubric and canons are her ſtanding laws; that as the articles and homilies are ſet forth by authority to be the rule of doctrine to thoſe who are admitted to be teachers in the church, ſo the rubrics and canons are to be the rule of miniſtration to thoſe who are appointed to officiate in it; and that the ſame degree of preference which is given to the articles of religion before the homilies in point of doctrine, is given to the rubric before the body of canons in point of practice. Before he concludes the diſcourſe, he takes occaſion to declare it as his opinion, that no man can with a good conſcience continue acting as a miniſter of our church, who allows himſelf either to depart from her doctrine, as expreſſed in her articles, or from her rites and ceremonies, as preſcribed in her ſervice-book. Which opinion, if it be juſtly founded, as we cannot indeed but think it is, conſidering the ſolemn manner in which our clergy receive both the articles and rubric, upon their admiſſion into the church, it will follow, we apprehend, that we have not a great many conſcientious clergymen to boaſt of; a circumſtance, which, if true, certainly calls aloud for a further reformation of our eccleſiaſtical conſtitution.

Having, in the firſt diſcourſe, made ſome general diſtinctions, in order to determine the different degrees of obligation which the eccleſiaſtical laws and conſtitutions, upon compariſon with each other, carry along with them, and ſhewn that the clergy are more indiſpenſibly bound to the obſervance of the rubric, than to that of any other public injunction, or national ordinance, whatſoever, relating to their office; the doctor, in the ſecond, third, and fourth diſcourſes, conſiders the rubrics in the offices of baptiſm, in the communion office, &c. and puts ſome caſes upon them. The manner in which he treats this ſubject is different from that which other commentators on the liturgy have taken, who ſeldom attempt to ſolve thoſe difficulties that an officiating miniſter *may* have upon him, with reſpect to the aſcertaining the true meaning and intention of the ſeveral rubrical directions; whereas this is what our author wholly confines himſelf to, as being the point which he thinks moſt neceſſary and uſeful.

In the ſubſequent diſcourſes he examines how far the parochial clergy are bound to obſerve the canons, according to the letter of them; and how far they may juſtly plead a diſpenſation in ſome caſes for not doing ſo. Such canons as concern *ordinaries*, and the *exerciſe of their powers* within their reſpective juriſdictions, *their courts*, and *their officers*; ſuch as con-

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concern *deans* and *chapters*, *heads* and *fellows* of colleges in the univerſities; and all ſuch as concern the commonalty in general, he does not enter into the conſideration of, but confines himſelf to ſuch as directly affect private miniſters and curates, with regard to their function, habit, or converſation.

ART. LXIII. *Hiſtoria febris anomalæ Batavæ annorum* 1746, 1747, 1748. *&c. Accedunt monita ſiphylica. Auctore Jacobo Grainger*, M. D. 8vo. 3s. Edinburgi, Hamilton, *&c.*

DR. *Grainger* in his preface has thought it neceſſary to acquaint his readers, 'that this work was finiſhed ſome 'time before the publication of dr. *Pringle*'s obſervations upon 'the diſeaſes of the army in 1751-2; but that other engage-'ments prevented its being committed to the preſs ſooner:' and indeed it is poſſible, this performance may appear to a ſomewhat greater diſadvantage by ſucceeding one that has been ſo deſervedly well received.

Our author's qualifications for the poſt he filled *, as well as his aſſiduity in the diſcharge of the duties it required, are ſufficiently manifeſted in this production, which is divided into three parts; the firſt contains the hiſtories of the fevers that prevailed among the *Britiſh* troops in *Holland*, during the years ſpecified in the title, wherein the variety of ſymptoms that occurred in thoſe ſubjects that were more immediately under the doctor's inſpection, are accurately diſtinguiſhed, and we have no reaſon to doubt but that they are as faithfully related: the obſervations ſeem to be the reſult of ſtrict application, and many of them ſenſible and pertinent. Theſe employ the three firſt chapters.—From the preceding, ſome prognoſtics are deduced, which furniſh a fourth chapter; and in the fifth is an enquiry into the cauſes of the intermitting fever, more particularly that of the year 1748.

After what has been ſaid in favour of the piece before us, a larger account of this part might perhaps be expected; a compliment, we apprehend, we may with the more propriety decline, ſeeing, tho' dr. *Grainger*'s deſcriptions are abundantly more circumſtantiated than thoſe of dr. *Pringle*, there are hardly any incidents related by the one, but what may in ſome meaſure be referable to the remarks the other has made on the ſame fevers; and whoever will be at the pains of comparing the above-mentioned fifth chapter, '*de cauſis intermit-*

* Surgeon of lieutenant-general *Pulteney*'s regiment of foot.

'*tentis præcipué febris* 1748,' with what has been obſerved by the latter, '*Of the nature and cauſe of the bilious intermitting* '*fevers of the camp, and that of low marſhy countries*, &c. * may be apt to conſider the former, but as an exemplification of the latter.

The ſecond part conſiſts of twelve chapters, wherein the curative and prophylactic methods employed by this gentleman, as the ſeveral ſtages and particular indications of the diſeaſe required, are ſet forth: here, notwithſtanding he has diſplayed a profuſion of reading, very little is offered that can be eſteemed new, or capable of contributing very greatly to the improvement of medicine; and it is not impoſſible, but even ſome of thoſe paſſages that may have been thought of the greateſt importance by himſelf, may be looked upon as of leſs conſequence by others.

After having conſidered the neceſſity and utility of emetics, and ſhewn at what times, and in what forms they are moſt efficaciouſly adminiſtred, he proceeds.

'Aliquando tamen accidebat, quod ſtomachus, omnes po-'tiones præſertim tepidas, faſtidioſus, utcunque dabantur, 'rejecit. Hancce vomitionem, anxietas, ægritudo, æſtus, 'ſtrictura ventriculi, tormina, inflatio plerumque comitaban-'tur. Sed niſi hæc ſedantur, conclamatum eſt.—Omnes ita 'affectos magnum potionis deſiderium urgebat, huic indul-'gere fas non erat, et non indulſiſſe, tortoris vicem, non opi-'ficis exhibere fuiſſet; quam ob rem fauces quæ illis fœte-'bant, ſucco limonii, aceto in ore retento dum ventriculus 'aquâ frigidiſſimâ cochleatim propinatâ reficiebatur; neque 'facilè eſt dictû, quantum tum ſiti ſedandæ, cum ventriculo, 'primiſque viis roborandis contulit potatio frigida.

'Neque quiſquam hic mihi vitio vertat, quaſi temerariè 'novis rebus ſtudebam; aquam frigidam in multis morbis a 'medicinæ parentibus uſurpatam video. Hoc, cuivis monu-'menta eorum legenti, facile patebit. Hippocrates in febre 'bilioſa, quæ quotidie invadit, et os amarum et vomitio jun-'guntur, horâ, qua febris invaſura pleniſſimam aquam frigi-'dam bibere ſuadet. Et Galenus qui in praxi tradenda ſane 'haud contemnendus ſcribit, aquæ frigidæ poculum eſſe ex 'præcipuis febrium continentium remediis. Aretæus ille Ca-'padox, quem fere perfectum ſcriptorem ſane vetuſtis medi-'cis ratione medendi longe inſigniorem, dicere audeas, ſuadet '2 vel 3 cyathos aquæ frigidæ, quando fere conclamatum eſt, 'in cholera morbo. Sic et Afer Cælius Aurelianus (qui 'Galeno et Aretæo ſuperior) in colicis doloribus cum vomitu,

* *Pringle's Obſervations, &c.* Part. III. ch. 4. § 3. 4.

'aquam

'aquam frigidam forbendam, dabat. Alexander Trallianus 'quoque, qui non inter Galeni æmulos, sed optimos mor- 'borum descriptores referendus est, scribit, si biliosa per vo- 'mitum et alvum, egeruntur, si æger vehementer sitit, et 'linguam scabram habet, si æstas fuerit, et si juvenis, aquam 'frigidam bibendam suadet: sic vestigia veterum premens cl. 'Lancisius in consilio exhibito summo Pontifici, de præca- 'venda, et curanda febre intermittenti, quæ in veteri urbe 'epidemicè grassabatur, inter alia suadet, ut etiam egentiores 'per æstatem atque autumnum ad potum cum vino, nivem 'adhibeant; sic enim appetitus prostratus erigebatur.

'Sed demus nullum habere auctorem, nullo exemplo fieri, 'aquæ frigidæ potationem; anne ergo proscribenda est? Hoc 'modo ars salutaris limites nunquam promovebit. Ab expe- 'rimentis medicina est educta, ab experimentis caute adhibitis, 'præcipuè augenda est. Et quoniam usus multiplex, aquam 'frigidam esse utilem, pro hocce symptomate docuit, aliis fu- 'turam æque utilem commendo.'

Our author's extensive acquaintance with books, is no where more conspicuous than in his animadversions on the bark; upon which he has bestowed a long chapter, wherein he considers this remedy from its first introduction into medicine; replies to the objections that have been made against the use of it; points out those circumstances in which it may be injurious, and gives directions for its more effectual application in cases where it is convenient or necessary: the following extract, tho' it should prove his remarks are not always equally judicious, will, we presume, be thought sufficient to convey an idea of the merits of this writer's medical labours.

'Quando quartana, apoplectico, vel cuivis alio morbo, remediis 'incassum tentato supervenit, abstinere a remedio uno ore sua- 'dent medici; quia quartana morbos haud aliter curandos sæpe 'curat. Hoc Hippocrates notabat. Hujus plura in historia 'medica prostant exempla; liceat vero exemplum insigne, 'quo canon hicce in dubium vocatur, in medium proferre.

'Juvenis vegetus, plethoricus, facie decora, staturaque pro- 'cerâ, annos agens 22, nocte obscurâ per saltum domum re- 'diens, spectro viso (uti credidit) territus, in horridam epi- 'lepsiam eadem nocte incidit: insultus rediens bis vel ter 'omni mense, parum idoneum labori in fodinis carbonariis '(quod illi munus erat) reddidit. Casu in legionem nostram 'conscribebatur. Morbum, quia ejus puduit, a contuberna- 'libus celabat: donec stantem sub armis horribilis accessio in- 'sistit. In valetudinarium (ubi ægri legionis decumbebant) 'transportatum solito frequentiores, sævioresque corripuerunt: 'subito

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'subito in terram corruerat ſenſibus internis et externis captus, 'horrendum convulſus, ore diſtorto ſpumam fundente: pro- 'dibant fæces et urina. Sex viri vix illum, aliàs non robuſ- 'tum, continere poſſent. Durabat plerumque paroxyſmus 16 'minuta: ſpaſmi miteſcebant: reſpiratio altior, æqualior, 'ſudorque dimanans, illum ſtupidum, neque ulla recordantem, 'liberabat. Sæpe vena illi ſecabatur; ſæpe purgantia; eme- 'tica ſæpius ſumpſit. Anthelminticorum, æque ac eorum, 'quæ vulgo antiepeleptica audiunt, magnam quantitatem de- 'vorabat. Illi urebatur ad Βετγμα, cum cauſtico, ulcus 'ſatis largum; neque inde ſymptomata mitiora evaſerunt, 'niſi quòd acceſſionem præſentiens, indicium adventus ejus 'nutrici faciebat. Hoc modo per tres menſes miſerè laceſſe- 'batur, ſymptomatibus præſertim ingraveſcentibus, tempore 'quo luna implebat orbem. Et jam de ſalute ejus deſperans, 'de miſſione miſelli tribunus noſter loqui cæpit: quando vero 'certior factus a fæmina quæ ægrotos curabat, quod illum 'omni ſexto die invaſit paroxyſmus, ſperare incepi. Autop- 'ſiâ confirmatus, quod ſic ſe res habebat, corticis drachmas 'duas quotidie dedi; hoc modo drachmas decem in primo 'intervallo ſumpſerat, et inde erat longe mitior acceſſio: 'Unciâ ſecundâ penitùs ceſſit morbus. Doſi ad ſemidrach. 'in die minutâ, per ſex ſeptimanas remedium aſſumpſit; ne- 'que poſtea redibat morbus quamvis ſpatium annuum jam 'exactum eſt. Anne morbus in intermittentis ſpeciem muta- 'batur? Certum eſt, quod a cortice curabatur.'—This queſ- tion may be very eaſily reſolved; for, without ſuppoſing any change of the original diſtemper, the bark has been long an approved remedy for epileptic diſorders.

The third part compriſes twenty relations of caſes that fell under this writer's care.

As to the *monita ſiphylica*, which the doctor has thought fit to have reprinted, and added to the foregoing, we ſhall only obſerve, that tho' magiſterially wrote, and decorated with much affected literature, there may be reaſon to apprehend, that none but very young practitioners will reap any advantages from them.

If we cannot think this undertaking of ſo much conſequence as it may have appeared to the author, he will, we hope accept the ſame apology from us for diſſenting from his opinion, that he has offered for his diſagreement with other eminent writers; 'obſcuriorum deliramenta corrigere ſupervacaneum.'

ART.

ART. LXIV. *A treatise of the scurvy, in three parts. Containing an enquiry into the nature, causes, and cure of that disease: together with a critical and chronological view of what has been published on the subject.* By James Lind, M. D. *fellow of the royal college of physicians at* Edinburgh. 8vo. 6s. Millar.

INdustry, candour, and judgment, characterize this performance: our author's motives to the undertaking it, his preface explains in these words; 'After the publication of lord 'Anson's voyage by the rev. mr. *Walter*, the lively and elegant 'picture there exhibited of the distress occasioned by this dis'ease, which afflicted the crews of that commander in his pas'sage round the world, excited the curiosity of many to enquire 'into the nature of a malady accompanied with such extra'ordinary appearances. It was acknowledged, that the best 'descriptions of it are met with in the accounts of voyages: 'but it was regretted, that those were the production only of 'sea-men; and that no physician conversant with this disease at 'sea, had undertaken to throw light upon the subject, and 'clear it from the obscurity under which it has lain in the 'works of physicians who practised only at land. Some 'time afterwards, the society of surgeons of the royal navy 'published their laudable plan for improving medical know'ledge, by the labours of its several members; who have 'opportunities of inspecting nature, and examining diseases 'under the varied influence of different climates, seasons, and 'soils. I then wrote a paper on the scurvy, with a design 'of having it published by them. It appeared to me a sub'ject worthy of the strictest enquiry: and I was led upon 'this occasion to consult several authors who had treated of 'the disease; where I perceived mistakes, which have been 'attended in practice with dangerous and fatal consequences. '—But as it is no easy matter to root out old prejudices, or 'to overturn opinions which have acquired an establishment 'by time, custom, and good authorities; it became there'fore requisite for this purpose, to exhibit a full and impar'tial view of what has hitherto been published on the scurvy, 'and that in a chronological order, by which the sources of 'these mistakes may be detected.'—

In the execution of this work, dr. *Lind* tells us, he has pursued the plan observed by dr. *Astruc, de morbis ventreis*; the first part begins with a critical history of the different accounts of this disease; wherein he has taken a review of the

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ſentiments of the ſeveral writers upon this ſubject: theſe he has conſidered with great freedom, and at the ſame time with equal impartiality. He takes notice, that according to the earlieſt deſcriptions of it, this malady was plain, ſimple, and uniform; but that *Eugalenus* and his ſucceſſors confounded it with a variety of other diſtempers, and aſcribed to it a multitude of ſymptoms no ways anolagous to it; inſomuch, that every chronic diſorder that happened obſtinately to reſiſt the preſcribed methods of cure, was at once arranged under the ſcorbutic claſs.

The ſeveral diviſions of the ſcurvy into hot and cold, acid and alkaline, *&c.* alſo the diſtinction commonly made into a land and ſea-ſcurvy, are the next objects of our author's animadverſions; all which diviſions and diſtinctions he rejects, as having no foundation from reaſon or experience, and moreover as having been productive of fatal effects.

'1ſt. On young practitioners and ſtudents in phyſic, who 'being provided with ſuch a general name as that of the '*ſcurvy*, comprehending almoſt all diſeaſes, think themſelves 'at once acquainted with the whole art of medicine; as they 'may be furniſhed with numerous cures for it from the many 'pharmacopœias with which the preſent age abounds.

'2dly. Older practitioners, by referring many various and 'uncommon diſeaſes to ſuch imaginary cauſes, deprive the 'world of the true improvement of their art: which can 'only be expected from accurate hiſtories of different caſes, 'faithfully and honeſtly ſtated; and diſtinguiſhed from each 'other, with the ſame accuracy, that botanical writers have 'obſerved in deſcribing different plants.—

'3dly, and laſtly, It has a moſt fatal influence on the 'practice. Thus the original and real diſeaſe has been loſt 'and confounded amidſt ſuch indefinite diſtinctions and diviſions of it, that it is ſometimes not known by the beſt practitioners when it really occurs.—And for this reaſon many 'unhappy people are daily injudiciouſly treated at land, as 'muſt have been obſerved by every one acquainted with the 'diſtemper. Thence, likewiſe, pernicious methods have been 'recommended at ſea, and too often put in practice.'

The laſt chapter of this part is employed to prove, that the ſcurvy is neither connate, hereditary, nor infectious.

The principal chapters of the ſecond part contain an inveſtigation of the cauſes, and an accurate deſcription of this diſeaſe, with the means of preventing and curing it: to which is added a rational theory.

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The first *main and predisposing cause* of the scurvy, especially at sea, our author ascribes to the moisture of the air. 'The effects of which are perceived to be more immediately 'hurtful and pernicious in certain constitutions; in those who 'are much weakened by preceding sickness; in those who, from 'a lazy inactive disposition, neglect to use proper exercise; 'and in those who indulge a discontented melancholy humour: all which may be reckoned the *secondary disposing causes* to this foul and fatal mischief.---

'An additional and extremely powerful cause—is the want 'of fresh vegetables and greens; either, as may be supposed 'to counteract the bad effects of the before-mentioned situation, or rather, and more truly, to correct the quality of 'such hard and dry food as they are obliged to make use of. 'Experience, indeed, sufficiently shews, that as green or fresh 'vegetables, with ripe fruits, are the best remedies for it, so 'they are the most effectual preservatives against it. And 'the difficulty of obtaining them at sea, together with a long 'continuance in the moist sea-air, are the true causes of its 'so general and fatal malignity upon that element.'

He further takes notice, that the same causes subsisting at land have been experienced, at times, to give rise to as virulent and epidemic scurvies as at sea.—'In cold sea-port 'towns, where the situation of the place is bleak, low, and 'damp, we generally observe the inhabitants afflicted with 'putrid gums, œdomatous swelled legs, with ulcers, &c.---

'They who live in swampy, inland soils, near morasses, 'or incompassed with thick woods and forests; or in countries subject to inundations from lakes and rivers; or where 'there are corrupted stagnating waters, where the sun has 'not sufficient influence to elevate their vapours to a proper 'height above the earth, being continually surrounded with 'unwholesome fogs and mists, are subject both to scurvies 'and agues.---The poorer sort of people, who live in damp 'vaults and cellars under-ground, are most afflicted with 'symptoms truly scorbutic;'---to which the feeding, 'much 'on dried or salt fish and flesh, and the unfermented farines, 'without using greens or vegetables, and fruits,' greatly contributes. As also does 'bread made of peas, or a composition 'of these with oats; and, during the winter, eating what is 'called *brosse*, which is oatmeal mixed with the fat of salt 'beef; and for want of fresh and wholesome water, 'using what is either hard and brackish, or putrid and stagnating.'

Different ways of life, particular habits of body, and irregular paſſions of the mind, are likewiſe ſaid to have a powerful influence in diſpoſing to this affliction.

Among the diagnoſtics of this diſeaſe, the firſt indication of its approach is deſcribed to be 'generally a change of colour in the face, from the natural and uſual look, to a pale and bloated complexion; with a liſtleſsneſs to action, or an averſion to any ſort of exerciſe. When we examine narrowly the lips, or the caruncles of the eye, where the blood-veſſels lie moſt expoſed, they appear of a greeniſh caſt. Mean while the perſon eats and drinks heartily, and ſeems in perfect health; except that his countenance and lazy inactive diſpoſition portend a future ſcurvy.

'This change of colour in the face, altho' it does not always precede the other ſymptoms, yet conſtantly attends them when advanced. Scorbutic people, for the moſt part, appear at firſt of a pale or yellowiſh hue, which becomes afterwards more darkiſh or livid.

'Their former averſion to motion degenerates ſoon into an univerſal laſſitude, with a ſtiffneſs and feebleneſs of their knees upon uſing exerciſe; with which they are apt to be much fatigued, and upon that occaſion ſubject to a breathleſsneſs or panting. And this laſſitude, with a breathleſsneſs upon motion, are obſerved to be among the moſt conſtant concomitants of the diſtemper.

'Their gums ſoon after become itchy, ſwell, and are apt to bleed upon the gentleſt friction. Their breath is then offenſive; and upon looking into their mouth, the gums of an unuſual livid redneſs, are ſoft and ſpungy, and become afterwards extremely putrid and fungous; the pathognomic ſign of the diſeaſe. They are ſubject not only to a bleeding from the gums, but prone to fall into hæmorrhages from other parts of the body.

'Their ſkin feels dry, as it does through the whole courſe of the malady. In many, eſpecially if feveriſh, it is extremely rough; in ſome it has an anſerine appearance; but moſt frequently it is ſmooth and ſhining. And, when examined, it is found covered with ſeveral reddiſh, bluiſh, or rather black and livid ſpots, equal with the ſurface of the ſkin, reſembling an extravaſation under it, as it were from a bruiſe. Theſe ſpots are of different ſizes, from the bigneſs of a lentil to that of an hand-breadth, and larger. But the laſt are more uncommon in the beginning of the diſtemper, they being uſually then but ſmall, and of an irregular or roundiſh figure. They are to be ſeen chiefly on the

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'the legs and thighs; often on the arms, breaſt, and trunk 'of the body; but more rarely on the head and face.

'Many have a ſwelling of their legs, which is firſt ob- 'ſerved on their ancles towards evening, and hardly to be 'ſeen next morning; but, after continuing a ſhort time in 'this manner, it gradually advances up the leg, and the 'whole member becomes œdematous, with this difference only 'in ſome, that it does not ſo eaſily yield to the finger, and 'preſerves the impreſſion of it longer afterwards than a true 'œdema.'

Our author having tried, by ſeveral judicious experiments, to determine the prophylactic efficacy of the moſt celebrated medicines that have been generally recommended for that purpoſe, gives the preference to oranges and lemons; theſe alone he eſteems a ſpecific protection againſt the terrible effects of this diſtemper; but as they are 'liable to ſpoil, and 'cannot be procured at every port, nor at all ſeaſons in equal 'plenty; and it may be inconvenient to take on board ſuch 'large quantities as are neceſſary in ſhips for their preſerva- 'tion againſt this and other diſeaſes;' he propoſes the following method of preſerving their virtues for years in a convenient and ſmall bulk.

'Let the ſqueezed juice of theſe fruits be well cleared 'from the pulp, and depurated by ſtanding for ſome time; 'then poured off from the groſs ſediment: or, to have it ſtill 'purer, it may be filtrated. Let it be then put into any 'clean, open, earthen veſſel, well glazed, which ſhould be 'wider at the top than bottom, ſo that there may be the 'largeſt ſurface above, to favour the evaporation. For this 'purpoſe a china baſon or punch-bowl is proper, or a com- 'mon earthen baſon, uſed for waſhing, if well glazed, will 'be ſufficient, as it is generally made in the form required. 'Into this pour the purified juice, and put it into a pan of 'water, upon a clear fire. Let the water come almoſt to 'boil, and continue nearly in a ſtate of boiling (with the 'baſon containing the juice in the middle of it) for ſeveral 'hours, until the juice is found to be of the conſiſtence 'of oil when warm, or of a ſyrup when cold. It is then to 'be corked up in a bottle for uſe: two dozen of good oran- 'ges, weighing five pounds four ounces, will yield one pound 'nine ounces and a half of depurated juice; and when eva- 'porated, there will remain about five ounces of the extract; 'which in bulk will be equal to leſs than three ounces of 'water.'—In order to preſerve the perfect fragrancy of the fruit, a very ſmall quantity of the outer peel may be added

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to the extract a little before it is taken off the fire.---This, we are told, 'will be found extremely wholesome on all occasions, but especially to correct bad brandy, and other noxious spirits, often drank by sailors in immoderate quantity. Rum in the *West Indies*, arrack or brandy, when served them by way of allowance, should always be first mixed with the extract.'---

Under this head we are furnished with several other instructions, that appear well calculated to answer the same salutary intentions, and therefore deserving the public regard.

In treating of the cure, dr. *Lind* considers, first, 'the method proper to remove a scorbutic habit of body, whether acquired by deep infection, or constitutional. Secondly, the different treatment of scorbutic patients, adapted to the various symptoms of the disease; when the urgency of such symptoms requires a particular attention; but especially when the general method of cure cannot be complied with. Thirdly, he observes, what remedies have been recommended upon good authority, and are used in different countries. And fourthly, he concludes with some necessary cautions and observations.'

These particulars are discussed with propriety, perspicuity, and precision; the directions given are plain, practicable, and promise to be effectual; and his cautions are necessary and pertinent.---To these succeeds the theory, which is aptly deduced from the premised observations, and illustrated by anatomical dissections; whereby also the nature of the occurring symptoms are judiciously explained; which concludes the second part.

The third part gives a clear and succinct abridgment of all that has been written on this subject, from the first account of it to the latest writers: this is executed in such a manner, as, at the same time that it does honour to the assiduity and accuracy of the collector, cannot fail of being pleasing and useful to his medical readers; who, without being obliged to travel through heaps of learned lumber, are hereby supplied with a compleat and comprehensive synopsis of a disease, which, tho' often referred to, seems to have been but imperfectly distinguished.

We ought not to conclude this article without taking notice, that the assistances our author received from the communications of his ingenious correspondents, are candidly acknowledged; among whom may be reckoned the author of the last article, for a sensible letter, giving a description of this dis-

diſtemper, as it appeared among the ſoldiers under his care, at *Fort-William*, in the *Highlands* of *Scotland*, in the year 1751.

ART. LXV. *The ruins of* Palmyra; *otherwiſe*, Tedmor *in the deſart*. Folio. 3l. 10s. in ſheets, Millar.

MR. *Wood*, the ingenious and learned gentleman who is the publiſher of this beautiful and elegant work, a work which muſt give the higheſt entertainment to all who are lovers of architecture and ſculpture, has prefixed to it the following account of the manner in which it was undertaken and executed, in order to give the public an opportunity of judging what credit it deſerves.

'Two gentlemen, whoſe curioſity had carried them more 'than once to the continent, particularly to *Italy*, thought, 'that a voyage, properly conducted, to the moſt remarkable 'places of antiquity, on the coaſt of the *Mediterranean*, 'might produce amuſement and improvement to themſelves, 'as well as ſome advantage to the public.

'As I had already ſeen moſt of the places they intended 'to viſit, they did me the honour of communicating to me 'their thoughts upon that head, and I with great pleaſure 'accepted their kind invitation to be of ſo agreeable a party.

'The knowledge I had of theſe gentlemen, in different 'tours through *France* and *Italy*, promiſed all the ſucceſs we 'could wiſh from ſuch a voyage; their ſtrict friendſhip for 'one another, their love of antiquities and the fine arts, and 'their being well accuſtomed for ſeveral years to travelling, 'were circumſtances very requiſite to our ſcheme, but rarely 'to be met with in two perſons, who, with taſte and leiſure 'for ſuch enquiries, are equal both to the expence and fatigue 'of them.

'It was agreed, that a fourth perſon in *Italy*, whoſe abi- 'lities, as an architect and draftſman, we were acquainted 'with, would be abſolutely neceſſary. We accordingly wrote 'to him, and fixed him for the voyage. The drawings he 'made, have convinced all thoſe who have ſeen them, that 'we could not have employed any body more fit for our 'purpoſe.

'*Rome* was appointed for our place of rendezvous, where 'having paſſed the winter together, we were to proceed to '*Naples*, and there to embark in the ſpring, on board a ſhip

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'hired for us in *London*, and fitted out with every thing we 'could think might be useful. All this we performed with-'out deviating from our original plan, except in a few parti-'culars, where accidents it was impossible to foresee, made 'some alterations necessary. We passed the winter together 'at *Rome*, and employed most of that time in refreshing our 'memories with regard to the antient history and geography 'of the countries we proposed to see.

'We met our ship at *Naples* in the spring. She brought 'from *London* a library, consisting chiefly of all the *Greek* 'historians and poets, some books of antiquities, and the best 'voyage-writers, what mathematical instruments we thought 'necessary, and such things as might be proper presents for 'the *Turkish* grandees, or others, to whom, in the course of 'our voyage, we should be obliged to address ourselves.

'We visited most of the islands of the *Archipelago*, part of '*Greece* in *Europe*, the *Asiatic* and *European* coasts of the '*Hellespont*, *Propontis* and *Bosphorus*, as far as the *Black Sea*, 'most of the inland parts of *Asia-minor*, *Syria*, *Phœnicia*, '*Palæstine*, and *Ægypt*. The various countries we went 'through, furnish, no doubt, much entertainment of differ-'ent sorts. But however we might each of us have some fa-'vourite curiosity to indulge, what engaged our greatest at-'tention, was rather their antient than present state.

'It is impossible to consider with indifference those coun-'tries which gave birth to letters and arts, where soldiers, 'orators, philosophers, poets, and artists, have shewn the 'boldest and happiest flights of genius, and done the greatest 'honour to human nature. Circumstances of climate and 'situation, otherwise trivial, become interesting from that 'connection with great men, and great actions, which history 'and poetry have given them. The life of *Miltiades*, or '*Leonidas* could never be read with so much pleasure, as on 'the plains of *Marathon*, or at the streights of *Thermopylæ*; 'the *Iliad* has new beauties on the banks of the *Scamander*, 'and the *Odyssey* is most pleasing in the countries where *Ulysses* 'travelled, and *Homer* sung.

'The particular pleasure, it is true, which an imagination 'warmed upon the spot receives from those scenes of heroic 'actions, the traveller only can feel, nor is it to be commu-'nicated by description. But classical ground not only makes 'us always relish the poet or historian more, but sometimes 'helps us to understand them better. Where we thought 'the present face of the country was the best comment on 'an antient author, we made our draftsman take a view, or

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'make a plan of it. This ſort of entertainment we extended 'to poetical geography, and ſpent a fortnight, with great 'pleaſure, in making a map of the *Scamandrian* plain, with '*Homer* in our hands. Inſcriptions we copied as they fell in 'our way, and carried off the marbles whenever it was poſ-'ſible; for the avarice or ſuperſtition of the inhabitants made 'that taſk difficult, and ſometimes impracticable.

'The only opportunity we had of procuring any manu-'ſcripts, was among the *Maronite* churches of *Syria*; and 'tho' thoſe we met with in *Greek* were very little intereſt-'ing, either as to their ſubject or language, yet it did not 'diſcourage us from purchaſing ſeveral in *Syriac* and *Arabic*, 'in the ſame places; as we choſe rather to bring home a 'great many bad things, than run the riſk of leaving any 'thing curious in languages we did not underſtand.

'Architecture took up our chief attention; and in this en-'quiry our expectations were more fully ſatisfied. All lovers 'of that art muſt be ſenſible, that the meaſures of the antient 'buildings of *Rome*, by monſ. *Deſgodetz*, have been of the 'greateſt uſe: we imagined, that by attempting to follow the 'ſame method in thoſe countries, where architecture had its 'origin, or at leaſt arrived at the higheſt degree of perfection 'it has ever attained, we might do ſervice.

'It was chiefly with this view that we viſited moſt of the 'places in *Aſia minor*, where we could expect any remains 'of buildings of a good age: we ſeldom had reaſon to regret 'the trouble we were at in this purſuit, particularly in *Lydia*, '*Ionia*, and *Caria*. Few ruins were ſo compleatly ſuch, as 'not to preſerve very valuable fragments, eſpecially as we 'had provided ourſelves with tools for digging, and ſome-'times employed the peaſants in that way for ſeveral days, to 'good purpoſe.

'The examples of the three *Greek* orders in architecture, 'which we met with, might furniſh a tolerable hiſtory of the 'riſe and progreſs of that art; at leaſt the changes it under-'went from the time of *Pericles* to that of *Diocleſian*. We 'thought it would be proper to give *Palmyra* firſt, as that 'part about which the curioſity of the public ſeems moſt 'preſſing; the ſucceſs which this work meets, will determine 'the fate of the reſt.

'Such was our ſcheme, and ſuch the manner in which we 'carried it into practice, in ſpight of ſome diſcouraging diffi-'culties, inſeparable from an undertaking of this kind; and 'tho' at our ſetting out, we knowingly engaged with great 'fatigue, expence, and danger, yet, upon the whole, it would

'have

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'have answered our expectations, as to pleasure, as well as 'profit, had not our happiness been interrupted by the most 'affecting misfortune which could possibly have happened to 'our little society; when I say, this was the death of mr. '*Bouverie*, all those who had the pleasure of knowing that 'gentleman, must pity our situation at that time.

'Besides those virtues, the loss of which we regret in com-'mon with all his friends, he had qualities particularly well 'adapted to the part he bore in this voyage; the great ob-'ject of his private entertainment, was almost every thing 'which comes within the circle of *virtù*, in which he had ac-'quired such knowledge, by several journies to *Rome*, that 'his opinion in those matters had authority among the con-'noisseurs of that country; and indeed his collection of draw-'ings, medals, intaglios, and cameos, (which would have 'grown very considerable had he lived) are proofs of the cor-'rectness of his taste. How much the loss of such a person 'must have broke in upon the spirit of our party, may easily 'be supposed. Had he lived to have seen *Palmyra*, we should, 'no doubt, have had less occasion to beg indulgence for such 'inaccuracies as may be found in the following work.

'An accident so highly distressing, would have entirely dis-'concerted us, had it not been for the uncommon activity 'and resolution of our surviving friend: and, indeed, if any 'thing could make us forget that mr. *Bouverie* was dead, it 'was that mr. *Dawkins* was living.

'If the following specimen of our joint labours should in 'any degree satisfy public curiosity, and rescue from oblivion 'the magnificence of *Palmyra*, it is owing entirely to this 'gentleman, who was so indefatigable in his attention to see 'every thing done accurately, that there is scarce a measure 'in this work which he did not take himself.'

Such is the account given by mr. *Wood*; an account which, we apprehend, will raise no small expectations in our readers, and to such of them as have taste, the work itself will give the highest satisfaction. To the plates is prefixed a short enquiry into the antient state of *Palmyra*, a town which has outlived any account of itself, and is left, in a great measure, to tell its own story. The discovery of its ruins was made by some *English* merchants from *Aleppo*, who visited them in the year 1678, but were plundered by the *Arabs*, and obliged to return without satisfying their curiosity: they made a second attempt thirteen years after, and stayed there four days. Their account, which is published in the philosophical transactions, occasioned a short history of the antient state of *Palmyra*, and

some

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ſome ingenious remarks on the inſcriptions found there, by dr. *Halley*; as alſo a hiſtory of *Palmyra*, and a commentary upon the inſcriptions, by *Ab. Seller*. The veracity of the relation was indeed called in queſtion by ſome men of learning, who, as is obſerved in the *Enquiry*, found it eaſier to do this, than to account for ſuch vaſt ruins in ſo odd a place: but the additional authority of mr. *Dawkins*, and his fellow-travellers, leaves no room to entertain any doubt of this kind.

In the ſhort ſketch which is given of the hiſtory of *Palmyra* in the *Enquiry*, it appears, that all which can be collected from antient authors, with regard to its buildings, is, that they were repaired by *Adrian*, *Aurelian*, and *Juſtinian*. They have been generally attributed to the ſucceſſors of *Alexander*, or to the *Roman* emperors; but the author of the *Enquiry* ſuppoſes the *Palmyrenes* themſelves to have been equal to the expence of them, and that their date is to be fixed after the happieſt age of the fine arts. How far the taſte and manner of the architecture may give any light into the age that produced it, the engravings in this work will put in every perſon's power to judge for himſelf; and to theſe we muſt refer ſuch of our readers as are deſirous of having an idea of the magnificence of *Palmyra*.

ART. LXVI. *A ſerious and diſpaſſionate enquiry, relating to ſome parts of our eſtabliſhed worſhip, objected to in a late treatiſe, intitled*, An appeal to the common ſenſe of *Chriſtians*, &c. *To which are added, two letters: one upon the caſe of clergymen, who ſcruple reading the* Athanaſian *creed; the other upon that of preſentments for not reading it. By a Divine of the church of* England. 8vo. 1s. 6d. Shuckburgh.

THE author of this enquiry appears to be a candid and ſenſible writer, a true friend to freedom of enquiry, and an honeſt advocate for the ſacred rights of private judgment. Were every clergyman to deliver his ſentiments in the ſame open and unreſerved manner as this enquirer does, in regard to thoſe parts of our eſtabliſhed worſhip, which are generally looked upon by the candid and judicious amongſt us, to be highly exceptionable, it would contribute not a little to the honour of our church, and to the advancement of the intereſts of religion in general.

He is of opinion, that if things muſt continue as they were from the beginning of the reformation, without any alteration

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teration or amendment, in points that are manifeſtly miſapplied, and were certainly miſunderſtood at firſt, there is no other remedy now left for clergymen, than either to forſake the church, or, if they will continue in it, to accommodate her words to ſuch a ſenſe as they can honeſtly acquieſce in, and fairly juſtify, at leaſt to their own minds, tho' the ſenſe to which they ſo accommodate them be not the ſenſe which was originally intended. A latitude of interpretation being thus, according to him, unavoidably neceſſary, and finding himſelf obliged, in ſome particulars, to put a different conſtruction upon the words of our church, from what it is more than probable ſhe might originally intend, he gives us, in this enquiry, his ſentiments about *the adoration of the holy ſpirit*, and that of *the trinity in conjunction*. In regard to the firſt, he allows, with the judicious author of the *Appeal*, that we have *no expreſs* precepts or precedents in ſcripture for ſuch an adoration; but tells us, that he ſatisfies himſelf upon the point in ſuch a manner as he can, upon the following reaſons.

'1. The *deſcriptions* and *characters* of the bleſſed ſpirit,' ſays he, 'as ſet forth in ſcripture, are ſuch, as exalt my ideas 'of him to a very high degree, and command an uncommon 'veneration from me. Thoſe characters are really little ſhort 'of divine, if not altogether ſuch. His *ſearching all things*, 'even the deep things of God, and being intimately preſent 'with our ſpirits, particularly in fervent and devout prayer, 'are not the leaſt among thoſe conſiderations, which incline 'me to apply to him in acts of adoration. I conſider,

'2. And more particularly, the moſt beneficial and very 'extraordinary *operations* of this divine agent, in regard to 'man's ſalvation; of which you have an ample account in the 'ſacred pages. Conſider him as a *deputed* agent, if you 'pleaſe, whether an *angel*, (according to a late hypotheſis) 'or any other ſubordinate being, but ſtill higher than all 'others, excepting only the father and the ſon; I am con-'tent you ſhould enjoy theſe your private opinions, if you 'think you have good reaſons for them: nevertheleſs, as to 'my own part, you muſt give me leave to think, that I owe 'him a moſt exalted eſteem, and moſt ſubmiſſive deference, 'in conſideration of thoſe ſalutary operations which I have 'mentioned, and which are to me the foundation of *joy and 'hope in believing*.

'3. That altho' it is not ſaid of the holy ſpirit, *that all 'men ſhould honour* him, *as they honour the father* or the ſon, 'yet I find this divine agent ſo often placed in ſuch cloſe 'conjunction with both, in matters concerning the grand myſtery

'myſtery of redemption, and ſometimes alſo, I think, in re-
'gard even to the great work of creation, that I cannot eaſily
'ſuppoſe this would have been done, if he were not a being
'of ſuperlative excellence, nearly allied even in nature, at
'leaſt in dignity and authority, to the ſupreme; nor can I
'therefore help thinking, that, ſince he is exhibited to our
'view in ſuch exalted conjunction, he has a juſt title to our
'regard, in a manner and degree that cannot be allowed to
'any inferior agents. And if this regard ſhould riſe ſo high
'in my breaſt, as to terminate in actual adoration, you muſt
'indulge me this liberty, when I ſeriouſly aſſure you, that
'what I do in this matter, is done with a good conſcience,
'and out of a zeal of love and eſteem (ſuppoſe it to be an ex-
'uberance of both) which is become in a manner natural to
'me, and wherein I had rather exceed, than fall ſhort of, a
'juſt veneration: and I cannot but hope in God, that he
'will not lay it to my charge, that I thus honour and adore
'his holy ſpirit, when it is out of pure regard to himſelf, and
'when this honour and adoration does ultimately terminate
'in him; whom I ſtill conſider as ſupreme, being taught ſo
'to do by the ſcriptures which he hath given me.

'If you ſhall think fit to ſay, either with reſpect to this,
'or the next great point, (which I ſhall conſider by and by)
'that it is *a voluntary humility*, a kind of will-worſhip not
'commanded, you will put me to no pain, nor ſhall I be at
'all ſolicitous to deny your charge. Call it then, if you
'pleaſe, a will-worſhip; yet allow me to ſay, that it is on
'my part (for I know it ſo to be) an affectionate worſhip,
'an oblation of piety proceeding from a ſincere mind, and
'ſuch as I truſt God will graciouſly accept, being ſo intended.
'Nor place, I pray you, this my humble devotion, upon the
'ſame footing with that *worſhipping of angels* to which the
'apoſtle alludes: for I make a wide difference in this caſe, and
'I hope you alſo will. *You* perhaps judge our bleſſed ſaviour
'to be an *angel*, tho' unſpeakably ſuperior to all other angels;
'and yet you know he is to be worſhipped even by angels,
'much more by men. And you muſt likewiſe allow, that
'the worſhip both of men and angels hath been actually paid
'to him. This then, according to your own ſenſe, is not
'the worſhipping of angels meant by the apoſtle. Nor can
'I well ſuppoſe, that the worſhipping of the holy ſpirit, con-
'ſidered only as an angel (if you will have it ſo) is the thing
'intended. In ſhort, the worſhipping of angels, whether you
'take it in the ſenſe of St. *Paul*, or of St. *John*, both much
'the ſame, is in direct terms *forbidden*. But you no where

'find,

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'find, that the worſhip of the holy ſpirit, as ſuch, is forbidden; 'and tho' indeed this worſhip is not expreſly commanded, yet, 'in preſent circumſtances at leaſt, I very well ſatisfy my mind 'in what I do, upon the ſeveral conſiderations which I have 'before ſuggeſted.'

The ſenſe in which he worſhips the trinity, he gives us in one view: it is as follows. 'I worſhip one God,' ſays he, 'even the father, who (as is confeſſed by all parties) is ſu-'preme over all.—I worſhip the ſon of God, not only as I 'have the higheſt honour for him, on account of his redeem-'ing love, but as I have *moſt certain warrants of holy ſcripture*, 'for paying adoration to him.—I worſhip the holy ghoſt, or *eter-'nal ſpirit*, not indeed as having expreſs order or even example 'to do ſo (at leaſt, I know of none) but upon the account of 'his ſuper-eminent characters in ſcripture, and more eſpe-'cially his moſt ſalutary influences in all the concerns of our 'ſalvation.—I worſhip the ſacred Three conjunctly, becauſe 'each of them is repreſented to me in ſcripture, as concur-'ring in the ſame *great ſalvation*, and conjunctly operating 'therein.'

If theſe are not ſufficient reaſons for his acting in the manner he does, and acquieſcing as well as he can in the preſent forms, tho', he tells us, they are not ſo ſcriptural as he could wiſh them to be, he declares honeſtly, that he has no other, nor any better reaſons to offer upon the head; and that, if he is not allowed to put a different conſtruction upon the words of our church, in ſome particulars, from what ſhe originally intended, he cannot, with a good conſcience, continue in her miniſtration, as the circumſtances thereof are now ſettled.

After finiſhing his enquiry, he proceeds as follows: 'I have 'now gone through my intended enquiry, and have in the 'courſe of it attained as much ſatisfaction as I can well ex-'pect in a caſe of this nature. For I conſider circumſtances, 'and make all the allowances I can in their favour. Such 'allowances I muſt make, or reſign my office, conſidering 'my preſent judgment. I would put charity a little upon the 'ſtretch, I would rather extend it to the utmoſt bounds of 'deference (but ſtill within the bounds of conſcience) where 'I can have no moral probability of any other remedy. Ap-'plications after applications have of late years been made 'for a review; made by members of the church; made for 'her honour and intereſt; and made in the moſt dutiful and 'perſuaſive manner. Nothing as yet is done, nor perhaps 'like to be ſoon. Here then is a clear caſe: whilſt a review 'is poſtponed, or neglected, thoſe who are now in the mi-

'niſtry

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'nistry of the church, and have different sentiments in some 'things from those which either they had formerly, or the 'church may still have, are more at liberty to put their own 'sense upon her words, than they were before these appli'cations were made. The argument will no longer hold 'good, that the sense of the church is the determining sense, 'and that we are absolutely tied down to that sense, for bet'ter for worse, or in all possible cases and exigencies, whilst 'we continue in her communion. This plea might have 'some reason formerly, but has none now. Circumstances 'are altered, and reasons alter with them. The obligation 'is now absolute, if we will still minister in the church, to 'put our own construction upon her expressions. And any 'possible construction we can put upon them, consistent with 'what we apprehend to be the true sense of scripture, must 'do, or none will.'

Before we close this article, we cannot but lament the fate of many worthy clergymen, who, as may appear by a careful perusal of this *enquiry*, find it difficult to approve their integrity to their own minds, in conforming to some of our public modes of worship, and are obliged to put such a sense upon several expressions of the church, as is widely different from their natural and obvious meaning. When this is the case, as no doubt it frequently is, it must certainly grieve every conscientious minister, when joining with his fellow *Christians* in the solemnities of worship, to be obliged often to disagree with them in the sense, tho' he makes use of the same words. How loudly this calls for a review of our liturgy, and how great a reproach it is to the governors of our church, not to exert themselves vigorously on such an occasion, must be obvious to every serious and attentive mind. But it seems, that those to whom the church has been most liberal, are least concerned for her true honour: what wonder is it that religion should suffer, when her professed advocates shew such an indifference to her interests!

ART. LXVII. *A system of practical mathematics. Containing vulgar and decimal fractions; the extraction of the square and cube roots; multiplication of feet, inches, and parts; the mensuration of superficies and solids, and all sorts of artificers work; plain geometry and trigonometry, with their application in measuring the altitude of objects, and distances of places; surveying; spherical geometry and trigonometry; astronomy and dial-*

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dialling. With a plain account of the Gregorian *or new ſtyle, ſettled by act of parliament; the method of finding the epact, moon's age, tides, &c. With neceſſary tables: particularly the table calculated by the right hon.* George *earl of* Macclesfield, *for finding* Eaſter. *Tables of logarithms, ſines, and tangents; with their deſcription and uſe. The whole in a moſt eaſy and plain method; deſigned for the uſe of ſchools, and the benefit of carpenters, joiners, bricklayers, and other artificers, to whom the practical mathematics are of great and immediate uſe. To which are added, by way of appendix, cycles of the primary planets, never before publiſhed: with mr.* Whiſton's *cycle for the calculation of ſolar eclipſes without parallaxes. By* John Potter. 8vo. 6s. Comyns.

THIS work is recommended as the moſt uſeful book of the kind extant, by the ingenious mr. *Hammond*, author of an algebraical treatiſe, well known to thoſe who cultivate the mathematical ſciences.

The great utility reſulting from the practical parts of the mathematics, has induced many authors to write on the ſubject; but very few have even attempted any improvement, contenting themſelves with the rules and methods generally uſed, without examining whether it were poſſible to render them ſhorter, or ſubſtitute others in their ſtead, better adapted to anſwer the end propoſed. Mr. *Potter*, however, muſt not be placed in this claſs of writers; he has improved ſeveral of the rules commonly made uſe of, and introduced new methods of calculation. An inſtance of the latter we have in extracting the cube root, for which he has given us the following rule.

'Place a dot over the units place; then, miſſing two figures, 'put another dot over the place of thouſands; and miſſing two 'figures more, put a dot over the place of millions; continue 'to dot every third figure, and as many dots as are thus 'placed, of ſo many figures will the root conſiſt.

'Then ſeek in the table for a cube number, the next leſs 'to the firſt cube or period of the given number on the left 'hand; ſet the ſaid cube number under the firſt period of the 'given number, and its root in the place of the root, to the 'right hand of the given number, ſubſtracting the cube from 'the firſt period, and to the remainder bring down the next 'period, which call the *reſolvend*, and draw a line under it.

'Now ſquare the figure in the root, and multiply it by '300, putting the product under the reſolvend; then mul'tiply the figure in the root by 30, which place under the

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laſt product; and the ſum of theſe two products call a diviſor, under which draw a line.

'Find how many times this diviſor can be had in the reſolvend, and this is the ſecond figure in the root; which place in the root.

'Multiply this laſt figure in the root by itſelf, and place the product under the diviſor; then multiply that part of the diviſor, which ariſes from multiplying the former figure in the root by 30, by the laſt figure in the root, and put the product under the laſt product; under theſe place the other part of the diviſor, and add them together; and multiply their ſum by the laſt figure in the root, calling the product the *ſubtrahend*, and ſubtract it from the reſolvend.'

Tho' the foregoing rule is, indeed, much eaſier performed than that generally uſed; yet we could wiſh that the author had given us the reaſons on which it is founded; becauſe a rule of this length muſt otherwiſe be very burthenſome to the memory. But as the author has entirely confined himſelf to the practical parts of the mathematics, we muſt not here expect the reaſon of any propoſition.

It may perhaps be difficult to give a ſatisfactory reaſon why authors ſhould endeavour to teach the practice without the theory. Is this method attended with leſs difficulty? Or rather, is it poſſible for the learner ever to underſtand the practice, without being previouſly acquainted with the theory? In plain trigonometry, for inſtance, he muſt of neceſſity treaſure all the rules in his memory, make uſe of them, (tho' far from being the beſt) without any variation, and even depend on the veracity of the author for their being true; whereas a perſon acquainted with the theory, which is very eaſily acquired, beſides the ſatisfaction of knowing his rules have truth for their baſis, may vary his proportions according to the nature of the queſtion; and by making radius the firſt term in the proportion, which may always be done in rectangled trigonometry, when the angles are given, ſave himſelf above half the labour of the calculation.

Thoſe, however, who will be ſatisfied with mere rules, will do well to read this performance, where they will find them delivered in a very plain and methodical manner, and illuſtrated with a great variety of examples.

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ART. LXVIII. *A vindication of the doctrine of the trinity, from the exceptions of a late pamphlet, entituled, An eſſay on ſpirit, &c. By a divine of the church of* England. *In two parts,* 8vo. 3s. Rivington.

IN the preface, the author acquaints his readers, that his deſign in the following pages, 'is to examine what is 'urged by the author of the *Eſſay on ſpirit*, againſt the true 'and proper *divinity* of the *Son*, and the *Holy Ghoſt*.' In treating on this ſubject, he acknowledges, that it 'becomes us not 'to lay down arbitrary ſuppoſitions of any thing, which there 'ſeems to us to be no contradiction in ſuppoſing, but to conſult, 'and form our opinions according to the written word of 'God, which, in his opinion, contradicts every one of our 'author's ſuppoſitions.'

In purſuance of this ſcheme, it might have been expected, that the author of the vindication would have diſtinctly ſet forth, in the expreſs words of holy ſcripture, the doctrine he would eſtabliſh in oppoſition to the principles advanced in the *eſſay*. But inſtead of this, he enters into a ſeries of obſervations which are far from being concluſive upon the ſubject in debate. His profeſſed opinion is, that the one living and true God is not one ſingle perſon, or individual being, or ſpirit, but three perſons; and yet he alledges various paſſages of ſcripture, to prove, that 'God, even God only knoweth the hearts of 'all the children of men, 1 *Kings* viii. 39. and that the ſcrip-'tures appropriate the works of the creation and government 'of the world to God alone, and repreſent them as the cer-'tain mark and characteriſtic of the true God. *O Lord God 'of* Iſrael *(ſaith* Hezekiah *in his prayer) which dwelleſt be-'tween the cherubims, thou art the God, even thou alone, of 'all the kingdoms of the earth, thou haſt made heaven and 'earth*, 2 *Kings* xix. 15. And again, — *Now therefore, O 'Lord our God, I beſeech thee, ſave thou us out of his hand, 'that all the kingdoms of the earth may know that thou art 'the Lord God, even thou only*.' From theſe, and the like aſſertions, in ſacred ſcripture, the author of the *eſſay on ſpirit* will be ready to plead, that the Lord God of *Iſrael*, to whom theſe aſcriptions and addreſſes were made, is one ſingle perſon, being, or ſpirit, diſtinguiſhed from all others, by the perſonal character, THOU. Whereas the author of the vindication, if he be really in a different ſcheme, is obliged to plead that the perſonal character, THOU, is not reſtricted and appropriated

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propriated to one ſingle perſon, being, or ſpirit, but includes three diſtinct perſons, beings, or ſpirits.

The paſſage quoted from *Euſebius*, pages 17, 18, plainly declares an eſſential difference of nature between the Father and the Son; unleſs our author be able to prove that *unbegotten* and *begotten* are ſynonymous and equivalent terms. He owns, 'that as *Euſebius* hath been often called an *Arian*, ſo 'alſo the paſſage before us has been by ſome thought to favour of *Arianiſm*. I beg leave, (ſays he) to plead in this 'learned writer's behalf, that a diſtinction between the perſons of the bleſſed trinity, and a ſubordination of one to the 'other, has been acknowledged by the moſt zealous defenders of the *Nicene* faith. The Son is by all the ancient 'writers held to be in ſome ſenſe inferior to the *Father*, and 'that even with regard to his *divine nature*. The *Father* is 'the firſt, the Son the ſecond: the Father they all repreſent 'as *unbegotten*, receiving his being and attributes from none 'but himſelf; the Son they teach to be God of God, begotten of the Father, and receiving his nature and attributes from the Father, but yet *co-eternal* and *co-equal with* 'the *Father*, receiving of him from all eternity the ſame entire and undivided eſſence.' We need not point out to our readers the inconſiſtency between the conceſſions in the beginning, and the aſſertions at the end of the paragraph we have extracted. If the Son is ſubordinate and inferior to the Father, even with regard to HIS DIVINE NATURE, the controverſy relating to the true and proper divinity of Chriſt is abſolutely determined. He is poſſeſſed of ſuch divinity as is conſiſtent with the unrivalled ſupremacy of the Father, from whom he hath received his nature, being, and attributes; to which we apprehend the author of the *eſſay* will make no exceptions, though perhaps it may excite in him ſentiments of compaſſion for a writer, who hath ſo evidently betrayed the cauſe he undertook to juſtify and ſupport. To aſſert that the Son is inferior to the Father, even with regard to his divine nature, and yet *co-eternal* and *co-equal* with him, brings to our remembrance ſome curious remarks of dr. *South*, who talks of 'an unutterable, incomprehenſible 'myſtery of two natures united into one perſon, and of one and 'the ſame nature diffuſed into a triple perſonality,—as ſome 'of the prime fundamental matters treated of in our religion, 'which he repreſents as a ſyſtem of myſteries, and a knot 'of dark, inexplicable propoſitions.—That God ſhould thus 'in a manner transform himſelf, and ſubdue and maſter all 'his glories to a poſſibility of human apprehenſion and converſe, the beſt reaſon would have thought it ſuch a thing

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'as God could not do, had it not ſeen it actually done. It 'is (as it were) to cancel the eſſential diſtances of things, 'to remove the bounds of nature, to bring heaven and earth, 'and (what is more) both ends of the contradiction toge- 'ther.—Were it not to be adored as a myſtery, it would 'be exploded as a contradiction *.

Our author endeavours to prove that JeſusChriſt is the angel *Jehovah* (not the angel of *Jehovah*) and that he is the God of *Abraham*, and of *Iſaac*, and of *Jacob*; whereas if we allow of St. *Peter*'s illuſtration in *Acts* iii. 13. our author's argument will prove too much, *viz.* that Chriſt is God the Father.

Page 74. our author in a quotation from dr. *Allix*, attempts to prove a plurality of perſons in the godhead. "The plural word ELOHIM has been generally thought to de- "note a plurality of perſons in the godhead. It is very obſerv- "able, that it is often uſed with a verb ſingular; and par- "ticularly in the hiſtory of the creation, where we may "well ſuppoſe the inſpired writer would uſe all poſſible ex- "actneſs, we read—BARA ELOHIM—The like form of ex- "preſſion occurs no leſs than thirty times in the two firſt "chapters of *Geneſis*.—It is ſtill more remarkable that here "in the paſſage before us [*Deut.* vi. 4. *Hear, O* Iſrael, *Je- "hovah our God is one Jehovah*] where *Moſes* is purpoſely "aſſerting the unity of the godhead, he ſhould uſe the "plural word *Elohim*.—To my apprehenſion it ſeems pur- "poſely deſigned to denote a plurality of perſons in the god- "head."

But that this argument, to prove a plurality of perſons in the godhead, is inconcluſive, is evident from this, that *Elohim* is applied to a ſingle individual perſon, *Exod.* iv. 16. vii. 1. where *Moſes* is repreſented as made a god to *Pharaoh*, and inſtead of a god to *Aaron*. It is alſo applied to the Meſſiah, *Pſalm* xlv. 6. Thy throne, O God, is for ever and ever: and our author himſelf, will ſcarcely preſume to aſſert that there is a plurality of perſons in *Moſes*, or in *Chriſt*.

'Some alſo, ſays our author, have been of opinion, that 'by *Michael* the archangel is to be underſtood our bleſſed 'Saviour. I ſhould rather prefer the learned mr. *Mede*'s 'opinion, who ſuppoſes the chief princes [mentioned in '*Daniel* x.] to be the ſeven chief angels or ſpirits which 'attend more immediately on God's throne, and *Michael* 'to have been the firſt and principal of theſe. And if we 'ſuppoſe other nations to have been governed by tutelary an- 'gels, theſe ſeven archangels may very well be ſuppoſed to have

*Dr. *South*'s Sermons, 3d Ed. Vol. III. p. 199, 200, 240, 283.

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'ministred to God in the government of *Israel*, which he 'had reserved for his own peculiar inheritance.'—It should be observed, that the scripture speaks only of ONE archangel, not of seven.

What our author hath offered to disprove the opinion of the author *of the essay*, viz. that the angel *Gabriel* is the Holy Ghost, appears to us to be pertinent and conclusive; and, as we apprehend, merits the *essayist*'s impartial review and examination.

But having considered, in the first part, the texts of scripture in the old testament, which he thinks sufficient to prove the divinity of the Son of God, he proceeds in the second to establish the same doctrine from various passages in the new. What he hath urged upon the subject of worship, as an evidence of the supreme divinity of Christ, we select, as deserving more particular consideration. But how manifest, that the arguments, which our author alleges, are too weak to support the superstructure he would raise upon them. He pleads, that '*all the angels of God worship him; that at his* '*name bows every knee, of things in heaven, and things in* '*earth, and things under the earth:* That he is *set at the* '*right hand of God, far above all principality and power, and* '*might, and dominion, and every name that is named, not on-*'*ly in this world, but also in that which is to come*; and *an-*'*gels, and authorities, and powers, are made subject unto* '*him.*' On the other hand, the author of the *essay* will be ready to reply,—That all these expressions of subjection and worship, are grounded upon the dignity and honour conferred upon Christ since his resurrection, and are represented as the result of the free donation of his Father and God. *Phil.* ii. 8—11.—That therefore the worship of Christ is not owing to original underived essence and dignity, but founded upon the gift and constitution of God.—That it is such as may be justly paid to a being, who himself prayed to God his Father, not only in his state of humiliation upon earth, but also since his exaltation at the right hand of God, as our intercessor and advocate.—And that our author, with great impropriety, *p.* 52. attempts to prove the divinity of the Son from a passage in which his subordination and inferiority is demonstrably apparent, *viz.* an act of solemn worship addressed to his Father.

It may be proper likewise to intimate, that our author hath made various concessions, which are utterly repugnant to what is called the orthodox system. In page 10, he argues for an equality of nature between the Father and the

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Son, which evidently includes a plurality of beings. In page 27, he says, 'to call the Son a divine person, is a cant 'phrase—unknown to scripture, or antiquity, and which 'carries no determinate idea with it.' He likewise asserts, that the title of Son of God, denotes an equality of nature, though he had before more than once admitted, that the Son was subordinate and inferior to the Father, even with regard to his divine nature. And yet in page 55. he declares, that the personal relation of Father and Son, carries with it the idea of *sameness* of nature, which cannot be reconciled with what follows (unless he contends for the scheme of tritheism,) *viz.* that their power and authority is one and the same, *their godhead all one, their glory equal, their majesty co-eternal.*

That a proper judgment may be formed of the true state of the question between the author of the *essay* and his opposers, we beg leave to observe,—That the words, *Father, Son,* and *Spirit*, in scripture, have some ideas annexed to them. It will therefore be of great service to the cause of truth, for the adversaries of the author of the *essay*, to point out these ideas; which they have not yet attempted to do. These words in scripture denote either three distinct *beings*, or else three *attributes*, or three *names* of the same being. The one God is either *one spirit* (in the same sense as an angel, or a human spirit, is one) with only one understanding, one will, and one power of action; or else must be *three spirits*, with three understandings, three wills, and three powers of action. Between these things there can be no medium. The opposers of the scheme advanced in the *essay*, in order to confute and silence the author, are obliged to prove that there is a medium between one spirit and two spirits, between one understanding and two understandings; or else to say, that the Father, Son and Spirit, are one single spirit: for we apprehend they will not chuse to say they are three spirits. If they chuse to say, that the one God is one single spirit, with one single understanding, will and power, and can prove, that the words Father, Son and Holy Ghost, in scripture, signify three things, or somewhats in that one spirit: then they need not attempt to prove the supreme divinity of the Son and Spirit. For the author of the *essay*, we suppose, may justly plead that he believes the supreme divinity of the divine understanding, will and power; and, for the same reason, also believes the supreme divinity of every thing that belongs to the one infinite Spirit; that is, of every partial conception of him. He may entirely acquiesce in their sentiments, if they can only prove this one proposition, *viz.* that

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that the Father, Son and Spirit have not three underſtandings, wills and powers, but are one Spirit, with one underſtanding, will and power. When this is proved, the debate may be eaſily determined. But in order to this, the preciſe and determinate meaning of the following texts of ſcripture ought to be adjuſted and ſettled. *Matth.* xxiv. 36. *Joh.* vi. 38. xvi. 13.

But if the adverſaries of the author of the *eſſay* ſet themſelves to argue the ſupreme divinity of Chriſt from the attributes aſcribed to him in ſcripture, he may juſtly demand of them, Who is the ſubject of theſe attributes? Is he the one infinite Spirit, called God? If they anſwer in the affirmative to the latter query, he may tell them, they only prove the exiſtence and attributes of the one God.—Or is the ſubject of theſe attributes only ſomewhat in the one infinite Spirit, only a partial conception of him? — In this caſe, it is only proved that attributes of an infinite nature, belong to ſomewhat in, or to ſome partial conception of, the one infinite Spirit: But to this the author of the *eſſay* has no need to except. He will ſtill be ready to allege, that the Logos is a diſtinct ſpirit from the Father, and therefore will deſire and expect his opponents to prove, not only that the Logos hath authority over all creatures, but alſo, that the Father has no authority over him; not only that Chriſt made all the creatures, but alſo, that he did not derive his power to make them from the Father. He may conſiſtently with his ſcheme, allow that Chriſt knows all the creatures to perfection: and it is quite unneceſſary for his adverſaries to amuſe themſelves or the world, with an attempt to prove this. What they ought to prove againſt him is, that the Logos knows the Father's thoughts by intuition, or knows them independently of any revelation from the Father. Again, it is not neceſſary to a deciſion of this debate, to prove that the Logos is every where preſent with, or that he did, by his own ability, create this finite world; but that this ability is equal to that infinite power which gave the Logos this ability to make a finite ſyſtem. Neither will the controverſy be terminated merely by proving that the Logos is our God, and the God of all the creatures; but only, by proving that the Father is not the God of the Logos. For if the Father be the God of God the Son (*Heb.* i. 8, 9.) in the ſame ſenſe as the Son or Logos is our God, the Logos will not appear to be equal to the Father.

By a careful attention to the preceding diſtinctions, the diſpute may be reduced to a narrow compaſs; and much unneceſſary altercation intirely precluded. In ſhort, if the oppoſers of the *eſſay* will prove only this one propoſition, either

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that the Father, Son, and Spirit are one ſpirit, with one ſingle underſtanding, will and power, all will be ready to grant their ſupremacy: or elſe, if they are allowed to be three diſtinct ſpirits, no more need be proved than this, *viz.* that the knowledge, power, and authority of the Father are not ſuperior to the knowledge, power and authority of the Logos and Spirit, and yet that they are not THREE GODS.

ART. LXIX. *An eſſay on the education of children, in the firſt rudiments of learning, together with a narrative of what knowledge* William Wotton, *a child ſix years of age, had attained unto, upon the improvement of thoſe rudiments, in the* Latin, Greek, *and* Hebrew *tongues. By* Henry Wotton, *of* Corpus Chriſti *college*, Cambridge, *and miniſter of* Wrentham *in* Suffolk. 8*vo.* 1*s.* Waller.

THE republication of this piece eighty years after the firſt appearance of it, as it contains a variety of agreeable amuſement, cannot fail of exciting ſome attention in the public. The original dedication to king *Charles* II. in 1673, is here reprinted without any variation. In this addreſs to the king, the author repreſents, that his child was then but ſix years of age, beſides his dextrous reading and pronouncing the *Engliſh* tongue, either in proſe or verſe, had alſo attained to that acquaintance with the *Latin*, *Greek*, and *Hebrew* tongues, in their chiefeſt authors, as would not only be an ornament to children of near double his age, but commendable to their tutors for their care and pains. He alſo juſtly obſerves, that the education of children is the improvement of the nobleſt part of nature, and hath been the argument of the ſtudies and decrees of the wiſeſt of men. — That *Lycurgus*, the famous law-giver of the *Lacedemonian* commonwealth, founded his laws, in the education of youth, from their very infancy: and whilſt his laws were obſerved, the commonwealth of *Sparta* continued the glory of *Greece*. He farther remarks, that the reaſon the ſtability of laws, and commonwealths, lies ſo much in the education of youth, is this: the judgment and affection of perſons in riper years, are according to their ſentiments in their youth; and if children were taught the *Latin* and *Greek* tongues, ſo as to be able familiarly to read ancient authors; the gravity and authority of their ſentiments would faſhion men to more prudence in their converſe, to more humility, peaceableneſs, and order in their converſation, than is now ſeen amongſt us.

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In this eſſay, we have the pleaſure of peruſing ſome excellent obſervations concerning the utility of early initiating children in the principles of knowledge. The author refers to *Plato*, *Ariſtotle*, *Plutarch*, and *Quintilian*, who in their writings upon this ſubject, have ſhewn the vaſt importance of the meaſures they recommended for educating them, with a view to the advantage of the public, as the end of education is the help of civil ſociety. 'As, ſays our author, in 'common architecture, the plot and foundation hath chiefly 'commended the ſkill of the architect, as being moſt com-'modious to the uſe and advantages of the inhabitant: ſo 'in moral architecture, the principal thing that the archi-'tect ſhould aim at, is to lay thoſe foundations, and to give 'that ſcope to learning, as that the building may proſpe-'rouſly be ſuperſtructed, and that there be no hinderance 'to the progreſs of ſubſtantial knowledge.

He proceeds to point out the inſufficiency of the methods which cuſtom hath introduced and confirmed; and the expediency of practiſing upon ſome other models of tuition. The principal thing to be attended to, he obſerves, is to have a ſtrict regard to the natural genius and capacity of children, and to trace out what diſpoſition they diſcover towards their books, as one of the ſureſt preſages, that the improvement will anſwer the care of the cultivation. That to preſs them further than nature encourages, is generally a great obſtruction to their learning, and brings diſgrace upon thoſe who undertake their inſtruction.

That which he propoſes principally to inſiſt on, is to give his thoughts of the method of teaching the firſt rudiments of learning. 'Therefore, ſeeing pronunciation is not 'only the greateſt ornament of reading, but alſo in ſpeech; 'the firſt thing that the tutor's care ſhould be about children, 'is to give them the true pronounciation of their letters, 'and eſpecially of the vowels.—As the pronunciation of let-'ters ought to be minded, ſo the tone and accent of words '(which well-ſpoken men are the only ſtandard of) that the 'ſyllables be neither too haſtily, nor too ſlowly pronounced, 'but that a due time be given thereto, and a moderate tone 'uſed in pronunciation of their words.

'The child being now ſuppoſed to underſtand the diſtinc-'tion of ſyllables, and being able to pronounce his words to-'nically in the *Engliſh* tongue, we judge him fit to be ini-'tiated in the *Latin*; where the reading of the *Latin* will 'be eaſy, only the tone and accent is to be directed by his 'tutor, which eaſily he may ſuggeſt by reading or pronouncing 'the

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'the *Latin* words to him. The firſt thing is to take care 'not to burthen the child with abſtract rules, eſpecially not 'to give him parts to learn; becauſe abſtract rules are very 'unintelligible to ſuch, as requiring ſome exerciſe in judg-'ment, which, for want of converſe with particulars, a 'child cannot poſſibly have; — but by frequent rehearſal of 'thoſe natural principles of grammar, as number, caſes, 'and tenſes, and demonſtrating them by things and actions, 'the tutor commends them to the judgment, and imprints 'them in the underſtanding of his ſcholar with love and de-'light. — Let it be his principal care to give the principal 'rules of the accidence, in a way that common ſenſe may 'apprehend them. Let the maſter judge what is natural 'grammar, and founded in our very faculties, and let thoſe rules 'that are moſt proportionate thereto be firſt ſuggeſted. And 'thus his *Engliſh* tongue, and the grammar thereof, will not 'only be made more uſeful to him, but he will have a key 'to all grammars, in that the natural part of grammar is the 'ſame in all languages whatſoever.

'I conceive it moſt ſuitable to the child, as ſoon as it can 'read *Latin* words, that he be put to ſome *Latin* context; 'and here let the author be as facile as may be, whether 'you conſider the ſenſe or the ſtyle; for where the periods be 'ſhort, where the nominative caſe in ſituation goes immediate-'ly before the verb, where the ſubſtantive is next door to the 'adjective, there is no difficulty to the underſtanding to ob-'ſerve them, no need of ranging to find them out; but as 'ſoon as the eye is off one word, the next is that which in 'order of conſtruction is to be attended to. And here I 'would commend for *Latin* or *Greek* the goſpel of St. *John*, 'which is ſo eaſy in the *Latin*, and eſpecially in the vulgar 'tranſlation, as that none can poſſibly render any thing more 'eaſy and familiar for *Latin* than that. The words are very 'rarely obſolete, but full and proper; ſo as that when a 'child is able to conſtrue half a dozen chapters or more, he 'will get more acquaintance with nouns and verbs, with the 'two firſt concords, than half a year's learning the accidence, 'and conning over the rules of grammar.

'But when you begin to initiate a child in any *Latin* au-'thor, and accordingly when you begin to teach any language, 'give him the diſtinct ſignification of every particular word, 'and cauſe him to render it again, that he may apprehend 'every word in its own native force. For tho' it may ſeem 'tedious to the teacher, and uncouth to any that ſhall hear 'a child ſo render a period, yet the advantage is great to

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'the child, in that the more ſimple the notions are, he is to 'be trained up in, the eaſier and the more fully he apprehends 'them. By this he increaſes in a *copia verborum*, the foun- 'dation of language, the want whereof is the great defect in 'moſt ſchools; for without this particular notice of words, 'when he comes to meet them any where elſe, he will be a 'ſtranger to them, and except he finds them in the ſame con- 'ſtruction, as the ſame nominative caſe with the verb, the 'ſame ſubſtantive with the adjective, he will not be able to 'make any uſe of the words: whereas every word being 'particularly apprehended, whatever part of ſpeech it is, it is 'accommodate to his underſtanding, and uſeful as to the main 'of its ſignification, where he afterwards ſhall meet with it.'

What the author particularly intends, by the foregoing uſe of an author, and the neceſſity of a *copia verborum*, he gives a proper illuſtration of, in his own caſe. 'When I myſelf 'had, for ſeven or eight years, been educated in the free- 'ſchool at *Canterbury*, dr. *Meric Caſaubon*, whoſe name is great 'among all learned men, but particularly *venerable*, and with 'all gratefulneſs to be acknowledged by myſelf; taking a 'particular notice of me, he took me into his family, where 'he ſhewed the love and care of a tutor to me in my ſtu- 'dies; from whoſe houſe I immediately went, when I was 'admitted in *Corpus Chriſti* college in *Cambridge*. Though 'I was then in the upper claſs of the ſchool, had ſo far learn- 'ed my grammar, *Latin* and *Greek*, and could, as ordinari- 'ly it was performed by others, make a theme and a verſe, 'yet by reaſon I never had the acquaintance with any con- 'ſiderable portion of any author in proſe or verſe, my know- 'ledge in the *Latin* and *Greek* tongues was ſo trifling, as that 'it amounted to little or nothing; whereupon, in order to 'the attaining of the *Latin* and *Greek* tongues, his buſineſs 'was to commend an author in *Latin* moſt accommodate 'to my abilities; and the author he choſe for the *Latin* was '*Quintus Curtius*, which in his houſe I read over, ſo as to 'obſerve the ſenſe of every word; and in *Greek* he charged 'me with the reading the goſpels in the New Teſtament. 'Theſe he left with me, as the exerciſe of my own induſtry, 'and for the trial of my own abilities; whereas, in *Greek*, 'he particularly went over with me *Homer*'s *Batrachomyo- 'machia*, and ſeveral verſes in *Theognis*; and, in *Latin*, he 'inſtructed me in *Virgil*'s ſecond *Æneid*, and two of *Cicero*'s 'orations againſt *Catiline*, all which he particularly concern- 'ed himſelf in; he cauſed me to learn accurately without 'book. Thoſe other pieces of *Curtius*, and the *Greek* teſta-

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'ment, he only now and then, to obſerve my diligence, 'would a little poſe me in; by which means I began to un-'derſtand ſomewhat in the *Greek* and *Latin* tongues, and 'with ſome facility to write *Latin*, and to conceive what it 'was to have a ſtile.

The author proceeds with his directions; 'when the child 'hath diſpatched ſix or ſeven chapters in this goſpel, and in 'the plaineſt *Latin* context, the tutor can make choice of 'for his pupil; then if you do not divert him to any other 'language, you may initiate him in any good author, either '*Virgil*, *Salluſt*, or *Terence*, yet ſo as not to diſcontinue 'him to his firſt author, but that every day, at leaſt once, 'you exerciſe him therein; for the advantage will be great, 'from the underſtanding he hath in the phraſe already at-'tained to.

But here, by the way, let this be obſerved by all private 'tutors, not to engage them in their books (eſpecially till 'they come to have a guſto of the ſweetneſs of their books) 'any longer than the tutor is converſing with his ſcholar, to 'charge them with no taſks or parts, but only to engage their 'intention to what the tutor ſhall ſpeak, while he is con-'verſing with them, (and if the child be pregnant, and finds 'any pleaſure in his books and tutor's company: then let the 'child know, that when he is weary, or perceived to be ſo, 'he may have leave to go to his more childiſh ſports. What-'ever conſtraint the tutor ſhall uſe to his pupil, let it not be 'this, to make him ſtay longer at his book than ordinary, 'by way of puniſhment, leſt the remedy turn into poiſon.'

The author of this tract having with great ingenuity point-ed out the abſurdity of the common method of teaching boys the languages, by beginning with abſtract rules of grammar, illuſtrates the ſuperior effect of his own method, in a narrative of what knowledge his own ſon *William Wotton* attained unto, upon the improvement of thoſe rudiments (he hath delineated in his eſſay) in the *Latin*, *Greek*, and *Hebrew* tongues. For the truth of which he appeals to the teſtimony of gentlemen of eminent learning and probity, *viz.* mr. *Ombler*, a fel-low in *Corpus Chriſti* college, mr. *Philip Skippon*, a fellow of the royal ſociety, and ſir *Thomas Brown*, a doctor of phyſic. It may be expedient to add, that the author's ſon, dr. *Wil-liam Wotton*, who was educated upon the preceding model, was a perſon of diſtinguiſhed eminence in the learned world, and much celebrated for many valuable writings on various ſubjects; as is abundantly apparent from the judicious account of his life and writings, publiſhed in the general dictionary, com-

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compiled from authentic materials, which were communicated by his ſon-in-law, the reverend mr. *William Clark*, canon reſidentiary of *Chicheſter*.

ART. LXX. *De principiis animalibus, &c. &c. Exercitatio ſeptima, octava, nona.* 4to. *Pret.* 1s. 6d. Whiſton.

OUR *Review* for *November* 1752. gave a ſummary account of the three exercitations immediately preceding theſe, in which the learned author, contemplating the abſtruſe ſubject of muſcular motion, concluded, that neither the arteries nor nerves were the material inſtruments of vital activity; ſince the heart and muſcles after death, when the ſanguine circulation, and nervous ſecretion, ceaſe, manifeſtly continue their motion for ſome time.

The preſent exercitations ſet out with reciting the experiment of *Albinus*, on decollating a turkey, in motion, who run on for ſeveral paces, and even ſhook his wings, after the ſeparation of his head from the body: which experiment occaſions our author's ſurprize, that *Albinus* ſhould ſuppoſe theſe motions derived from the brain, whoſe communication with the mov'd parts was manifeſtly intercepted. Indeed, at firſt view, this objection ſeems equally rational and obvious; tho' a contender for the nervous ſecretion and influence would probably reply, that the motion of the nervous fluid, firſt exerted from the brain here, might be continued to the excitement of the ſtationary ſpirits, as *Willis* terms them, in the moved parts, for a very ſhort time after decollation: but which motion we are to ſuppoſe, on that ſyſtem, muſt neceſſarily determine, at the inſtant when a new exertion from the origin of the nerves became neceſſary to continue the vibration of their chords, or tranſmiſſion of their contents, by which ſoever of theſe mediums their action is effected. Beſides which, it is highly probable that theſe motions in the juſt decollated animal are convulſive, from the extraordinary ſtimulation communicated to the abſcinded nerves of the neck; and to the ſpinal *medulla*, which are extended into innumerable twigs and fibrils throughout all parts below them.

Dr. *Battie* judging it neceſſary, on this abſtruſe ſubject, to fix the preciſe meaning of ſome terms, premiſes the eſſential and inſeparable qualities of matter, as diſtinct ſtom its accidents. In his definition of motion, he obſerves, that our idea of it is collected from motion already paſt; as we do not truly

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truly ſee bodies moving, but moved, which is abſtractedly true, however odd, and contrary to our common apprehenſion, the aſſertion may ſeem. By the ſpontaneous motion of bodies, he does not intend that accompanied with conſciouſneſs or volition, but that occurring in a body independant on the impulſe of another, which impulſe he conſiders as the moving cauſe or power in other inſtances. After which definitions he affirms, that the nature of matter does not eſſentially exclude its ſpontaneous motion; and that certain ſyſtems of it are manifeſtly endued with this power. He inſtances the ſpring of a watch, and ſuch other *automata*, the planets, light, flame, vapour, odoriferous, electrical, and magnetic particles, as examples of this ſpontaneous motion; and infers it probable, that not only all elaſtic, and all heavy bodies, but all, or nearly all bodies whatſoever, are endued with ſuch motion. This ſeems to have been the poetical phyſiology, at leaſt, of another modern writer, who makes his imaginary ſubteraquean, that affirms,

> They view the ſhapes of noiſe, and ſee a ſound,

add, that they alſo diſcern, with regard to the intimate texture of bodies,

> What parts repel, what touch, or firm unite,
> And ceaſeleſs motions, that elude your ſight;
> Minute beyond a name, which we behold
> In ſparkling adamant and flaming gold. SEA-PIECE.

Yet while dr. *Battie* ſeems to think our aſſent to the inertneſs of matter too general, implicit, and unphiloſophical, he is careful to refer his reader back to his limited and particular definition of ſpontaneous motion, which ſuppoſes matter ultimately paſſive in it, tho' conſtituted capable of, or rather ſubject to, ſelf-excitement in many of its ſyſtems, by the Almighty FIAT.

The laſt of the preſent exercitations is employed in a very diffuſe manner of arguing, to evince the intrinſic activity of the animal fibres, in oppoſition to the hypotheſis of their being moved *aliunde*, in conſequence of nervous ſecretion, or any other external impulſe; and concludes with a recapitulation of the ſubſtance of his preceding arguments, in ſixteen articles; which in ſubſtance confeſs, that the ſole, intrinſic, and proximate cauſe of the coheſion, ſenſibility, and motion of animal fibres, which he diſtinguiſhes into ſimple, nervous, and muſcular, is hitherto unknown to us, as it probably ever will: yet their inconteſtible effects and appearances, he obſerves, may

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may be very uſefully applied to inveſtigate both the cauſes of our health, and of many diſeaſes.

Upon the whole of what have yet appeared, theſe learned and not inelegant harangues muſt be too abſtruſe and abſtracted for many readers, and have hitherto preſented us with more difficulty than demonſtration. We are told with great truth and ſome prolixity, how little we know; but the common reflection, that all the particulars of human ignorance would compoſe an unwieldy volume, may be an apology for this; eſpecially as the learned author cloſes with an intimation of ſome practical uſeful applications in the progreſs and ſequel.

ART. LXXI. *An hiſtorical diſſertation on a particular ſpecies of gangrenous ſore throat, which reigned the laſt year amongſt young children at* Paris. *Tranſlated from the* French *of dr.* Chomel, *which was printed at* Paris *in the year* 1749. *By* N. Torriano, *M. D.* * *To which are added, ſome corroborative caſes, and other medicinal tracts, by the tranſlator.* 12mo. 3s. Comyns.

THE writings of the antient phyſicians evidently appear to be the reſult of long practice, accurate obſervation, and ſolid judgment; hence an univerſal and deſerved deference has been paid to their authority by their ſucceſſors: to the want of ſome or all of theſe uſeful qualifications, it may be imputed, that ſo many of our modern productions are forgot almoſt as ſoon as brought forth. Experience as well as learning is generally expected from the perſon, who ſets himſelf up as a preceptor in ſcience; but it may be obſerved, that in medicine, more eſpecially in the preſent enlightened age, this ſalutary rule ſeems to be inverted; that the youngeſt practitioners are the moſt ready to offer themſelves for inſtructors; and, as if the exhibiting themſelves in print was the moſt direct road to arrive at medical fame, it is become as faſhionable, and appears to be thought as neceſſary, to commence author as graduate.

To this ſpecies of ambition may, not leſs charitably than reaſonably, be aſcribed the prevailing redundance of medicinal publications: the motto to the performance now under conſideration, honeſtly informs us, that the doctor intends it as a teſtimony of his having lived; nevertheleſs, it is to be hoped,

* For a further account of this gentleman, as a writer, ſee *Review* for laſt *September*.

that

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that his future fame will not depend ſolely on his preſent work, which, we apprehend, does not promiſe an immortal exiſtence.

To this diſſertation on the ſore throat, (which will hardly be deemed to appear to a greater advantage for its *Engliſh* dreſs, or for 'the little notarial *ſcholia*' the tranſlator has thought fit to make 'here and there upon it,') are added, two ſmall tracts, the one upon midwifry, the other upon the non-naturals; to which, our author tells us, he was induced, in order to keep the former 'from being overlooked on account 'of the ſmallneſs of its ſize:' but, notwithſtanding his kind intentions, there may be reaſon to fear, theſe additions may have a quite contrary effect.

Tho' we cannot propoſe any material utility to our readers, by entering further into the particulars of this piece; yet it is not impoſſible but the following ſhort extract from the preface, which is offered by way of apology for it, may be ſomewhat entertaining for its ſingularity.

'I ſhall ſend it into the world as a *letter of mart ſhip*, and 'riſk its *voyage* upon the *ocean* of *criticiſm*, hoping that it 'may meet with ſome *prize* of *approbation*; or at leaſt, after 'having *rolled* in the *tempeſtuous ſea* of a *ſcrutinizing examen*, 'may arrive ſafe at laſt into the *harbour* of *candour*: I am 'conſcious that ſhe is equipped more with the *ſails* of *well-'meant intention*, than the *baläſt* of *judgment* and *experience*; 'but yet, as I do not mean ſhe ſhould ſteer her courſe in the 'deep *ocean* of *learning*, ſo I hope ſhe will be able to *live* in 'the *ſhallower ſeas* of the leſs experienced *practitioners*; for 'whoſe uſe I chiefly write, and heartily wiſh ſhe may (*weak 'freighted as ſhe is*) convey to them ſuch *valuable* ſtores, as 'may ſerve for *ſea-marks*, whereby they may be enabled to 'conduct their patients into the *harbour* of *health*.'

ART. LXXII. *The dictionary of love. In which is contained the explanation of the terms uſed in that language. Small* 12mo. 2s. *ſew'd.* Griffiths.

THE idea of this work, as the ingenious author informs us in his preface, is taken from a *French* performance: its deſign is to rally and expoſe the common-place love-phraſes, modes of addreſs, *&c.* as uſed by the gay and gallant of both ſexes. With what humour, ſpirit, or elegance he has done this, the reader will diſcover, from the few following explanations,

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planations, ſelected from as many different parts of the book, which is elegantly printed, in a very ſmall pocket-ſize.

'To DECEIVE.

'*You deceive me*; in a lady's mouth, one would imagine, 'ſignifies, "I know you deceive me," and only means to 'exact aſſurances to the contrary.

'*You ſay you love me, but I do not know how to truſt you*; '*I am afraid you deceive me.* This is as much as to ſay, "I "believe you but too much: but it is the cuſtom, in ſuch "caſes, to make objections: a conqueſt would appear too "eaſy without them: let me have then ſome ardent proteſ- "tations: turn my head: deceive me: I deſire no better. "I do not want to examine too ſcrupulouſly into the credit "due to you: I wiſh your ſincerity too much, to plague "myſelf with the doubt of it: all I want is the excuſe of "your vows and aſſurances, if but for form-ſake."

'There are two powerful reaſons for this interpretation.

'Firſt, The lady knows certainly, that her lover will not 'anſwer, "Yes, I do deceive you."

'Second, Theſe words, *you deceive me*, are ever pronounced 'with an air ſo tender, with ſuch a look, and a certain faint- 'neſs and languor, that are evident ſigns the lover is not the 'leſs believed, and but the more ſure of his ſucceſs.'

DELICACY.

'*I love you with delicacy.* There is no poſitive, determi- 'nate ſenſe for this phraſe: it probably ſignifies no more than 'the art of employing a word of a pretty ſound that flatters 'the ear.

'This expreſſion is ſometimes uſed to elude, or parry a hint 'of marriage: thus, "I have too much delicacy to draw "you headlong into an engagement, till things are better "ſettled: it would be making you unhappy." The *Engliſh* 'of this is, that the ſly dealer knows very well, that gaining 'time is gaining every thing: that this is a plauſible excuſe 'for a delay, from which he propoſes, without alarming her 'caution, or giving her room to complain, to accompliſh his 'ends: and this retrenchment behind his imaginary delicacy, 'means only, that he is very willing to make her his miſtreſs, 'but very loth to make her his wife.'

CONSTANCY.

'According to the moſt expert judges of gallantry, is a 'chimera, a phantom; ſounds well in verſe, and figures 'prettily enough in a declaration of love. But thoſe who

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'know any thing of the value of terms in this language, lay 'no great ſtreſs upon it. A miſtreſs, who talks of conſtancy 'to a lover, intimates that ſhe is on the point of ſurrender, 'and this is a word in courſe of capitulation. It is then a 'lover may riſk every thing, or rather riſk nothing. Safe is 'the word.

'Conſtancy too is often only another word for indolence; 'and a man ſticks to his old miſtreſs, to avoid the trouble and 'riſk of changing; as ſome ſtay in the country, where they 'have been tired all their lives, purely out of averſion to the 'fatigue and embarraſſment of coming to town.'

ETERNAL.

'There is no eternity in any ſublunary thing, and leaſt of 'all in love.

'*I will love you eternally*: *my flame will be eternal.* Ridi-'culous phraſes! which ſignify, "My paſſion will laſt as long "as it will laſt."

'Note, that in the love-kalendar, as moments are ſome-'times years, and years ages, it happens too, that ages be-'comes years, and years moments: thus, *It is an eternity 'ſince I ſaw you*, ſometimes means, "I have not ſeen you "theſe two days:" and "*My love will be eternal*," often 'ſignifies, "It will laſt two days.'

'Hyperboles are the familiar language of lovers, who are 'always in extremes; and too often, "*in extremes by change "more fierce.*"

OFFER.

'*I offer you a heart penetrated with the tendereſt paſſion*, 'Words of courſe, that ſignify very little. *I offer you my 'purſe*, not only ſounds better, but expreſſes more ſincerity.

FORTUNE.

'*A man of fortune.* When a wiſe worldly-minded mother 'makes uſe of this expreſſion, in an emphatic tone to a daugh-'ter, whom ſhe is going to ſacrifice to a ſordid conſideration 'of intereſt and maintenance, it means, that the man is '*worth* nothing but his fortune. It ſtrictly implies, by the 'rule of never calling a man by an inferior title, when he has 'an higher one, that he is not a man of worth, of honour, 'of virtue, of fine ſenſe, but merely a *man* of *fortune*; a 'man of chance, one who would not in ſhort have been a 'man in any ſenſe, but as made ſuch by *fortune*. A gambler 'may alſo, with great propriety, be called *a man of fortune.*

VIR-

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VIRTUE,

'In numbers of women, is no more than a regard for their 'reputation. A desire of raising the value of one's favours, 'and of inflaming, by teazing, the passion of a silly lover: 'the desire of acquiring esteem by resistance: the hopes of 'getting a husband: the disagreeableness of a gallant, his 'follies, or indiscretions: a natural coolness. All, or some 'of these, compose the essence of virtue in the greatest part 'of the women.

'Who is the most virtuous of women? (says a modern 'author) She who by constitution is the most amorous, and 'by reason the most chaste.'

The following characteristical sketches are not to be numbered among the inferior parts of this singular dictionary.

BEAU.

'A common word to express a medley character of cox-'comb and fop; one who makes dress his principal at-'tention, under an utter impossibility of ever succeeding; as 'may be demonstrated by the following plain syllogism, of 'which the air of pedantry may be excused for the sake of 'its justice.

'No fool can do any thing well.

'None but a fool will make dress the business of his life.

'A fool therefore can never dress well.

'And this is so strictly true in fact, that there never was, nor 'probably never will be, a beau well dress.

'This advantage can only be attained by the man of sense; 'far above either the weakness of making a point of his dress, 'or that of neglecting, or even not consulting the proprieties 'of it, to his age, character, fortune, or station.'

COXCOMB.

'Is a term of such extensive comprehension, that it takes 'in near the whole race of mankind, from the throne to the 'peasant's cottage. All ranks, all orders of men, are liable, 'more or less, to that vanity which is its fundamental, and 'only varies in its signs of eruption.

'There are coxcomb kings, coxcomb judges, coxcomb-'physicians, coxcomb men of letters, coxcomb men of busi-'ness; even professions have their peculiar distinctions of 'coxcombry. The gravity of an apothecary, who carries his 'profession printed in his face, is not less a symptom of cox-'combry, than a hat and feather in a declared beau.—Mr. 'Addison even thought no fine gentleman could exist without

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'a dash of the coxcomb. My lord *Rochester* says, that it is 'character not to be acquired but by much pains and reflec- 'tion; that, in short,

"God never made a coxcomb worth a groat."

'The women in general are so fond of this character, that 'however they snuff at the title, the attributes of it are the 'principal means of succeeding with them. An intrepid, 'self-assured coxcomb, who is called so to-day, passes to- 'morrow for a pretty fellow with them; on no better grounds 'than having kept inflexibly to it, and beat them at their 'own weapons of pride and insolence. The lady is vain; so 'is the coxcomb: she affects to despise him; he disdains to 'dangle after her. One would think these were no promising 'dispositions to come to a good understanding. But let them 'alone, and it will happen to them, as to two persons, who, 'taking different ways to walk round a garden, begin by 'turning their backs to one another, and are sure to meet 'again in their circuit.'

FOP,

'Is one who has not the honour to be a coxcomb; there 'is not stuff enough in him to reach that character. He is 'extremely satisfied with his person; fancies every woman 'that sees him cannot help dying for him: and that he may 'give the poor creatures as much excuse for their fatal weak- 'ness for him as possible, (which by the bye is very good- 'natured) adds to his person one reason more for their liking 'it, in dressing irresistibly taudry, and keeps them withal in 'countenance, by his own example, in loving himself to dis- 'traction. He passes most of his time in ogling himself in 'a glass; primming his figure, and caressing his curls and 'toupee. He verifies that general maxim, that a thing that 'can do no harm, will never do much good: for, as no 'woman can fall to him, that is not as perfectly worthless 'as himself, of which the damage is not great, so may you 'safely defy him to make any woman happy, who deserves to 'be happy. Nor indeed is it in his power to marry, being, 'properly speaking, so married to himself, that it looks to 'him like cuckolding himself, to afford any love to any other 'but his own sweet person.'

HUSBAND.

'*What is a husband?* Hear a lady's definition, who com- 'posed a vocabulary to express the character of one, from 'her own experience, and which proves how copious our 'language is on that article. He is, said she, a snarling,

'crusty

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'crufty, ſullen, teſty, froward, croſs, gruff, moody, crabbed, 'ſnappiſh, tart, ſplenetic, ſurly, brutiſh, fierce, dry, moroſe, 'waſpiſh, curriſh, booriſh, fretful, peeviſh, huffiſh, ſulky, 'touchy, factious, rugged, bluſtering, captious, ill-natured, 'ruſty, churliſh, growling, maundering, uppiſh, ſtern, grat-'ing, frumpiſh, humourſome, envious dog in a manger, who 'neither eats himſelf, nor lets others eat.

'Love has a ſtrange ſpite at huſbands, and is rarely very 'favourable to the definition of their character.

FRIBBLE.

'This word ſignifies one of thoſe ambiguous animals, who 'are neither male nor female; diſclaimed by his own ſex, 'and the ſcorn of both. There is ever a ſilly inſipid ſimper 'in their countenances. Without any of the good qualities 'of their own ſex, they affect all the bad ones, all the im-'pertinencies and follies of the other; whilſt what is no 'more than ridiculous, and ſometimes even a grace in the 'women, is nauſeous and ſhocking in them. A wretch of 'this no ſpecies, loves mightily the company of the ladies, 'that he may come in for a ſhare of the amuſements that are 'going amongſt them, and which are more to his taſte than 'manly employments or exerciſe. He even endeavours to 'make himſelf neceſſary to them; combs their lap-dogs, fan-'cies their ribbons, recommends the beſt ſcented powder, and 'loves to be conſulted in the cut of their cap, their tea, and 'the placing of their china-baubles: helps them in their 'knotting, fringing, embroidering, or ſhell-work: under-'ſtands paſtry, preſerving, pickling, and the like. They are 'as fond withal of ſcandal, and all the tittle-tattle of the tea-'table, as the verieſt woman. They are great critics of dreſs, 'and the aſſortment of colours; can tell which will ſuit a 'complexion, and which not. One of them can pronounce 'emphatically, that yellow does not become a fair one, be-'cauſe that colour is not ſufficiently contraſted to that of her 'ſkin. That, on the other hand, an olive-beauty does not 'agree with a browniſh light grey, becauſe of the too great 'oppoſition of this colour to that of her hair and eyebrows, 'which will therefore appear harſh. That a yellow, a lemon, 'a pale, or ſtraw colour, ſhould be avoided by the fair-com-'plectioned; and the ſky-blue, the light-green, or black, by the 'brown; with other deciſions of the like importance. Nor 'is their own dreſs neglected: the muff, the ermin-facing, 'a cluſter-ring, the ſtone-buckle, and now and then a patch, 'that on them does not always ſuppoſe a pimple, are the

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'plague-ſpots, in which the folly of theſe leſs than butterflies 'breaks out. Even their ſwords hang at their ſides garniſhed 'with a taudry ſword-knot, purely for ornament, like hobs 'at a lady's ear. Some of them too have their toilettes, and 'waſh in three waters. One would think, in ſhort, that 'theſe equivocal animals imitated the women, out of com-'plaiſance to them, that they might have the higher opinion 'of their own ſex, from ſeeing, that there were men who en-'deavoured to come as near it as poſſible. But ſo far are 'they from ſucceeding, that they diſfigure the graces, cari-'cature the faults, and have none of the virtues of that 'amiable ſex.'

ART. LXXIII. *A* vindication *of the* royal college *of* phyſicians, *in reply to the ſpeech of the ſollicitor-general, on opening the petition and appeal of dr.* Iſaac Schomberg, *alias* Schamberg, *to the right hon. the lord high chancellor, the lord chief juſtices, the lord chief baron; as viſitors of the college. Intended to have been addreſſed to their lordſhips in* Lincoln's-inn-hall, *after the council ſhould have concluded their arguments againſt the* juriſdiction. *By ſir* William Browne, *fellow, elect, cenſor, treaſurer.* 4to. 1s. 6d. Owen.

WE cannot give a more perfect idea of the intention of this truly extraordinary performance, (which is elegantly printed, and curiouſly ornamented) than from the advertiſement prefixed to it; which for the peculiar exactneſs of the orthography we have inſerted *literatim*, as it appears in the original.

'The college of phyſicians having been not only expoſed 'to a troubleſome and expenſive litigation, by the judgment 'and advice of mr. *S.* upon a *praetenſion* of their being ſubject, 'by charter of *k. C.* II. to a *viſitatorial juriſdiction*, for which, 'it now appears there was no foundation in law or equity; 'but alſo, which ingenuous minds eſteem much harder, by 'his wit and eloquence, to much ridicule and reflection, for 'which there was as little foundation in truth and reaſon: 'conſciouſneſs of the merits of this body, and juſtice of their 'cauſe, praevailed on a member, who had the honour, and 'at the ſame time pain, of attending as their pro-praeſident, to 'exert himſelf even *invita Minerva*, and praepare a phyſic-'antidote againſt theſe rhetorical arrows, ſince the law-ſpe-'cific could not be adminiſtred. But their lordſhips being 'pleaſed to paſs ſentence againſt ſuch *viſitatorial juriſdiction*, 'without waiting for the counſel to conclude their arguments

'in

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'in support of their exceptions: this *praeparation* which was 'to follow those arguments, and consequently calculated on- 'ly for *Lincoln's-inn-hall*, became necessarily referred to a 'yet more public, although less solemn application. Its ori- 'ginal form and substance are still praeserved: but there be- 'ing now no fear of trespassing on their lordships time, gives 'room for farther explanations. That the college may be 'benefited by the strength of this *defence*, without being an- 'swerable for its weakness: the only method is to submit it 'rather as an instance of particular zele, than to solicit a 'praevious approbation of the society, which must make it 'their public act. Its aim is, to silence that triumphant boast 'of our adversaries, so positively, so popularly propagated:

——— Haec opprobria nobis
Et dici potuisse, et non potuisse refelli.

Though we shall not enter farther into the merits of this piece, the singular and ingenious allusion to our author's name, in the lines subjoined to his arms, which serve to embellish the title page, may perhaps deserve a more particular notice.

Non eget MAURI jaculis, neque arcu,
Nec venenatis gravida sagittis,
Fusca, pharetra.

MONTHLY CATALOGUE *for* December 1753.

MISCELLANEOUS.

I. AN *attempt towards the character of the late mr.* John Mucklow, who died the 24th of *April*, 1753. 4to. 6d. *Cooper.*

The character here given of the above gentleman, is that of a steadily virtuous, and truly benevolent man, whose amiable qualities were still heightened by a mind well instructed in religion and the sciences. The author writes from a warm sensibility of the loss of a valuable friend; but we are apprehensive, that his readers, who were not personally acquainted with mr. *Mucklow*, will be but moderately affected from so concise a record of his virtues.—Where, or when this gentleman lived, we are not given to know.

II. *A profound meditation upon turnpikes.* 8vo. 1s. *Griffiths.*

So *profound* a title, with such apparently little meaning in it, will naturally excite the curiosity of the public to know its application. The author is not one of the meanest copyists after *Swift*. He has borrowed the hint of his design from the

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well-known meditation on a broom-ſtick. From a conſideration of the utility of *turnpikes* to the public roads, he takes occaſion to moralize in a ſerio-comic ſtrain on *the ways of the world*, religious and civil, moral and political.

III. *A letter to the inhabitants of the cities of* London *and Weſtminſter*, on account of the late frequent and daring *robberies*. Shewing the *natural* cauſe, and the effectual *remedy* of the evil. 8vo. 3d. *Corbett.*

The natural cauſes of the evil here complained of, are, we believe, obvious to every one; as to the effectual remedies propoſed by our author, ſome of them are judiciouſly ſuggeſted: for further particulars, thoſe who have any curioſity with regard to the ſubject, will not think the ſmall expence of the pamphlet too much for their further information.

IV. *A modeſt defence of gaming.* 8vo. 1s. *Dodſley.*

Our readers no doubt already apprehend, that this is an ironical work. The ingenious author rallies the vice of gaming with an humorous gravity, which frequently puts us in mind of the exquite dr. *Swift*: but this we obſerve without intending any compariſon between the two writers; tho' much may be ſaid in praiſe of the gentleman whoſe pleaſant attack on THE GREAT VICE OF THE AGE may poſſibly do ſome good, where a ſerious diſcourſe might be ineffectual. It is chiefly againſt the gameſters of quality and diſtinction that our author has directed his ſatire.

V *The hiſtory of* Boadicea, *the* Britiſh *queen*: being the ſtory on which the new tragedy is founded. 8vo. 6d. *Reeve.*

VI. *Some reflections on the tragedy of* Boadicea. 8vo. 4d. *Cooper.*

The author ſhews, that mr. *Glover*'s play is a regular piece, written according to the ſtricteſt laws of dramatic poetry, particularly the rules of *Ariſtotle*. He ſpeaks of this tragedy in the warmeſt terms of approbation.

Our account of mr. *Glover*'s production will be given in our *Appendix*, or in the *Review* for next month.

VII. *The works of* Horace, with the original text, and reduced to the natural order of conſtruction, with accents to regulate the right pronunciation, and a cloſe and truly literal *Engliſh* tranſlation, rendering that author exceedingly eaſy and familiar to every reader. In a method never attempted before, for the uſe of all lovers of that prince of lyrics. Vol. II. 12mo. 3s. *Baldwin.*

This volume contains the *ſatyrs*, *epiſtles*, and *ars poetica* of *Horace*: for a further idea of this work, which is now compleated, ſee *Review* for *November*, 1752.

VIII. *The*

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VIII. *The merry fellow.* A collection of the beſt modern jeſts, comic tales, poems, fables, epigrams, epitaphs, and riddles. 12mo. 3s. *Owen.*

We find nothing new in this collection.

RELIGIOUS, CONTROVERSIAL, *&c.*

IX. *The ſcripture new creature.* In two plain diſcourſes, made intelligible to the weakeſt capacities. By the author of the plain account of juſtification. *Norwich*, printed and ſold by *W. Chaſe.* 8vo. 8d.

The ſubject of theſe diſcourſes, which are written in a very ſenſible, as well as a plain, eaſy, and intelligible manner, has been often groſly miſunderſtood, and led many weak, tho' well-meaning *Chriſtians*, into the moſt abſurd and ridiculous notions. In the firſt of them the author takes occaſion to ſhew, from thoſe words, *Gal.* vi. 15. *For in* Chriſt Jeſus, *neither circumciſion availeth any thing, nor uncircumciſion, but a new creature*, that *Chriſtian* reformation, and the leading *a new life*, conformable to the pure inſtructions and bleſſed aids of the goſpel, is what is intended in the figure of *a new creature*, which is only a ſtrong way of expreſſing unfeigned repentance.

In the ſecond, he ſhews the abſurdity of thoſe notions which ſuppoſe that *regeneration* is an immediate act of divine power, that we are altogether *paſſive* in it, and cannot contribute, in the leaſt degree, towards our becoming *new creatures* by any endeavours of our own, how earneſt and ſincere ſoever.

X. *A charge delivered at the ordination of the rev. mr.* John Sturch, jun. *at* Newport, *in the* Iſle of Wight, June 21, 1753. By *William Foot.* 8vo. 6d. *Noon.*

This little piece contains ſome plain admonitory inſtructions, adapted for the peruſal of thoſe who are deſigned for the miniſtry; in the diſcharge of which important office, the author particularly inſiſts upon the due inforcement of the ſocial duties.

XI. *He who is a miniſter of the goſpel, and highly eſteems the ſufferings of the lamb*, his introduction to the method or way of the evangelical church of the brethren in dealing with ſouls. To which is prefixed, a ſhort anſwer to mr. *Rimius*'s long uncandid narrative. And a leſſon for mr *Whitefield* to read before his congregation. 8vo. 1s. *Parker* in *Blackfriers.*

XII. *An abſtract from the works of* John Hutchinſon, eſq; Being a ſummary of his diſcoveries in philoſophy and divinity. *Edinburgh*, 12mo. 3s. 6d. *Kincaid* and *Donaldſon.*

The titles of the ſeveral treatiſes contained in this abridgment, the editor hath exhibited in the following order, *viz.*

In-

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Introductory preface; *Moſes's principia*, part I. natural hiſtory of the bible; *Moſes's principia*, part II. introduction to *Moſes's — ſine principio*; *Moſes's ſine principio*; confuſion of tongues; trinity of the gentiles; treatiſe of power; glory or gravity; covenant of the cherubim; religion of *Satan* delineated; data in *Chriſtianity*; data, *&c.* part III. the human frame; glory mechanical; the columns; ſtate of nature; treatiſe of mining. In the *Review* for *September*, 1749, pages 398, 399, the contents of mr. *Hutchinſon's* philoſophical and theological works are more particularly repreſented, to which, for their ſatisfaction, we refer our readers. The abſtract lately publiſhed, we apprehend, is well calculated to give a compendious and juſt view of the nature and deſign of the ſeveral tracts above enumerated, to thoſe who would form a juſt idea of that writer's ſcheme of principles, without the fatigue of peruſing ſo voluminous a collection.

XIII. *A letter to the rev. mr.* Delaſaye, in anſwer to his ſermon lately publiſhed, intitled, *Inoculation an indefenſible practice.* By *N. Bolaine*, ſurgeon. 8vo. 6d. *Baldwin.*

This piece, tho' it otherwiſe does no great honour to its author, is fully adequate to the purpoſe of expoſing the abſurdities contained in the ſermon it is occaſioned by.

XIV. *Motives to love and unity among the* Calviniſts, who differ in ſome points. A dialogue between *Chriſtophilus*, *Philalethes*, and *Philagathus*; wherein is contained an anſwer to mr. *Alverey Jackſon's* queſtion anſwered, Whether having faith in *Chriſt* is a duty required by the moral law, of all thoſe who live under the goſpel revelation. By *John Brine*, 9d. *Ward.*

See *Review*, vol. VII. p. 478.

XV. *A ſhort anſwer to a treatiſe, intitled*, Heaven open to all men. By *Vincent Perronet*, A. M. vicar of *Shoreham*, in *Kent*, and chaplain to the right hon. earl *Stanhope*. 12mo. 1d. *Oliver.*

XVI. *The judgment and ſentence of hell with regard to ſwearers.* In a letter inſcribed *Satan* to the ſwearers of *Great Britain.* With a poſtſcript, in which the whole is illuſtrated by the Abp. of *C—t—y*, and confirmed by the authority of heaven. *Cirenceſter*, printed for the author. 12mo. 3d. or 1l. 1s. a hundred.

Satan is here repreſented addreſſing his votaries, the *ſwearers* of *Great Britain*; in which he recites a ſpeech, ſuppoſed to be made by the great king of the lower regions, *Belzebub*, in favour of that noble order; and concludes with congratulating them upon thoſe rewards they ſhould aſſuredly receive after a faithful perſeverance in the diſcharge of their profeſſion.

XVII. *Pædo-*

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XVII. *Pædo-baptiſm defended*; or, the antiquity of infant-baptiſm further maintained. In anſwer to dr. *Gill*'s reply, entitled, *Antipædo baptiſm*, &c. (See the 19th article in our catalogue for laſt *September*) 8vo. 1s. *Waugh.*

XVIII. *Some queries relative to the* Jews; occaſioned by a late ſermon, with ſome other papers occaſioned by the *queries.* 8vo. 6d. *Payne.*

Thoſe who have read the *Norwich Mercury*, have there ſeen the controverſy by which the appearance of this pamphlet was occaſioned. To thoſe who have not had the ſame opportunity, it may be ſufficient for us to ſay, that the *queriſt* is a favourer of the JEW-BILL.

XIX. *A diſſertation on the natural ſtate of the human body and ſoul, and alſo on providence.* Interſperſed with obſervations on the interfering cauſes in nature; being a ſupplement to the *Wiltſhire* new phænomenon. By the ſame author. 8vo. 1s. *Robinſon.*

The plain author of this diſſertation has ſome peculiarities of thinking, in regard to the human ſoul, which he ſuppoſes to have received its *firſt being* with the *body*, and to exiſt (as he expreſſes it) from the more ſubtle parts of matter: but upon the whole his ſentiments appear to be pretty juſt, and are delivered with a becoming modeſty.

POLITICAL.

XX. *The* Cirenceſter *conteſt.* Containing all the letters, papers, verſes, ſongs, &c. relative to the election, that have been printed on all ſides, from the beginning of the oppoſition to this time. And ſome originals. Connected and diſpoſed in the ſame order they came out, and each paper connected with the preceding one in ſuch manner as to make the whole a complete narrative of the moſt material paſſages on that occaſion. With an introductory preface, and a few remarks and obſervations. By an impartial hand. 8vo. 1s. *Rivington*, &c.

XXI. *Notes and obſervations on the fundamental laws of* England, with ſome account of their origin and preſent eſtabliſhment. By *Gilbert Horſman*, eſq; late of *Lincoln's-Inn*, author of the precedents in conveyancing. 12mo. 2s. *Baldwin.*

This little piece contains a conciſe and accurate hiſtory of our laws, delivered in ſuch a manner as renders it entertaining as well as uſeful.

XXII. *An enquiry into the original and conſequence of the public debt.* By a perſon of diſtinction. 8vo. 1s. *Cooper.*

The deſign of this acute and ſpirited enquiry, is to place the national debt in its moſt alarming point of view. The author is very ſevere in his ſtrictures; but as himſelf remarks, there

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there are caſes that will not admit of gentle treatment: (whether the public debt be of that nature, we are yet in ſome doubt) he aſſerts that it is; and terms it a gangrene in the commonwealth, which will ſubmit to nothing but *amputation*.

MEDICAL.

XXIII. *An abſtract of the anatomy of the human body.* Containing a ſhort, but exact and ſatisfactory deſcription of all the parts which compoſe it, together with a plain account of their ſeveral uſes. By mr. *Verdier*, ſworn ſurgeon, at *Paris*. Tranſlated from the original *French*, by *Dale Ingram*, ſurgeon and man-midwife. 8vo. 6s. *Clarke*.

The public has already ſeen a ſpecimen of our tranſlator's anatomical qualifications, in his work, entitled, *Practical caſes and obſervations in ſurgery*, publiſhed a few years ago, which was taken notice of in a former *Review* *, and is alſo referred to in our laſt, upon another occaſion †; and mr. *Verdier* may be preſumed to be ſo well known to the gentlemen of the profeſſion, as to make any account of the original unneceſſary. We ſhall therefore content ourſelves with ſubmitting the following ſhort ſpecimen of this edition to the judgment of our medical readers, which we have the rather made choice of, becauſe the comment upon it contains a new ætiology of the palſy of the gullet, whereby phyſicians are taught that this diſeaſe does not fall properly under their cognizance.

The author, according to the tranſlation, ſays, 'that the 'æſophagean glands have been obſerved to become ſchirrous 'and inflated to ſuch a degree, that by their hardneſs and in-'flation they have ſo compreſſed the ſides of the *æſophagus* 'that this cavity has been effaced, which has proved mortal 'to the patient, by preventing the paſſage of the aliments into 'the ſtomach.'—

Upon this mr. *Ingram* remarks, that 'the *gulæ paralyſis* is 'an inability of ſwallowing: it proceeds from theſe glands 'being enlarged from the ſize of a kidney-bean, to a hen's 'egg, which preſſing one ſide of the *æſophagus* to touch the 'other, prevents any thing from paſſing downwards. Many 'within theſe few years have died of this diſeaſe, being ſtarv-'ed to death: and as it is a caſe beyond the reach of internal 'medicine, it is only to be remedied by forcing a paſſage 'with the probang.' To which he adds, that he has ſaved a lady by this method.

XXIV. *A letter to* William Smellie, M. D. Containing critical and practical remarks upon his treatiſe on the theory

* Vol. IV. † Page 342.

and

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and practice of midwifery. By *John Burton*, M. D. wherein the various groſs miſtakes, and dangerous methods of practice, mentioned and recommended by that writer, are fully demonſtrated and generally corrected. Likewiſe the ſeveral advantages or dangers to both mother and child, attending the turning the laſt in the womb, to extract by the feet; or that accrue from the uſe of each particular kind of inſtrument, employed in delivering women, are ſhewn in a more ample manner than heretofore.—Being as an appendix to both the abovementioned authors treatiſes on midwifry; abſolutely neceſſary to be peruſed by all who have read the former's book, or attended his lectures, with a view to practice. To which is affixed a copper-plate, repreſenting ſeveral ſorts of inſtruments uſed by the antients, with the fillet, as improved by the author thereof. 8vo. 4s. *Owen.*

This oſtentatious production, which has been ſome months publiſhed, would not have remained ſo long unnoticed by us, had we not entertained ſome diſtant expectation, that dr. *Smellie* might poſſibly have accepted the challenge dr. *Burton* has here ſo confidently offered, and have condeſcended to reply to the objections raiſed againſt his treatiſe upon midwifery: yet it may be no unreaſonable preſumption to ſuppoſe, that the little regard ſhewn to candor and good manners in theſe remarks, may ſerve to render a neglect of them not only excuſeable, but perhaps commendable.

We are, however, perſuaded, that dr. *Burton* has fallen upon ſome few real eſcapes in dr. *Smellie*'s performance; yet he has left room enough, in this very letter, for ample recrimination upon himſelf, were dr. *Smellie* diſpoſed to enter the liſts with an adverſary who ſeems fonder of invective than argument.—But we ſhall avoid engaging in a controverſy which the principal has thought fit to decline: yet we muſt not forget to apprize the reader, that dr. *Burton* has alſo brought a railing accuſation againſt the authors of the *Monthly Review*, on account of their repreſentation of his own and dr. *Smellie*'s treatiſes; but herein *they* muſt ſubmit to the judgment of the impartial public, before whom they would not preſume to bring any altercations, wherein themſelves only are concerned.

POETICAL.

XXV. *The lover's manual.* Being a choice collection of poems from the moſt approved modern authors. With ſeveral original pieces. In five books. Containing, 1. Love epiſtles in verſe. 2. Love epiſtles in proſe. 3. Epiſtolary panegyrics. 4. Acroſtics. 5. Select pieces of poetry. 12mo. 3s. *Hitch* and *Hawes.*

XXVI. *The*

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XXVI. *The viſion of* Mirza, verſified from the *Spectator*, numb. 159. Fol. 6d. *Payne.*

It may be ſufficient to ſay of this performance, that mr. *Addiſon*'s original is not rendered leſs agreeable by this verſion of it.

XXVII. *An epiſtle to a lady*, concerning ſome important and neceſſary truths in religion. 4to. 1s. *Dodſley, &c.*

The author is an indifferent poet, and not the happieſt advocate for *Chriſtianity* that we have met with. He conſiders morality as a thing very oppoſite to religion, with reſpect to which his ideas are ſtrongly tinctur'd with enthuſiaſm.

XXVIII. *The poet.* 4to. 6d. *Cooper.*

The following lines from *Horace*, are prefixed as a motto to this piece, and which, in ſome meaſure, ſhew the deſign of it:

Munus et officium, nil ſcribens ipſe, docebo;
Unde parentur opes, quid alat formetq; Poetam.
Quid deceat, quid non; Quò virtus, quò ferat error.
Sic honor, et nomen, divinis vatibus *atq;*
Carminibus *venit.*

It is natural to aſk,

Quid dignum tanto feret hic promiſſor hiatu?

We preſume the author would have ſhewn more judgment and no leſs modeſty, had he condeſcended to have applied to his title-page the following lines, in the place of thoſe above-mentioned.

Primum age ne illorum, dederim quibus eſſe poetis
Excerpam numero; neque enim concludere verſum
Dixeris eſſe ſatis.

And, with the author's leave, we would recommend to his conſideration this ſalutary precept.

Let ſuch teach others, who themſelves excell.

XXIX. *An evening contemplation in a college.* Being a parody on the elegy in a country church-yard. By another gentleman of *Cambridge.* 4to. 6d. *Dodſley.*

Our parodiſt, in an advertiſement prefixed to this ſmall piece, apologizes for the freedom he has taken in playing upon ſo excellent an original, as the elegy in a country church-yard; and hopes mr. *Gray* will forgive the innocent attempt, which he intimates, proceeded from his ſincere admiration of the beauties of mr. *Gray*'s poem. The author candidly, and, indeed, not without truth, adds, 'If it ſhould be thought there is any 'merit in this imitation, it muſt be attributed, in a great mea'ſure, to his working after ſo fine an original.'

This *Contemplation* is of that humorous kind of poetical compoſition, uſually underſtood by the name of *parody*; of

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which we apprehend any explanation here is unneceſſary. The ingenious author has hit the ſtile of his original very well, as the reader will ſee by the following extract, taken from the concluſion, wherein, after mr. *Gray*'s example, he anticipates his own future fame.

For thee, who, mindful of thy lov'd compeers,
Doſt in thoſe lines their artleſs tales relate,
If chance, with prying ſearch, in future years,
Some antiquarian ſhall enquire thy fate,
Haply ſome friend may ſhake his hoary head,
And ſay, 'Each morn, unchill'd by froſts, he ran,
'With hoſe ungarter'd, o'er yon turfy bed,
'To reach the chapel ere the pſalms began.
'There in the arms of that lethargic chair,
'Which rears its moth-devoured back ſo high,
'At noon he quaff'd three glaſſes to the fair,
'And por'd upon the news with curious eye.
'Now by the fire, engag'd in ſerious talk,
'Or mirthful converſe, would he loit'ring ſtand;
'Then in the garden choſe a ſunny walk,
'Or launch'd the poliſh'd bowl with ſteady hand;
'One morn we miſs'd him at the hour of pray'r,
'Beſide the fire, and on his fav'rite green.
'Another came, nor yet within the chair,
'Nor yet at bowls, nor chapel was he ſeen.
'The next we heard, that in a neighbouring ſhire,
'That day to church he led a bluſhing bride;
'A nymph, whoſe ſnowy veſt and maiden fear,
'Improv'd her beauty, while the knot was ty'd.
'Now by his patron's bounteous care remov'd,
'He roves enraptur'd thro' the fields of *Kent*;
'Yet ever mindful of the place he lov'd,
'Read here the letter which he lately ſent.
"In rural innocence ſecure I dwell,
"Alike to fortune and to fame unknown;
"Approving conſcience cheers my humble cell,
"And ſocial quiet marks me for her own."

XXX. *Poems on ſeveral occaſions.* By mr. *William Whitehead.* 8vo. 3s. 6d. *Dodſley.*

Mr. *Whitehead*'s character as a poet is ſufficiently known, from his *Roman Father* *, a tragedy; his epiſtle on *the danger of writing* verſe; *Atys and Adraſtus*, a tale; *A Hymn to the nymph of* Briſtol *ſpring*; and other pieces publiſhed ſeparately as pamphlets, or collected in mr. *Dodſley*'s three volumes of poetical miſcellanies. For which reaſon we think it unneceſ-

* The reader will find an account of this play in our *Review*, for *March* 1750.

ſary

ſary to give any extracts, or enlarge in our account of the preſent collection; ſave, that it may be proper to inform the public, that this volume contains a conſiderable number of pieces which now, for the firſt time, appear in print.

SINGLE SERMONS.

1. *THE popular clamour againſt the* Jews *indefenſible.* A ſermon preached at *Huntingdon, Oct.* 28, 1753. By *Peter Peckard.* A. M. fellow of *C. C. C. Oxford.* 6d. *Davis.*

2. A ſermon before the lord mayor and aldermen of *London*, at St. *Paul's*, *Sept.* 3, 1753. By *William Cockayne*, B. D. 4to. 6d. *Meadows.*

3. A reſtoration ſermon, written in the year 1741. 8vo. 6d. *Owen.*

This diſcourſe, if we may judge from the great ſimilarity of ſentiment and expreſſion, ſeems to come from the ſame quarter with article XIV. of our *Catalogue* for laſt month, which we think is a ſufficient recommendation of it.

4. A ſermon preached at the pariſh church of St. *George*, *Hanover-ſquare*, *Sunday*, *Oct.* 28. 1753, on occaſion of the clamours againſt the act for naturalizing the *Jews.* Humbly inſcribed to ſir *Thomas Clarges.* By the rev. mr. *Winſtanley*, rector of *Llanwenarth*, in *Monmouthſhire.* 8vo. 6d. *Brindley.*

5. *Gamaliel.* A ſermon preached in St. *Peter's* church, in *Tiverton*, *Sept.* 6. 1753; being the annual meeting of the gentlemen educated at *Blundell's* ſchool. By *Francis Fort*, M. A. formerly of Sid. Suſſ. Coll. *Cambridge*, upon *Blundell's* foundation. 6d. *Birt.*

6. A ſermon preached at *Pinners-hall*, on occaſion of the death of the late rev. *James Foſter*, D. D. who departed this life *Nov.* 5. 1753. With memoirs of his life and character. By *Caleb Fleming.* 8vo. 6d. *Payne.*

7. A ſermon preached at the evening lecture in the *Old Jewry*, on *Sunday*, *Nov.* 18, 1753, on occaſion of the death of the late rev. *James Foſter*, D. D. who departed this life *Nov.* 5, 1753. in the 56th year of his age. By *Charles Bulkley.* 8vo. 6d. *Noon.*

8. *National deliverances but little improved, and ſoon forgotten.* A ſermon preached at *Briſtol*, *Nov.* 5, 1753. By *John Needham.* 6d. *Keith.*

9. *Human learning highly uſeful to the cauſe of true religion.* Preached at *Canterbury Sept.* 13. 1753, at the annual meeting of the gentlemen educated at *Canterbury* ſchool. By *James Bate*, M. A. rector of *Deptford.* 8vo. 6d. *Owen.*

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AN

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the NINTH.

ART. LXXIV. *The life of mr.* James Thomſon, *as promiſed in our laſt, from mr.* Cibber's LIVES *of the* POETS.

'THIS celebrated poet, from whom his country has 'derived the moſt diſtinguiſhed honour, was ſon of 'the rev. mr. *Thomſon*, a miniſter of the church of '*Scotland*, in the preſbytery of *Jedburgh*.

'He was born in the place where his father was miniſter, 'about the beginning of the preſent century, and received 'the rudiments of his education at a private country ſchool. 'Mr. *Thomſon*, in the early part of his life, ſo far from ap- 'pearing to poſſeſs a ſprightly genius, was conſidered by his 'ſchoolmaſter, and thoſe which directed his education, as be- 'ing really without a common ſhare of parts.

'While he was improving himſelf in the *Latin* and *Greek* 'tongues at this country ſchool, he often viſited a miniſter, 'whoſe charge lay in the ſame preſbytery with his father's, 'the rev. mr. *Rickerton*, a man of ſuch amazing powers, 'that many perſons of genius, as well as mr. *Thompſon*, who 'converſed with him, have been aſtoniſhed, that ſuch great 'merit ſhould be buried in an obſcure part of the country, 'where he had no opportunity to diſplay himſelf, and, except 'upon periodical meetings of the miniſters, ſeldom an oppor- 'tunity of converſing with men of learning.

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'Tho' mr. *Thomſon*'s maſter could not diſcover that 'he was endowed with a common portion of underſtanding, yet mr. *Rickerton* was not ſo blind to his genius; he 'diſtinguiſhed our author's early propenſity to poetry, and 'had once in his hands ſome of the firſt attempts mr. *Thomſon* 'ever made in that province.

'It is not to be doubted but our young poet greatly improved, while he continued to converſe with mr. *Rickerton*, 'who, as he was a philoſophical man, inſpired his mind with 'a love of the ſciences; nor were the reverend gentleman's 'endeavours in vain, for mr. *Thomſon* has ſhewn in his works 'how well he was acquainted with natural and moral philoſophy, a circumſtance which, perhaps, is owing to the 'early impreſſions he received from mr. *Rickerton*.

'Nature, which delights in diverſifying her gifts, does not 'beſtow upon every one a power of diſplaying the abilities 'ſhe herſelf has granted to the beſt advantage. Tho' mr. '*Rickerton* could diſcover, that mr. *Thomſon*, ſo far from being 'without parts, really poſſeſſed a very fine genius, yet he 'never could have imagined, as he often declared, that there 'exiſted in his mind ſuch powers, as even, by the beſt cultivation, could have raiſed him to ſo high a degree of eminence among the poets.

'When mr. *Rickerton* firſt ſaw mr. *Thomſon*'s *Winter*, 'which was in a bookſeller's ſhop at *Edinburgh*, he ſtood 'amazed, and after he had read the lines quoted below, he 'dropt the poem from his hand in the extaſy of admiration. 'The lines are his induction to winter, than which few poets 'ever roſe to a more ſublime height *.

'After ſpending the uſual time at a country ſchool, in the 'acquiſition of the dead languages, mr. *Thomſon* was removed

* See winter comes to rule the varied year,
Sullen and ſad, with all his riſing train!
Vapours, and ſtorms, and clouds; be theſe my theme,
Theſe that exalt the ſoul to ſolemn thought,
And heav'nly muſing: welcome kindred glooms.
Congenial horrors hail!—with frequent foot
Oft have I in my pleaſing calm of life,
When nurs'd by careleſs ſolitude I liv'd,
Oft have I wander'd through your rough domain;
Trod the pure virgin ſnows; myſelf as pure;
Heard the winds blow, or the big torrents burſt,
Or ſeen the deep fermenting tempeſt brew'd
In the red ev'ning ſky. Thus paſs'd the time,
Till from the lucid chambers of the ſouth
Look'd out the joyous ſpring, look'd out and ſmil'd.

'to

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'to the univerſity of *Edinburgh*, in order to finiſh his educa-
'tion, and be fitted for the miniſtry. Here, as at the coun-
'try ſchool, he made no great figure: his companions thought
'contemptuouſly of him, and the maſters under whom he
'ſtudied, had not a higher opinion of our poet's abilities, than
'their pupils. His courſe of attendance upon the claſſes of
'philoſophy being finiſhed, he was entered in the divinity-
'hall as one of the candidates for the miniſtry, where the ſtu-
'dents, before they are permitted to enter on their probation,
'muſt yield ſix years attendance.

'It was in the ſecond year of mr. *Thomſon*'s attendance
'upon this ſchool of divinity, whoſe profeſſor at that time
'was the rev. and learned mr. *William Hamilton*, a perſon
'whom he always mentioned with reſpect, that our author
'was appointed by the profeſſor to write a diſcourſe on the
'power of the ſupreme being. When his companions heard
'this taſk aſſigned him, they could not but arraign the pro-
'feſſor's judgment, for aſſigning ſo copious a theme to a young
'man from whom nothing equal to the ſubject could be ex-
'pected. But when mr. *Thomſon* delivered the diſcourſe,
'they had then reaſon to reproach themſelves for want of
'diſcernment, and for indulging a contempt of one, ſuperior
'to the brighteſt genius amongſt them. This diſcourſe was
'ſo ſublimely elevated, that both the profeſſor, and the ſtu-
'dents who heard it delivered, were aſtoniſhed. It was
'written in blank verſe, for which mr. *Hamilton* rebuked him,
'as being improper upon that occaſion. Such of his fellow-
'ſtudents as envied him the ſucceſs of this diſcourſe, and the
'admiration it procured him, employed their induſtry to trace
'him as a plagiary; for they could not be perſuaded, that a
'youth, ſeemingly ſo much removed from the appearance of
'genius, could compoſe a declamation, in which learning,
'genius, and judgment had a very great ſhare. Their ſearch,
'however, proved fruitleſs, and mr. *Thomſon* continued, while
'he remained at the univerſity, to poſſeſs the honour of that
'diſcourſe without any diminution.

'We are not certain upon what account it was, that mr.
'*Thomſon* dropt the notion of going into the miniſtry; per-
'haps he imagined it a way of life too ſevere for the freedom
'of his diſpoſition: probably he declined becoming a preſby-
'terian miniſter, from a conſciouſneſs of his own genius, which
'gave him a right to entertain more ambitious views; for it
'ſeldom happens, that a man of great parts can be con'ent
'with obſcurity, or the low income of ſixty pounds a year,
'in ſome retired corner of a neglected country; which muſt

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'have been the lot of *Thomſon*, if he had not extended his 'views beyond the ſphere of a miniſter of the eſtabliſhed 'church of *Scotland*.

'After he had dropped all thoughts of the clerical profeſſion, 'he began to be more ſolicitous of diſtinguiſhing his genius, 'as he placed ſome dependence upon it, and hoped to acquire 'ſuch patronage as would enable him to appear in life with 'advantage. But the part of the world where he then was, 'could not be very auſpicious to ſuch hopes; for which rea- 'ſon he began to turn his eyes towards the grand metropolis.

'The firſt poem of mr. *Thomſon*'s, which procured him 'any reputation from the public, was his *Winter*, of which 'mention is already made, and further notice will be taken; 'but he had private approbation for ſeveral of his pieces, long 'before his *Winter* was publiſhed, or before he quitted his 'native country. He wrote a paraphraſe on the 104th pſalm, 'which, after it had received the approbation of mr. *Ricker-* 'ton, he permitted his friends to copy. By ſome means or 'other this paraphraſe fell into the hands of mr. *Auditor Benſon*, 'who, expreſſing his admiration of it, ſaid, that he doubted 'not if the author was in *London*, but he would meet with 'encouragement equal to his merit. This obſervation of '*Benſon*'s was communicated to *Thomſon* by a letter, and, no 'doubt, had its natural influence in inflaming his heart, and 'haſtening his journey to the metropolis. He ſoon ſet out 'for *Newcaſtle*, where he took ſhipping, and landed at *Bil-* 'lingſgate. When he arrived, it was his immediate care to 'wait on mr. *Mallet* *, who then lived in *Hanover-ſquare*, 'in the character of tutor to his grace the duke of *Montroſe*, 'and his late brother lord *G. Graham*. Before mr. *Thomſon* 'reached *Hanover-ſquare*, an accident happened to him, which, 'as it may divert ſome of our readers, we ſhall here inſert. 'He had received letters of recommendation from a gentle- 'man of rank in *Scotland*, to ſome perſons of diſtinction in 'London, which he had carefully tied up in his pocket-hand- 'kerchief. As he ſauntered along the ſtreets, he could not 'withhold his admiration of the magnitude, opulence, and 'various objects this great metropolis continually preſented to 'his view. Theſe muſt naturally have diverted the imagina-

* Mr. *Mallet* was his quondam ſchoolfellow, but much his junior. They contracted an early intimacy, which improved with their years; nor was it ever once diſturbed by any caſual miſtake, envy, or jea- louſy, on either ſide: a proof that two writers of merit may agree, in ſpite of the common obſervation to the contrary.

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'tion of a man of leſs reflection, and it is not greatly to be 'wondered at, if mr. *Thomſon*'s mind was ſo engroſſed by 'theſe new preſented ſcenes, as to be abſent to the buſy 'crowds around him. He often ſtopped to gratify his cu-'rioſity, the conſequences of which he afterwards experienced. 'With an honeſt ſimplicity of heart, unſuſpecting, as un-'knowing, of guilt, he was ten times longer in reaching '*Hanover-ſquare*, than one leſs ſenſible and curious would 'have been. When he arrived, he found he had paid for 'his curioſity; his pocket was picked of his handkerchief, 'and all the letters that were wrapped up in it. This acci-'dent would have proved very mortifying to a man leſs phi-'loſophical than *Thomſon*; but he was of a temper never to 'be agitated: he then ſmiled at it, and frequently made his 'companions laugh at the relation.

'It is natural to ſuppoſe, that as ſoon as mr. *Thomſon*, ar-'rived in town, he ſhewed to ſome of his friends his poem 'on winter *. The approbation it might meet with from 'them, was not, however, a ſufficient recommendation to 'introduce it to the world. He had the mortification of of-'fering it to ſeveral bookſellers without ſucceſs, who, per-'haps, not being qualified themſelves to judge of the merit of 'the performance, refuſed to riſk the neceſſary expences on 'the work of an obſcure ſtranger, whoſe name could be no 'recommendation to it. Theſe were ſevere repulſes; but, 'at laſt, the difficulty was ſurmounted. Mr. *Mallet* offered 'it to mr. *Millan*, now bookſeller at *Charing-croſs*, who, 'without making any ſcruples, printed it. For ſome time 'mr. *Millan* had reaſon to believe, that he ſhould be a loſer 'by his frankneſs; for the impreſſion lay as paper upon 'his hands, few copies being ſold, till by an accident its merit 'was diſcovered †. One mr. *Whatley*, a man of ſome taſte 'in

* The *Winter* was firſt wrote in detach'd pieces, or occaſional deſcriptions; it was by the advice of mr. *Mallet* they were collected and made into one connected piece. This was finiſhed the firſt of all the *Seaſons*, and was the firſt poem he publiſhed. By the farther advice, and at the earneſt requeſt, of mr. *Mallet*, he wrote the other three *Seaſons*.

† Tho' it is poſſible this piece might be offered to more printers who could read than could taſte, nor is it very ſurpriſing, that an unknown author might meet with a difficulty of this ſort; ſince an eager deſire to peruſe a new piece, with a faſhionable name to it, ſhall, in one day, occaſion the ſale of thouſands of what may never reach a ſecond edition: while a work that has only its intrinſic me-

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'in letters, but perfectly enthuſiaſtic in the admiration of any 'thing which pleaſed him, happened to caſt his eye upon it, 'and finding ſomething which delighted him, peruſed the 'whole, not without growing aſtoniſhment that the poem 'ſhould be unknown, and the author obſcure. He learned 'from the bookſeller the circumſtances already mentioned, 'and, in the extaſy of his admiration of this poem, he went 'from coffee-houſe to coffee-houſe, pointing out its beauties, 'and calling upon all men of taſte, to exert themſelves in 'reſcuing one of the greateſt geniuſes that ever appeared, 'from obſcurity. This had a very happy effect, for, in a 'ſhort time, the impreſſion was bought up, and they who 'read the poem, had no reaſon to complain of mr. *Whatley*'s 'exaggeration; for they found it ſo completely beautiful, 'that they could not but think themſelves happy in doing 'juſtice to a man of ſo much merit,

'The poem of winter is, perhaps, the moſt finiſhed as well 'as moſt picturesque, of any of the four ſeaſons. The ſcenes 'are grand and lively. It is in that ſeaſon that the creation 'appears in diſtreſs, and nature aſſumes a melancholy air; 'and an imagination ſo poetical as *Thomſon*'s, could not but 'furniſh thoſe awful and ſtriking images, which fill the ſoul 'with a ſolemn dread of *thoſe vapours, and ſtorms, and clouds,* 'he has ſo well painted. Deſcription is the peculiar talent 'of *Thomſon*; we tremble at his thunder in ſummer, we 'ſhiver with his winter's cold, and we rejoice at the renova- 'tion of nature, by the ſweet influence of ſpring. But the 'poem deſerves a further illuſtration, and we ſhall take an 'opportunity of pointing out ſome of its moſt ſtriking beau- 'ties; but before we ſpeak of theſe, we beg leave to relate 'the following anecdote.

'As ſoon as *Winter* was publiſhed, mr. *Thomſon* ſent a copy 'of it, as a preſent, to mr. *Joſeph Mitchell*, his countryman 'and brother poet, who, not liking many parts of it, incloſed 'to him the following couplet:

Beauties and faults ſo thick lie ſcatter'd here,
Thoſe I could read, if theſe were not ſo near.

rit to depend on, may lie long dormant in a bookſeller's ſhop, till ſome perſon, eminent for taſte, points out its worth to the many, declares the bullion ſterling, ſtamps its value with his name, and makes it paſs current with the world. Such was the fate of *Thomſon* at this juncture: ſuch heretofore was *Milton*'s, whoſe works were only found in the libraries of the curious, or judicious few, till *Addiſon*'s remarks ſpread a taſte for them; and, at length, it became even unfaſhionable not to have read them.

To

'To this mr. *Thomſon* anſwered extempore,

Why all not faults, injurious *Mitchell*; why
Appears one beauty to thy blaſted eye;
Damnation worſe than thine, if worſe can be,
Is all I aſk, and all I want from thee.

'Upon a friend's remonſtrating to mr. *Thomſon*, that the 'expreſſion of *blaſted eye* would look like a perſonal reflection, 'as mr. *Mitchell* had really that misfortune, he changed the 'epithet *blaſted*, into *blaſting*. But to return:

'After our poet has repreſented the influence of winter 'upon the face of nature, and particularly deſcribed the ſeve-'rities of the froſt, he has the following beautiful tranſition;

——————Our infant winter ſinks,
Diveſted of its grandeur; ſhould our eye
Aſtoniſh'd ſhoot into the frigid zone;
Where, for relentleſs months, continual night
Holds o'er the glitt'ring waſte her ſtarry reign:
There through the priſon of unbounded wilds
Barr'd by the hand of nature from eſcape,
Wide roams the *Ruſſian* exile. Nought around
Strikes his ſad eye, but deſarts loſt in ſnow;
And heavy loaded groves; and ſolid floods,
That ſtretch athwart the ſolitary waſte,
Their icy horrors to the frozen main;
And chearleſs towns far diſtant, never bleſs'd
Save when its annual courſe, the caravan
Bends to the golden coaſt of rich *Cathay**
With news of human-kind. Yet there life glows;
Yet cheriſh'd there, beneath the ſhining waſte,
The furry nations harbour: tipt with jet
Fair ermines, ſpotleſs as the ſnows they preſs;
Sables of gloſſy black; and dark embrown'd
Or beauteous, ſtreak'd with many a mingled hue,
Thouſands beſides, the coſtly pride of courts.

'The deſcription of a thaw is equally pictureſque. The 'following lines conſequent upon it are excellent.

- - - - - - - - Theſe ſullen ſeas
That waſh th' ungenial pole, will reſt no more
Beneath the ſhackles of the mighty north;
But roaſing all their waves reſiſtleſs heave.——
And hark! the lengthen'd roar continuous runs
Athwart the refted deep; at once it burſts
And piles a thouſand mountains to the clouds.

* The old name of *China*.

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Ill fares the bark, with trembling wretches charg'd,
That toſt amid the floating fragments, moors
Beneath the ſhelter of an icy iſle,
While night o'erwhelms the ſea, and horror looks
More horrible. Can human force endure
Th'aſſembled miſchiefs that beſiege 'em round!
Heart-gnawing hunger, fainting wearineſs,
The roar of winds and waves, the cruſh of ice,
Now ceaſing, now renew'd with louder rage,
And in dire ecchoes bellowing round the main.

'As the induction of mr. *Thomſon*'s *Winter* has been cele-
'brated for its ſublimity, ſo the concluſion has likewiſe a
'claim to praiſe, for the tenderneſs of the ſentiments, and
'the pathetic force of the expreſſion.

'Tis done!—Dread winter ſpreads her lateſt glooms,
And reigns tremendous o'er the conquer'd year.
How dead the vegetable kingdom lies!
How dumb the tuneful! horror wide extends
Her deſolate domain. Behold, fond man!
See here thy pictur'd life; paſs ſome few years,
Thy flow'ring ſpring, thy ſummer's ardent ſtrength,
Thy ſober autumn fading into age,
And pale concluding winter comes at laſt,
And ſhuts the ſcene.——

'He concludes the poem by enforcing a reliance on provi-
'dence, which will in proper time compenſate for all thoſe
'ſeeming ſeverities, with which good men are often oppreſs'd.

- - - - - - Ye good diſtreſs'd!
Ye noble few! who here unbending ſtand
Beneath life's preſſure, yet bear up awhile,
And what your bounded view, which only ſaw
A little part, deem'd evil, is no more:
The ſtorms of wintry time will quickly paſs,
And one unbounded ſpring encircle all.

'The poem of *Winter* meeting with ſuch general applauſe,
'mr. *Thomſon* was induced to write the other three ſeaſons,
'which he finiſhed with equal ſucceſs. His *Autumn* was next
'given to the public, and is the moſt unfiniſhed of the four;
'it is not, however, without its beauties, of which many
'have conſidered the ſtory of *Lavinia*, naturally and artfully
'introduced, as the moſt affecting. The ſtory is in itſelf
'moving and tender. It is, perhaps, no diminution to the
'merit

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merit of this beautiful tale, that the hint of it is taken from the book of *Ruth* in the old teſtament.

The author next publiſhed the *Spring*, the induction to which is very poetical and beautiful.

Come, gentle ſpring, etherial mildneſs come,
And from the boſom of yon dropping cloud,
While muſic wakes around, veil'd in a ſhow'r
Of ſhadowing roſes, on our plains deſcend.

It is addreſſed to the counteſs of *Hertford*, with the following elegant compliment:

O Hertford! fitted, or to ſhine in courts
With unaffected grace, or walk the plains,
With innocence and meditation join'd,
In ſoft aſſemblage; liſten to the ſong,
Which thy own ſeaſon paints; while nature all
Is blooming, and benevolent like thee.—

The deſcriptions in this poem are mild, like the ſeaſon they paint; but towards the end of it, the poet takes occaſion to warn his countrymen againſt indulging the wild and irregular paſſion of love. This digreſſion is one of the moſt affecting in the whole piece, and while he paints the language of a lover's breaſt, agitated with the pangs of ſtrong deſire, and jealous tranſports, he at the ſame time diſſuades the ladies from being too credulous in the affairs of gallantry. He repreſents the natural influence of ſpring, in giving a new glow to the beauties of the fair creation, and firing their hearts with the paſſion of love.

The ſhining moiſture ſwells into her eyes,
In brighter flow; her wiſhing boſom heaves,
With palpitations wild; kind tumults ſeize
Her veins; and all her yielding ſoul is love.
From the keen gaze her lover turns away,
Full of the dear extatic power, and ſick
With ſighing languiſhment. Ah then, ye fair!
Be greatly cautious of your ſliding hearts:
Dare not th'infectious ſigh; the pleading look,
Down-caſt and low, in meek ſubmiſſion dreſs'd,
But full of guile. Let not the fervent tongue,
Prompt to deceive, with adulation ſmooth,
Gain on your purpos'd will. Nor in the bower,
Where woodbines flaunt, and roſes ſhed a couch,
While evening draws her crimſon curtains round,
Truſt your ſoft minutes with betraying man.

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'*Summer* has many manly and ſtriking beauties, of which 'the hymn to the ſun is one of the ſublimeſt and moſt 'maſterly efforts of genius we have ever ſeen.—There are 'ſome hints taken from *Cowley*'s beautiful hymn to light.— 'Mr. *Thomſon* has ſubjoined a hymn to the ſeaſons, which is 'not inferior to the foregoing in poetical merit.

'The four ſeaſons conſidered ſeparately, each ſeaſon as a 'diſtinct poem, has been judged defective in point of plan. 'There appears no particular deſign; the parts are not ſub-'ſervient to one another; nor is there any dependance or 'connection throughout; but this perhaps is a fault almoſt 'inſeparable from a ſubject in itſelf ſo diverſified, as not to 'admit of ſuch limitation. He has not indeed been guilty of 'any incongruity; the ſcenes deſcribed in ſpring, are all pe-'culiar to that ſeaſon, and the digreſſions, which make up a 'fourth part of the poem, flow naturally. He has obſerved 'the ſame regard to the appearances of nature in the other 'ſeaſons; but then what he has deſcribed in the beginning of 'any of the ſeaſons, might as well be placed in the middle, 'and that in the middle, as naturally towards the cloſe. So 'that each ſeaſon may rather be called an aſſemblage of poeti-'cal ideas, than a poem, as it ſeems written without a plan.

'Mr. *Thomſon*'s poetical diction in the *Seaſons* is very pecu-'liar to him: his manner of writing is entirely his own: he 'has introduced a number of compound words; converted 'ſubſtantives into verbs, and in ſhort has created a kind of 'new language for himſelf. His ſtile has been blamed for its 'ſingularity and ſtiffneſs; but with ſubmiſſion to ſuperior 'judges, we cannot but be of opinion, that tho' this obſerva-'tion is true, yet is it admirably fitted for deſcription. The 'object he paints ſtands full before the eye, we admire it in 'all its luſtre; and who would not rather enjoy a perfect in-'ſpection into a natural curioſity, through a microſcope ca-'pable of diſcovering all the minute beauties, tho' its exte-'rior form ſhould not be comely, than perceive an object but 'faintly, through a microſcope ill adapted for the purpoſe, 'however its outſide may be decorated. *Thomſon* has a ſtiff-'neſs in his manner, but then his manner is new; and there 'never yet aroſe a diſtinguiſhed genius, who had not an air 'peculiarly his own. It is true, indeed, the tow'ring ſubli-'mity of mr. *Thomſon*'s ſtile is ill adapted for the tender 'paſſions, which will appear more fully when we conſider 'him as a dramatic writer, a ſphere in which he is not ſo 'excellent as in other ſpecies of poetry.

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'The merit of these poems introduced our author to the 'acquaintance and esteem of several persons, distinguished by 'their rank, or eminent for their talents:—among the latter, 'dr. *Rundle*, afterwards bishop of *Derry*, was so pleased with 'the spirit of benevolence and piety, which breathes through-'out the *Seasons*, that he recommended him to the friendship 'of the late lord chancellor *Talbot*, who committed to him 'the care of his eldest son, then preparing to set out on his 'travels into *France* and *Italy*.

'With this young nobleman, mr. *Thomson* performed (what 'is commonly called) the tour of *Europe*, and staid abroad 'about three years, where no doubt he enriched his mind 'with the noble monuments of antiquity, and the conversa-'tion of ingenious foreigners. It was by comparing modern '*Italy* with the idea he had of the antient *Romans*, which 'furnished him with the hint of writing his *Liberty*, in three 'parts. The first is antient and modern *Italy* compared; 'the second, *Greece*; and the third, *Britain*. The whole is 'addressed to the eldest son of lord *Talbot*, who died in the 'year 1734, upon his travels.

'Amongst mr. *Thomson*'s poems, is one to the memory of 'sir *Isaac Newton*, of which we shall say no more than this, 'that if he had never wrote any thing besides, he deserved to 'enjoy a distinguished reputation amongst the poets. Speak-'ing of the amazing genius of *Newton*, he says,

Th'aerial flow of sound was known to him,
From whence it first in wavy circles breaks.
Nor could the darting beam of speed immense,
Escape his swift pursuit, and measuring eye.
Ev'n light itself, which every thing displays,
Shone undiscover'd, till his brighter mind
Untwisted all the shining robe of day;
And from the whitening undistinguish'd blaze,
Collecting every separated ray,
To the charm'd eye educ'd the gorgeous train
Of parent colours. First, the flaming red
Sprung vivid forth, the tawny orange next,
And next refulgent yellow; by whose side
Fell the kind beams of all-refreshing green.
Then the pure blue, that swells autumnal skies,
Ætherial play'd; and then of sadder hue,
Emerg'd the deepen'd indico, as when
The heavy-skirted evening droops with frost,
While the last gleamings of refracted light,
Died in the fainting violet away.
These, when the clouds distil the rosy show'r,

Shine

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Shine out diſtinct along the wat'ry bow;
While o'er our heads the dewy viſion bends,
Delightful melting in the fields beneath.
Myriads of mingling dyes from theſe reſult,
And myriads ſtill remain---Infinite ſource
Of beauty ever flushing, ever new.

'About the year 1728, mr. *Thomſon* wrote a piece called '*Britannia*, the purport of which was to rouſe the nation 'to arms, and excite in the ſpirit of the people a generous 'diſpoſition to revenge the injuries done them by the *Spa-* 'niards. This is far from being one of his beſt poems.

'Upon the death of his generous patron, lord chancellor '*Talbot*, for whom the nation joined with mr. *Thomſon* in the 'moſt ſincere inward ſorrow, he wrote an elegiac poem, 'which does honour to the author, and to the memory of 'that great man he meant to celebrate. He enjoyed, during 'lord *Talbot*'s life, a very profitable place, which that worthy 'patriot had conferred upon him, in recompence of the care 'he had taken in forming the mind of his ſon. Upon his 'death, his lordſhip's ſucceſſor reſerved the place for mr. '*Thomſon*, and always expected when he ſhould wait upon 'him, and by performing ſome formalities enter into the poſ- 'ſeſſion of it. This, however, by an unaccountable indo- 'lence he neglected, and at laſt the place, which he might 'have enjoyed with ſo little trouble, was beſtowed upon 'another.

'Amongſt the lateſt of mr. *Thomſon*'s productions, is his '*Caſtle of Indolence*, a poem of ſuch extraordinary merit, that 'perhaps we are not extravagant, when we declare, that this 'ſingle performance diſcovers more genius and poetical judg- 'ment, than all his other works put together. We cannot 'here complain of want of plan, for it is artfully laid, na- 'turally conducted, and the deſcriptions riſe in a beautiful ſuc- 'ceſſion: it is written in imitation of *Spenſer*'s ſtile; and 'the obſolete words, with the ſimplicity of diction in ſome 'of the lines, which borders on the ludicrous, have been 'thought neceſſary to make the imitation more perfect.

"The ſtile (ſays mr. *Thomſon*) of that admirable poet, as "well as the meaſure in which he wrote, are, as it were, "appropriated by cuſtom to all allegorical poems written in "our language; juſt as in *French*, the ſtile of *Marot*, who "lived under *Francis* I. has been uſed in tales and familiar "epiſtles, by the politeſt writers of the age of *Lewis* XIV."

'We ſhall not at preſent enquire how far mr. *Thomſon* is 'juſtifiable in uſing the obſolete words of *Spenſer*: as ſir

Roger

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'*Roger de Coverley* obſerved on another occaſion, much may 'be ſaid on both ſides. One thing is certain, mr. *Thomſon*'s 'imitation is excellent, and he muſt have no poetry in his 'imagination, who can read the picturesque deſcriptions in his '*Caſtle of Indolence*, without emotion. In his ſeventy-firſt 'ſtanza he has the following picture of beauty:

Here languid beauty kept her pale-fac'd court,
Bevies of dainty dames, of high degree,
From ev'ry quarter hither made reſort;
Where, from groſs mortal care, and buſineſs free,
They lay, pour'd out in eaſe and luxury:
Or ſhould they a vain ſhew of work aſſume,
Alas! and well-a-day! what can it be?
To knot, to twiſt, to range the vernal bloom;
But far is caſt the diſtaff, ſpinning wheel, and loom.

'He purſues the deſcription in the ſubſequent ſtanza.

Their only labour was to kill the time;
And labour dire it is, and weary woe.
They ſit, they loll, turn o'er ſome idle rhime;
Then riſing ſudden, to the glaſs they go,
Or ſaunter forth, with tott'ring ſteps and ſlow:
This ſoon too rude an exerciſe they find;
Strait on the couch their limbs again they throw,
Where hours on hours they ſighing lie reclin'd,
And court the vapoury God ſoft breathing in the wind.

'In the two following ſtanzas, the dropſy and hypochon-'dria are beautifully deſcribed.

Of limbs enormous, but withal unſound,
Soft ſwoln and pale, here lay the hydropſy:
Unweildy man; with belly monſtrous round,
For ever fed with watery ſupply;
For ſtill he drank, and yet he ſtill was dry.
And moping here did hypochondria ſit,
Mother of ſpleen, in robes of various dye,
Who vexed was full oft with ugly fit;
And ſome her frantic deem'd, and ſome her deem'd a wit.
A lady proud ſhe was, of antient blood,
Yet oft her fear, her pride made crouchen low:
She felt, or fancy'd in her fluttering mood,
All the diſeaſes which the ſpitals know,
And ſought all phyſic which the ſhops beſtow:
And ſtill new leaches, and new drugs would try,
Her humour ever wavering too and fro;

For

For ſometimes ſhe would laugh, and ſometimes cry,
And ſudden waxed wroth, and all ſhe knew not why.

'The ſpeech of ſir *Induſtry* in the ſecond canto, when he 'enumerates the various bleſſings which flow from action, is 'ſurely one of the higheſt inſtances of genius which can be 'produced in poetry. In the ſecond ſtanza, before he enters 'upon the ſubject, the poet complains of the decay of pa-'tronage, and the general depravity of taſte; and in the third 'breaks out into the following exclamation, which is ſo per-'fectly beautiful, that it would be the greateſt mortification 'not to tranſcribe it.

I care not, *Fortune*, what you me deny:
You cannot rob me of free nature's grace;
You cannot ſhut the windows of the ſky,
Through which *Aurora* ſhews her brightning face;
You cannot bar my conſtant feet to trace
The woods and lawns, by living ſtream at eve:
Let health my nerves, and finer fibres brace,
And I their toys to the great children leave;
Of fancy, reaſon, virtue, nought can me bereave.

'Before we quit this poem, permit us, reader, to give you 'two more ſtanzas from it: the firſt ſhews mr. *Thomſon*'s 'opinion of mr. *Quin*, as an actor; of their friendſhip we 'may ſay more hereafter.

STANZA LXVII.

Of the caſtle of Indolence.

Here whilom ligg'd th'*Æſopus* * of the age;
But called by fame, in ſoul ypricked deep,
A noble pride reſtor'd him to the ſtage,
And rous'd him like a giant from his ſleep.
Even from his ſlumbers we advantage reap:
With double force th'enliven'd ſcene he wakes,
Yet quits not nature's bounds. He knows to keep
Each due decorum: now the heart he ſhakes,
And now with well-urg'd ſenſe th' enlighten'd judgment takes.

'The next ſtanza, (wrote by a friend of the author's as 'the note mentions) is a friendly, tho' familiar, compliment; 'it gives us an image of our bard himſelf, at once entertain-'ing, ſtriking, and juſt.

* Mr. *Quin*.

STAN-

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STANZA LXVIII.

A bard here dwelt, more fat than bard beſeems,
Who void of envy, guile, and luſt of gain,
On virtue ſtill, and nature's pleaſing themes,
Pour'd forth his unpremeditated ſtrain:
The world forſaking with a calm diſdain.
Here laugh'd he, careleſs in his eaſy ſeat;
Here quaff'd, encircled with the joyous train,
Oft moralizing ſage: his ditty ſweet
He loathed much to write, ne cared to repeat.

'We ſhall now conſider mr. *Thomſon* as a dramatic writer. 'In the year 1730, about ſix years after he had been in 'London, he brought a tragedy upon the ſtage, called *Sophoniſba*, built upon the *Carthaginian* hiſtory of that princeſs, 'and upon which the famous *Nathaniel Lee* has likewiſe 'written a tragedy. This play met with a favourable recep- 'tion from the public. Mrs. *Oldfield* greatly diſtinguiſhed 'herſelf in the character of *Sophoniſba*, which mr. *Thomſon* 'acknowledges in his preface.—"I cannot conclude," ſays he, "without owning my obligations to thoſe concerned in the "repreſentation. They have indeed done me more than "juſtice: whatever was deſign'd as amiable and engaging "in *Maſiniſſa*, ſhines out in mr. *Wilks*'s action. Mrs. *Old-* "*field*, in the character of *Sophoniſba*, has excelled what even "in the fondneſs of an author I could either wiſh or imagine. "The grace, dignity, and happy variety of her action, have "been univerſally applauded, and are truly admirable."

'Before we quit this play, we muſt not omit two anec- 'dotes which happened the firſt night of the repreſentation. 'Mr. *Thomſon* makes one of his characters addreſs *Sophoniſba* 'in a line, which ſome critics reckoned the falſe pathetic,

O! *Sophoniſba, Sophoniſba,* Oh!

'Upon which a ſmart from the pit cried out,

O! *Jamey Thomſon, Jamey Thomſon,* Oh!

'However ill-natur'd this critic might be in interrupting the 'action of the play for the ſake of a joke, yet it is certain 'that the line ridiculed does partake of the falſe pathetic, and 'ſhould be a warning to tragic poets to guard againſt the 'ſwelling ſtile; for by aiming at the ſublime, they are often 'betrayed into the bombaſt.—Mr. *Thomſon*, who could not 'but feel all the emotions and ſolicitudes of a young author 'the firſt night of his play, wanted to place himſelf in ſome 'obſcure part of the houſe, in order to ſee the repreſentation

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'to the beſt advantage, without being known as the poet.—'He accordingly placed himſelf in the upper-gallery; but 'ſuch was the power of nature in him, that he could not 'help repeating the parts along with the players, and would 'ſometimes whiſper to himſelf, "now ſuch a ſcene is to open," 'by which he was ſoon diſcovered to be the author, by ſome 'gentlemen, who could not, on account of the great crowd, 'be ſituated in any other part of the houſe.

'After an interval of four years, mr. *Thomſon* exhibited to 'the public his ſecond tragedy, called *Agamemnon*. Mr. *Pope* 'gave an inſtance of his great affection to mr. *Thomſon* on 'this occaſion: he wrote two letters in its favour to the ma-'nagers, and honoured the repreſentation on the firſt night 'with his preſence. As he had not been for ſome time at a 'play, this was conſidered as a very great inſtance of eſteem. 'Mr. *Thomſon* ſubmitted to have this play conſiderably ſhort-'ned in the action, as ſome parts were too long, others un-'neceſſary, in which not the character but the poet ſpoke; 'and tho' not brought on the ſtage till the month of *April*, it 'continued to be acted with applauſe for ſeveral nights.

'Many have remarked, that his characters in his plays are 'more frequently deſcriptive, than expreſſive, of the paſſions; 'but they all abound with uncommon beauties, with fire, and 'depth of thought; with noble ſentiments, and nervous writ-'ing. His ſpeeches are often too long, eſpecially for an *Eng-'liſh* audience; perhaps ſometimes they are unnaturally length-'ned: and it is certainly a greater relief to the ear, to have 'the dialogue more broken; yet our attention is well reward-'ed, and in no paſſages, perhaps, in his tragedies more ſo, 'than in the affecting account *Meliſander* gives of his being 'betrayed and left on the deſolate iſland.

——————'Tis thus, my friend.
Whilſt ſunk in unſuſpecting ſleep I lay,
Some midnight ruffians ruſh'd into my chamber,
Sent by *Egiſthus*, who my preſence deem'd
Obſtructive (ſo I ſolv'd it) to his views;
Black views, I fear, as you perhaps may know;
Sudden they ſeiz'd, and muffled up in darkneſs,
Straight bore me to the ſea, whoſe inſtant prey
I did conclude myſelf, when firſt around
The ſhip unmoor'd, I heard the chiding wave.
But theſe fell tools of cruel power, it ſeems,
Had orders in a deſart iſle to leave me;
There hopeleſs, helpleſs, comfortleſs, to prove
The utmoſt gall and bitterneſs of death.

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Thus malice often overſhoots itſelf,
And ſome unguarded accident betrays
The man of blood.—Next night—a dreary night!
Caſt on the wildeſt of the *Cyclad* iſles,
Where never human foot had mark'd the ſhore,
Theſe ruffians left me.---Yet, believe me, *Arcas*,
Such is the rooted love we bear mankind,
All ruffians as they were, I never heard
A ſound ſo diſmal as their parting oars—
Then horrid ſilence follow'd, broke alone
By the low murmurs of the reſtleſs deep,
Mix'd with the doubtful breeze that now and then
Sigh'd through the mournful woods. Beneath a ſhade
I ſat me down, more heavily oppreſs'd,
More deſolate at heart, than e'er I felt
Before. When *Philomela*, o'er my head
Began to tune her melancholy ſtrain,
As piteous of my woes, till, by degrees,
Compoſing ſleep on wounded nature ſhed
A kind but ſhort relief. At early morn,
Wak'd by the chant of birds, I look'd around
For uſual objects: objects found I none,
Except before me ſtretch'd the toiling main,
And rocks and woods in ſavage view behind.
Wrapt for a moment in amaz'd confuſion,
My thought turn'd giddy round: when all at once,
To memory full my dire condition ruſh'd.——

'In the year 1736 mr. *Thomſon* offered to the ſtage a tragedy called *Edward and Eleonora*, which was forbid to be acted, for ſome political reaſon, which it is not in our power to gueſs.

'The play of *Tancred and Sigiſmunda* was acted in the year 1744; this ſucceeded beyond any other of *Thomſon*'s plays, and is now in poſſeſſion of the ſtage. The plot is borrowed from a ſtory in the celebrated romance of *Gil Blas*. The fable is very intereſting, the characters are few, but active; and the intention in this play is never ſuffered to wander. The character of *Seffredi* has been juſtly cenſured as inconſiſtent, forced, and unnatural.

'By the command of his royal highneſs the prince of *Wales*, mr. *Thomſon*, in conjunction with mr. *Mallet*, wrote the maſque of *Alfred*, which was performed twice in his royal highneſs's gardens at *Cliffden*. Since mr. *Thomſon*'s death, this piece has been almoſt entirely new modelled by mr. *Mallet*, and brought on the ſtage in the year 1751: its ſucceſs being freſh in the memory of its frequent auditors, it is needleſs to ſay more concerning it.

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'Mr. *Thomſon*'s laſt tragedy, called *Coriolanus*, was not 'acted till after his death; the profits of it were given to his 'ſiſters in *Scotland*, one of whom is married to a miniſter 'there, and the other to a man of low circumſtances in the 'city of *Edinburgh*. This play, which is certainly the leaſt 'excellent of any of *Thomſon*'s, was firſt offered to mr. *Gar-'rick*, but he did not think proper to accept it. The pro-'logue was written by ſir *George Lyttleton*, and ſpoken by mr. '*Quin*, which had a very happy effect upon the audience. 'Mr. *Quin* was the particular friend of *Thomſon*, and when 'he ſpoke the following lines, which are in themſelves very 'tender, all the endearments of a long acquaintance, roſe at 'once to his imagination, while the tears guſhed from his eyes.

He lov'd his friends (forgive this guſhing tear:
Alas! I feel I am no actor here)
He lov'd his friends with ſuch a warmth of heart,
So clear of int'reſt, ſo devoid of art,
Such generous freedom, ſuch unſhaken zeal,
No words can ſpeak it, but our tears may tell.

'The beautiful break in theſe lines had a fine effect in 'ſpeaking. Mr. *Quin* here excelled himſelf; he never ap-'peared a greater actor than at this inſtant, when he declared 'himſelf none; it was an exquiſite ſtroke to nature; art 'alone could hardly reach it. Pardon the digreſſion, reader, 'but we feel a deſire to ſay ſomewhat more on this head. 'The poet and the actor were friends, it cannot then be quite 'foreign to the purpoſe to proceed. A deep-fetch'd ſigh fill'd 'up the heart-felt pauſe; grief ſpread o'er all the countenance; 'the tear ſtarted to the eye, the muſcles fell, and,

'The whiteneſs of his cheek
'Was apter than his tongue to ſpeak his tale.'

'They all expreſſed the tender feelings of a manly heart, be-'coming a *Thomſon*'s friend. His pauſe, his recovery, were 'maſterly; and he delivered the whole with an emphaſis and 'pathos, worthy the excellent lines he ſpoke; worthy the 'great poet and good man, whoſe merits they painted, and 'whoſe loſs they deplored.

'The epilogue too, which was ſpoken by mrs. *Woffington*, 'with an exquiſite humour, greatly pleaſed. Theſe circum-'ſtances, added to the conſideration of the author's being no 'more, procured this play a run of nine nights, which, with-'out theſe aſſiſtances, it is likely it could not have had; for,

'with-

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'without playing the critic, it is not a piece of equal merit 'to any other of his works. It was his misfortune as a dra-'matiſt, that he never knew when to have done; he makes 'every character ſpeak while there is any thing to be ſaid; 'and during theſe long interviews, the action too ſtands ſtill, 'and the ſtory languiſhes. His *Tancred* and *Sigiſmunda* may 'be excepted from this general cenſure: but his characters 'are too little diſtinguiſhed; they ſeldom vary from one ano-'ther in their manner of ſpeaking. In ſhort, *Thomſon* was 'born a deſcriptive poet; he only wrote for the ſtage, from a 'motive too obvious to be mentioned, and too ſtrong to be 'reſiſted. He is indeed the eldeſt born of *Spenſer*, and he has 'often confeſſed, that if he had any thing excellent in poetry, 'he owed it to the inſpiration he firſt received from reading 'the *Fairy Queen*, in the very early part of his life.

'In *Auguſt* 1748, the world was deprived of this great or-'nament of poetry and genius, by a violent fever, which car-'ried him off in the 48th year of his age. Before his death he 'was provided for by ſir *George Lyttleton*, in the profitable 'place of comptroller of *America*, which he lived not long to 'enjoy. Mr. *Thomſon* was extremely beloved by his acquain-'tance. He was of an open, generous diſpoſition, and was 'ſometimes tempted to an exceſſive indulgence of the ſocial 'pleaſures: a failing too frequently inſeparable from men of 'genius. His exterior appearance was not very engaging, 'but he grew more and more agreeable, as he entered into 'converſation: he had a grateful heart, ready to acknow-'ledge every favour he received; and he never forgot his old 'benefactors, notwithſtanding a long abſence, new acquain-'tance, and additional eminence; of which the following in-'ſtance cannot be unacceptable to the reader.

'Some time before mr. *Thomſon*'s fatal illneſs, a gentleman 'enquired for him at his houſe in *Kew-lane*, near *Richmond*, 'where he then lived. This gentleman had been his acquain-'tance when very young, and proved to be dr. *Guſtard*, the 'ſon of a reverend miniſter in the city of *Edinburgh*. Mr. '*Guſtard* had been mr. *Thomſon*'s patron in the early part of 'his life, and contributed from his own purſe (mr. *Thomſon*'s 'father not being in very affluent circumſtances) to enable 'him to proſecute his ſtudies. The viſitor ſent not in his 'name, but only intimated to the ſervant, that an old ac-'quaintance deſired to ſee mr. *Thomſon*. Mr. *Thomſon* came 'forward to receive him, and looking ſtedfaſtly at him (for 'they had not ſeen one another for many years) ſaid, Troth, 'ſir, I cannot ſay I ken your countenance well—Let me

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'therefore crave your name. Which the gentleman no ſooner 'mentioned, but the tears guſhed from mr. *Thomſon*'s eyes. 'He could only reply, Good God! are you the ſon of my 'dear friend, my old benefactor; and then ruſhing to his 'arms, he tenderly embraced him, rejoicing at ſo unexpected 'a meeting.

'It is a true obſervation, that whenever gratitude is ab-'ſent from the heart, it is generally capable of the moſt con-'ſummate baſeneſs; and on the other hand, where that ge-'nerous virtue has a powerful prevalence in the ſoul, the 'heart of ſuch a man is fraught with all thoſe other endear-'ing and tender qualities which conſtitute goodneſs. Such 'was the heart of this amiable poet, whoſe life was as inoffen-'ſive as his page was moral: for of all our poets, he is the 'fartheſt removed from whatever has the appearance of in-'decency; and, as ſir *George Lyttleton* happily expreſſes it, in 'the prologue to mr. *Thomſon*'s *Coriolanus*,

—His chaſte muſe employ'd her heav'n-taught lyre
None but the nobleſt paſſions to inſpire,
Not one immoral, one corrupted thought,
One line, which, dying, he could wiſh to blot.

ART. LXXV. *Deformity: An eſſay.* By William Hay, eſq; 8vo. 1s. 6d. *Dodſley.*

WE have here a very entertaining and inſtructive eſſay, on a ſubject far from being the moſt agreeable. The ingenious author, whoſe tenement, it ſeems, is not in the moſt regular order of architecture, makes very merry with himſelf, and treats the ſubject of bodily deformity with much humour and pleaſantry, as well as good ſenſe.

After ſome general and humorous reflections, he proceeds to a thorough diſcuſſion of his ſubject, and conſiders the natural conſequences of bodily deformity; firſt, how it affects the outward circumſtances, and laſtly, what turn it gives to the mind. 'It is certain,' ſays he, 'that the human frame, 'being warped and diſproportioned, is leſſened in ſtrength 'and activity, and rendered leſs fit for its functions. *Scarron* 'had invented an engine to take off his hat; and I wiſh I 'could invent one to buckle my ſhoe, or to take up a thing 'from the ground, which I can ſcarce do without kneeling; 'for I can bend my body no farther than it is bent by nature. 'For this reaſon, when ladies drop a fan or glove, I am not

'the

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'the firſt to take them up: and often reſtrain my inclination to perform thoſe little ſervices, rather than expoſe my 'ſpider-like ſhape. And I hope it will not be conſtrued as 'pride, if I do not always riſe from my ſeat when I ought: 'for if it is low, I find ſome trouble in it; and my center 'of gravity is ſo ill placed, that I am often like to fall back. 'Things hanging within the reach of others are out of mine. 'And what they can execute with eaſe, I want ſtrength to 'perform. I am in danger of being trampled on, or ſtifled, 'in a crowd; where my back is a convenient lodgment for 'the elbow of any tall perſon that is near.—

'I leave it to better naturaliſts to determine, whether de-'formity, abſtractly conſidered, is prejudicial to health; for 'in its conſequences, I believe, it is moſt commonly an ad-'vantage. Deformed perſons have a leſs ſhare of ſtrength 'than others, and therefore ſhould naturally be more careful 'to preſerve it: and as temperance is the great preſervative 'of health, it may incline them to be more temperate. I 'have reaſon to think, that my own weak frame and conſti-'tution have prolonged my life to this preſent date; but I 'ſhould impoſe upon my reader, and affront heaven, if I aſ-'cribed that to virtue which took its riſe from neceſſity. 'Being of a conſumptive diſpoſition, I was alarmed, when 'young, with frequent ſpitting of blood: this made me ab-'ſtain from wine and all ſtrong liquors; which I have now 'done for near thirty years. But by this I fell into another 'misfortune; and the ſtone was the conſequence of my drink-'ing raw water; but care and perſeverance, with abſtinence, 'have ſo far ſubdued that diſtemper, that at preſent it is but 'little interruption to my eaſe or happineſs. And, weak as I 'am, I daily ſee many dying before me, who were deſigned 'by nature for a much longer life. And I cannot but lament, 'that the generality of mankind ſo wantonly throw away health '(without which life is not life) when it is ſo much in their 'own power to preſerve it. If every virtue in its conſe-'quence is its own reward, temperance is eminently ſo; and 'every one immediately feels its good effect. And I am per-'ſuaded, that many might arrive at *Cornaro*'s age, if they 'did but follow his example. On thinking upon this ſubject 'I have adopted many maxims, which to the world will 'ſeem paradoxes; as certain true geographical theorems do 'to thoſe who are unacquainted with the globe. I hold as 'articles of faith (but which may be condemned as hereſies 'in many a general council aſſembled about a large table) that 'the ſmalleſt liquors are beſt; that there never was a good

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, bowl of punch, nor a good bottle of *Champaign*, *Burgundy*, ' or claret; that the beſt dinner is one diſh; that an enter- ' tainment grows worſe in proportion as the number of diſhes ' increaſe; that a faſt is better than a lord mayor's feaſt; that ' no connoiſſeur ever underſtood good eating; that no mini- ' ſter of ſtate, or embaſſador, ever gave a good entertainment; ' no king ever ſat down to a good table; and that the pea- ' ſant fares better than the prince, *&c. &c. &c.* Being in- ' ſpired with ſuch ſentiments, what wonder is it, if I ſome- ' times break out into ſuch ejaculations. O temperance! thou ' goddeſs moſt worthy to be ador'd! thou patroneſs of health! ' thou protector of beauty! thou prolonger of life! thou in- ' ſurer of pleaſure! thou promoter of buſineſs! thou guar- ' dian of the perſon! thou preſerver of the underſtanding! ' thou parent of every intellectual improvement, and of every ' moral virtue!'

In regard to the influence of bodily deformity on a man's fortune, mr. *Hay* obſerves, that among the lower claſs, the deformed perſon is cut off from many profeſſions and employ- ments; that he cannot be a ſoldier, becauſe he is under ſtan- dard; a ſailor, becauſe he wants activity to climb the rigging; a chairman or porter, becauſe he wants ſtrength to bear the burthen: that in higher life, he is ill-qualified for a lawyer, becauſe he can ſcarce be ſeen over the bar; and for a divine, becauſe he may drop from his haſſock, out of ſight, in the pulpit.

' The improvement of the mind,' ſays he, ' is his proper ' province; and his buſineſs, only ſuch as depends on inge- ' nuity. If he cannot be a dancing-maſter, to adjuſt the ' heels, he may be a ſchool-maſter, to inſtruct the head. He ' cannot be a graceful actor on the ſtage, but he may produce ' a good play. He would appear ill as a herald in a proceſſion, ' but may paſs as a merchant on the exchange. He cannot ' undergo the fatigues of the campaign, but he may adviſe ' the operations of it. He is deſigned by nature, rather to ' ſleep on *Parnaſſus*, than to deſcend on the plains of *Elis*. ' He cannot be crown'd at the *Olympic* games; but may be ' the *Pindar* to celebrate them. He can acquire no glory by ' the ſword, but he may by the pen; and may grow famous ' by only relating thoſe exploits which are beyond his power ' to imitate.'

Our author endeavours to trace out ſuch paſſions and af- fections, as moſt naturally reſult from deformity; and here he follows lord *Bacon* as his guide, on whoſe eſſay on deformity he makes ſeveral reflections. He ſeems inclined to think, that de-

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deformed perſons are more expoſed to jealouſy than to envy becauſe being conſcious that they are leſs amiable than others, they may naturally ſuſpect that they are leſs beloved. 'I have 'the happineſs,' ſays he, 'to ſpeak this from conjecture, and 'not from experience: for it was my lot many years ago to 'marry a young lady, very piouſly educated, and of a very 'diſtinguiſhed family, whoſe virtues are an honour to her 'family, and her ſex: ſo that I had never any trial of my 'temper, and can only gueſs at it by emotions I have felt in 'my younger days, when ladies have been more liberal of 'their ſmiles to thoſe, whom I thought in every reſpect, but 'perſon, my inferiors.

'The moſt uſeful inference from all this to a deformed 'perſon, is to be upon his guard againſt thoſe frailties, to 'which he is more particularly expoſed, and to be careful, 'that the outward frame do not diſtort the ſoul.—And let 'him frequently apply to himſelf this article of ſelf-examina-'tion, *Lenior et melior fis accedente ſenecta?* As age approaches, 'do your temper and morals improve? It is a duty peculi-'arly incumbent: for if beauty adds grace to virtue itſelf, vice 'muſt be doubly hideous in deformity.

'Ridicule and contempt are a certain conſequence of de-'formity: and therefore what a perſon cannot avoid, he 'ſhould learn not to regard. He ſhould bear it like a man; 'forgive it like a *Chriſtian*; and conſider it as a philoſopher; 'and his triumph will be complete, if he can exceed others 'in pleaſantry on himſelf. Wit will give over, when it ſees 'itſelf outdone: and ſo will malice, when it finds it has no 'effect: and if a man's behaviour afford no cauſe of con-'tempt, it will fall upon thoſe who contemn him without a 'cauſe. It ſometimes happens, that perſons, with whom I 'have a ſlight acquaintance, will take notice of me on ſome 'days, and overlook me on others: well knowing, that they 'ought to treat one of my ſhape with the preciſe degree of 'ceremony which ſuits their preſent humour. I will not ſay, 'this is a pleaſure; but I can truly ſay, it is no mortification. 'It excites in me no reſentment, but only ſpeculation. And 'not able to find out a very good reaſon for their behaviour, 'I endeavour to find as good a one as I can. I conſider with 'myſelf, what it is which makes them at that juncture of ſuch 'particular importance to themſelves; and aſk myſelf many 'queſtions of this ſort: Is his father dead? Has he writ a 'play? Has he dined with my lord mayor? Has he made a 'ſpeech? Has he been preſented at court? Has he been 'ſpoke to at a levee? Has he a new equipage, or title? Has

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'he had a good run? Has he got a place? Is he going to 'marry a fortune? Has he been congratulated on the per-'formance of his *French* cook, or his *French* taylor? Is he 'reckoned a man of taſte? Is he admitted of *White's*, or of 'the royal ſociety?—Such are the topics of my ſpeculations: 'and tho' I am a perſon of no great penetration, I ſometimes 'hit on the right cauſe.

'Fine cloaths attract the eyes of the vulgar; and therefore 'a deformed perſon ſhould not aſſume thoſe borrowed feathers 'which will render him doubly ridiculous. He could ſcarce 'expoſe himſelf more by dancing at court, than by appearing 'the fineſt there on a birth-day. Ever ſince I arrived at years 'of diſcretion, I have worn a plain dreſs; which, for near 'thirty years, has been of the ſame grave colour, and which 'I find not the leaſt inclination to alter. It would be mon-'ſtrous in me to beſtow any ornament on a perſon which is 'incapable of it; and ſhould I appear in lace or embroidery, 'my friends might aſſign it as no unreaſonable pretence for 'a commiſſion of lunacy againſt me.'

Speaking of the advantages ariſing from deformity, mr. *Hay* obſerves, that inſtead of repining, a deformed perſon ought rather to be thankful to providence for giving him ſuch a guard to his virtue and repoſe. Thouſands, he tells us, are daily ruined by a handſome perſon; as beauty is a flower which every one wants to gather in its bloom, and ſpares no pains or ſtratagems to reach it. He farther obſerves on this head, that deformity tends greatly to the improvement of the mind. 'A 'man,' ſays he, 'that cannot ſhine in his perſon, will have 'recourſe to his underſtanding, and attempt to adorn that 'part of him which alone is capable of ornament: when his 'ambition prompts him to begin, with *Cowley*, to aſk himſelf 'this queſtion,

What ſhall I do to be for ever known,
And make the age to come my own?

'On looking about him, he will find many avenues to the 'temple of fame barred againſt him: but ſome are ſtill open 'through that of virtue: and thoſe, if he has a right ambi-'tion, he will moſt probably attempt to paſs. The more a 'man is unactive in his perſon, the more his mind will be at 'work: and the time which others ſpend in action, he will 'paſs in ſtudy and contemplation: by theſe he may acquire 'wiſdom, and by wiſdom fame. The name of *Socrates* is 'as much founded, as thoſe of *Alexander* and *Cæſar*; and

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'is recorded in much fairer characters. He gained renown 'by wiſdom and goodneſs; they by tyranny and oppreſſion: 'he by inſtructing, they by deſtroying mankind; and happy 'it is that their evil deeds were confined to their lives, while 'he continues to inſtruct us to this day. A deformed perſon 'will naturally conſider where his ſtrength and his foible lie, 'and as he is well acquainted with the laſt, he will eaſily find 'out the firſt; and muſt know, that (if it is any where) it 'is not, like *Sampſon*'s, in the hair, but muſt be in the lining 'of the head. He will ſay to himſelf, I am weak in perſon, 'unable to ſerve my country in the field; I can acquire no 'military glory: but I may, like *Socrates*, acquire reputation 'by wiſdom and probity: let me therefore be wiſe and honeſt. 'My figure is very bad; and I ſhould appear but ill as an ora-'tor, either in the pulpit or at the bar: let me therefore paſs 'my time in my ſtudy, either in reading what may improve 'myſelf, or in writing what may entertain or inſtruct others. 'I have not the ſtrength of *Hercules*; nor can I rid the world 'of ſo many monſters: but perhaps I may get rid of ſome 'myſelf. If I cannot draw out *Cacus* from his den, I may 'pluck the villain from my own breaſt. I cannot cleanſe the 'ſtables of *Augeas*, but I may cleanſe my own heart from 'filth and impurity: I may demoliſh the *hydra* of vices 'within me; and ſhould be careful too, that while I lop off 'one, I do not ſuffer more to grow up in its ſtead. Let me 'be ſerviceable in any way that I can: and if I am ſo, it 'may in ſome meaſure be owing to my deformity; which at 'leaſt ſhould be a reſtraint on my conduct, leſt my conduct 'make me more deformed.'

By the above extracts, our readers may have ſome idea of the ſpirit of good ſenſe and pleaſantry that run through this eſſay; to which mr. *Hay* has annexed an account of his own caſe, and of the great benefit he has derived from mrs. *Stevens*'s medicine, and *Caſtile* ſoap, which he recommends as preventives of the ſtone, and as what will adminiſter eaſe under it, when a complete cure is not obtained.

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ART. LXXVI. *Dr.* Albert Haller's *Phiſiology; being a courſe of lectures upon the viſceral anatomy and vital œconomy of human bodies; including the lateſt and moſt conſiderable* diſcoveries *and* improvements *which have been made by the moſt eminent profeſſors through all parts of* Europe *down to the preſent year. Compiled for the uſe of the* univerſity *of* Gottingen; *now illuſtrated with uſeful remarks; with an hiſtory of medicine; and with a noſology, or doctrine of diſeaſes.* 2 vol. 8vo. 12s. Innys.

THAT the art of healing has received many advantages from the learned labours of dr. *Haller*, is a truth ſo well known to the generality of our medical readers, as to render our enlarging upon them unneceſſary. The work now before us may be conſidered as a further proof of his abilities, as well as of his inclination to promote the ſame ſalutary end: nor is it improbable, but that the utility of his laudable endeavours may be extended by this tranſlation; which appears to be executed with judgment and fidelity; though it is poſſible that ſeveral of the tranſlator's remarks may be thought by ſome rather calculated for enlarging the volumes, than illuſtrating the author.

Prefixed to theſe lectures, is 'an hiſtorical introduction 'concerning the origin and progreſs of phyſiology and medi-'cine from their earlieſt uſage to the preſent times:' this, though not inaccurate, will perhaps be thought rather too ſuccinct, to anſwer fully the purpoſes it profeſſes to intend; nevertheleſs, it may ſerve for an uſeful index, to ſuch as may be deſirous of acquiring a more complete knowledge of the means whereby phyſic has arrived at its preſent perfection; and of thoſe eminent perſonages, to whom it is indebted for its moſt diſtinguiſhed improvements.

Subjoined is the noſology, divided into eleven lectures: the firſt treats of relaxation;—2. of rigidity, wherein it is juſtly obſerved that, 'theſe ſtates of the ſolids well conſidered 'in conjunction with the climate, ſex, occupation, and in-'fluences from the non-naturals, lay the only certain baſis 'of a ſound and rational practice; which whoever neglects, 'builds on a vague fluxile foundation, that by deviating from 'the courſe of nature, will lead him into a field of unſound 'or conceited methods, whatever enthuſiaſtical notions he 'may entertain of extraordinary aſſiſtances from God by 'prayer.'—3. Of a plethora;—4. of an atrophy;—5. of fevers of all kinds;—6. of fevers eruptive;—7. of the meaſles and ſmall pox;—8. ſmall-pox in particular;—9. of intermittents;

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mittents;—10. of inflammations;—11. concluſion and recapitulation.

Though we have not room to expatiate on theſe reſpective heads, nor on the phyſiological lectures, which are thirty-five in number, the laſt of the above-mentioned articles will, we apprehend, ſuffice to convey a competent idea of this performance, which we ſhall extract for that purpoſe.

'The preceding lectures then have taught us, that man is an *animated automaton*, or moſt complex natural engine of the hygraulic kind, including all the powers of nature, mineral, vegetable, animal, and intellectual; employed in the faculties of nutrition, ſenſation, muſcular motion, and procreation; which four laſt include all the other powers or poſſibilities of action throughout the body; that is to ſay, the faculties of all the organical parts, or viſcera, are maintained in power or poſſibility of acting, either ſucceſſively or ſimultaneouſly, by two *forces* or ſprings of perpetual motion, which, like thoſe of a watch, mutually influence and excite each other; *viz.* (1) the encephalon, and the nervous ſyſtem produced from it; or (2) the heart, and the ſanguiferous ſyſtem produced from it: both theſe mutually excite each other, like the fuzee, or barrel-ſpring; and the regulator, or pendulum-ſpring, in a watch; and, together, they actuate all the reſt of the movements that are made up of ſolid threads and tubes, more or leſs elaſtic and irritable (lect. 1 to lect. 4). All theſe movements, called by the name of organs or viſcera, are carried on or maintained in their actions, by a circular endleſs chain of elaſtic or globular and albuminous juices, gradually drawn out to a finer texture and conſiſtency, conformable to the exility of the veſſels themſelves which they pervade (lect. 4 to lect. 8); which fluid chain requires perpetual alimentary recruits, to wind up, not only the two main ſprings, but the whole tubular ſyſtem. Theſe alimentary recruits are, firſt lacteal, then ſerous, then ſanguine, then lymphatic of various kinds, and, laſtly, nervous; but all the way globular, albuminous, and ſweetiſh or inſipid, in their moſt healthy ſtate; and made all from the ſame nutritive jelly, either vegetable or animal, farther digeſted or extenuated.

2. 'The mineral powers of nature are employed in the bones, teeth, and ultimate oppoſitions of matter to the ſolids; as the vegetable powers are employed, both in the hairs, nails, cuticle, conſiſtent and motive parts, in the productions and reproductions of the veſſels, and the cellular cobweb-like fabrick of which they are formed (lect. 8

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'and 9); and the animal powers are employed, in causing 'motions in the muscular fibres, and giving sensations to the 'intellectual mind, by impulsions of a nervous fluid, in a 'manner which the Creator has thought fit to conceal from 'us: but then these powers are so linked one to another 'in us, that the former always pre-supposes the latter to be 'operating, to put or keep them in action: these powers 'are assembled together into many complex viscera, and 'those viscera are again assembled into three organical 'systems, lodged each of them in a higher story or vehicle, 'according to their superlative dignity, and as they are sus-'tained one by the other, and have been commonly called, 'either,

I. 'Natural organs; including those that make or convey, 'either * (1) the chyle, (2) the urine, or (3) the foetus, 'and take up their residence in the three cells or chambers 'of the *abdomen*, called, *supra-colic*, *infra-colic*, and *pelvis*; 'among the first of these, some make the chyme or ali-'mentary pump; which beginning from the mouth and its 'furniture, are complete in the upper or *supra-colic* chamber 'of the *abdomen* (sect. 21 to 29); including the stomach, liver, 'spleen, pancreas, and their appendages; others mix, emulge, 'protrude, separate, and convey the *chyle* or lacteal juice 'from thence, seated in the middle or *infra-colic* chamber of 'the *abdomen* (sect. 29 and 30); and others collect and throw 'out the morbid and useless dregs or feeces that remain from 'the emulsion (sect. 31), and so make the natural (and with 'the gula, sometimes the morbid) *emunctory of the first pas-'sages*, which are said to make the first concoction or di-'gestion. The organs that make, collect, and convey the 'urine, are also the proper emunctory of the second passages, 'or concoction, for throwing out from the blood all gross 'and morbid feeces and superfluities of the circulating hu-'mours (sect. 32); while those which make and convey our 'species into the world, we see are either masculine or fe-'minine, differing in each sex (sect. 33 to the end); but 'those, and the uriniferous parts, we observe, are either up-'on or within the lowest chamber of the *abdomen*, which 'we call the *pelvis*. As these parts, with their contents and 'offices, are naturally the least agreeable to the superior or-'gans of sense; and as their appetites, when vitiated, are 'the most liable to deprave both the animal and the intel-'lect; they are therefore wisely placed the farthest from the 'head and observation; but being those without which all

* *i. e.* Chylopoietic; 2. ouropoietic; 3. paidopoietic.

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'nature muſt fail, they are fixed by our Creator, as the fundamental, or ground-ſtory, to ſuſtain the reſt. Above theſe reſide,

4. II. 'The vital organs, including thoſe which make, move, or diſtribute the blood, duly guarded each way by a light moveable cage or fence, called the *thorax*, or middle-ventor (lect. 5 to 11); and are ſo named, becauſe, *ex qui & alimento*, they immediately ſuſtain and give action, not only to themſelves, but to their ſubjected ſervants, and to their ſuperior and capital maſters. Thus the heart, lungs, and blood-veſſels, as the ſeats of ſanguification, have various emunctories or out-lets, ſome merely excrementitious, as the kidneys, ſkin, and lungs: and others ſalutary, for clearing the blood, but moſtly to return thither again, after exerting particular uſes; ſuch as the ſaliva, mucus, bile, juices of the ſtomach, and pancreas; to which add all of the lymphatic glandules, veſſels, and the cellular train, whether with or without fat; ſo that we may make a peculiar emunctory to theſe laſt, either (1) *uſeful*, of ſerum, mucus, jelly, fat, oil, or wax, for the cellular web or ſkins, external or internal; (2) *recrementitious*, or perſpiratory; or (3) *morbid*, as tranſudations, either through the external cuticle, or the internal ephelia (lect. 14). This ſyſtem momentaneouſly ſuſtains and adminiſters matter for the imperial courts of ſenſe and intellect that ſuperintend the whole, by the name of,

5. III. 'The animal organs, of the *encephalon*, and its nervous productions; which being of the laſt importance to the whole being, and of the moſt delicate tender fabrick (as well for reporting the various conditions of our little own, as of the greater external world, to the immaterial ſoul; as for returning again, and executing her commands accordingly upon the body) are, therefore, lodged in well-defended caſtles of obſervation, every way eaſily moveable to inſpect over her dominions; which are ſuſtained, moved, and governed by above five hundred capital bones and muſcles (lect. 13), [which being more the province of the ſurgeon than the phyſician, are therefore leſs regarded in theſe lectures] to execute her ſenſations, appetites, and various motions, whether voluntary, ſpontaneous, or mixed. (Lect. 11 to 22.) We have here, for an emunctory, the leaſt exhaling or evaporating veſſels, which open throughout the whole external and internal ſurfaces of the body, and its ſeveral cavities; ſo as to be partly diſſipated, and in part refunded to the chyle and blood. Such a variety of

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'organs are there in man, all labouring at their reſpective 'works, alternately or ſimultaneouſly, with ſo much eaſe 'and ſilence, that the bearer hardly knows that he has them, 'until pleaſure or pain gives him a ſenſible admonition of his 'earthen compoſition.

6. 'What we have above advanced, concerning the human 'organs and their actions, enable us to make the following de-'ductions: 1. That life is a perpetual circumrotation, ſegre-'gation, and remixture of the various links or particles that 'compoſe a warm fluid, which we call *blood*, carried on be-'twixt two ſprings, *viz.* the heart, or vital main ſpring, and 'the encephalon, or animal ſpring, with the productions of 'veſſels and nerves from them both, wound up or repleniſhed 'daily by the natural or *chylicative* ſprings. 2. That health 'is the aggregate ſum of all theſe threefold powers and actions 'exerciſed alternately or ſimultaneouſly, with a due degree of 'harmony or conſent one to another, within a certain lati-'tude. 3. That diſeaſe is any diſcord, exceſs, or defect in 'the conſpiring actions of the ſolids and fluids, above the ſaid 'latitude or balance of health, ſo as to cauſe any remarkable 'deſtruction, pain, or uneaſineſs, throughout the whole, or 'ſome one part of the animal machine. And conſequently, '4. Death is a total abolition or ceſſation, both of all thoſe 'actions and of the faculties or powers from whence they 'ariſe; *i. e.* a ſtop or reſt to all the motions, and the powers 'generating motions, in the animal engine. 5. That ali-'ments are all ſubſtances replete with an oily, inſipid, ſweetiſh 'mucilage, eaſily convertible by the actions of the body into 'that alcaleſcent glue, which makes all our fluids and ſolids, 'whoſe daily waſte requires to be repaired by allinition. 6. 'That a medicine or a *morbific matter* is any ingeſted ſub-'ſtance, whoſe particles are not thus mutable, by the actions 'of the body, into the animal nature of its own fluids and 'ſolids; to both which, being repugnant or offenſive, the 'enemy is driven by their conjunct actions, outward from the 'heart, under the conduct of the nervous and arterial powers, 'with the excreted juices of ſome emunctory, towards which 'the matter or medicine is ſaid to tend, operate, and receive 'a title. 7. That a poiſon is any medicine, morbific matter, 'or other ſubſtance, which being both immutable by the 'powers of the body into its own animal nature, and alſo de-'ſtructive or invincible to its expulſive forces, remains within 'the body, whoſe organiſm it ſooner or later deſtroys or kills. 'But cuſtom has applied the name chiefly to the ſtronger 'kinds only of theſe, which kill either in a very ſmall quan-'tity, or in a very ſhort time.'—

We

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We ſhall conclude this article with obſerving, that the dedication informs us, that we are obliged for this tranſlation to dr. *Samuel Mikles*, who has addreſſed it to the learned author in *Latin*; a ſingularity the more remarkable, and the leſs neceſſary, in that the dedicator has, among other deſerved compliments to dr. *Haller*, taken notice that he is, *in omnibus linguis Europæanis lectiſſimus*, noſtraque Anglorum peritiſſimus.

ART. LXXVII. *The ſecret hiſtory of the Rye-houſe Plot, and of* Monmouth's *rebellion. Written by* Ford *lord* Grey. *Publiſhed from a manuſcript ſigned by himſelf, before the earl of* Sunderland. 8vo. 2s. Millar.

AN advertiſement prefixed to this narrative aſſures us, that it has hitherto eſcaped the notice of all our writers; and therefore it is with reaſon preſumed, that the public will think itſelf obliged to thoſe who have now, for the firſt time, brought to light a memoir which explains, at full length, the moſt ſecret particulars of what is commonly called, *the Rye-houſe plot*, and of the preparatory ſteps to *Monmouth*'s rebellion, which happened a few years after.

Lord *Grey*'s account of both theſe tranſactions was written by him (who had been a principle actor in both) while he was a priſoner in the *Tower*, for the ſhare he had in the latter. His letter to king *James* II. which accompanied this his *confeſſion* (as it was entitled) is prefixed; and we ſhall give our readers a copy of it, that they may thence be enabled, in ſome meaſure, to judge of the temper and ſituation of the writer, at the time of his drawing up this confeſſion; which may perhaps lead to a competent idea of the degree of credit due to the teſtimony of a man in his circumſtances: a man who firſt betrayed his friend, the unhappy duke, and who then (finding himſelf notwithſtanding in the high road to the ſcaffold) might poſſibly be induced to give his relation ſuch a colouring, in ſome parts at leaſt, as would be moſt likely to operate in his favour with the king. But this we offer only as meer conjecture, ariſing from the character of the man, unſupported by any particular fact that appears to us; for, to do this confeſſion juſtice (ſuſpicious as the veracity of ſuch an evidence may be) it is to be obſerved, that lord *Grey*'s account quadrates in general with *Burnet*'s and other hiſtories.

Lord Grey's *letter to king* James II.

'May it pleaſe your majeſty,

'Having received your majeſty's command by my lord '*Lumley*, that I ſhould in writing acquaint you with all I

'know

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'know of the designed rebellion in your majesty's brother's 'time, the late king; and with the correspondence the late 'duke of *Monmouth* held in *England*, in order to his rebel- 'lion against your majesty (in which I was unfortunately en- 'gaged, and in my heart do sincerely repent of) I have, in 'obedience to your majesty, given you the fullest account I 'can; and call God to witness (in whose hands I am) that 'I have not wilfully concealed any thing from you, that I 'think of the least importance for your majesty to know; 'and this I have done to make the best reparation I can, 'both to God and your majesty, for my sin against him in 'my rebellion against you. Had the fear of death been an 'inducement to me, I should have followed the example of 'those who have made discoveries; but I did not think it 'became me to treat with your majesty, nor to ask that of 'you which I could have no pretension to. If the shedding 'my blood can be for your majesty's interest, I shall be very 'willing to part with it; and only desire I may have the sa- 'tisfaction to know, that it will be an atonement for the 'crimes I have committed against you: but if your majesty, 'out of your great clemency, shall think fit to save me, I 'hope you will believe that (besides the ties of honour, jus- 'tice, and gratitude) my own inclination will ever oblige 'me to sacrifice the life you give to your service, when you 'please to command it. I lie, sir, at your majesty's feet, 'where, tho' I cannot expect, yet it is a pleasure to beg for 'mercy: the consideration of myself destroys all hopes of 'that kind, but the observation of your majesty's universal 'goodness affords me many. I pray God bless your majesty 'with a long and happy reign over your people, and may all 'those perish that ever lift up a thought against your majesty's 'life, or for the disturbing of the peace of your government.

'Your majesty's most unfortunate subject,

'FORD GREY.'

We cannot with propriety attempt to give our readers any extracts from this narrative; no citation from which would afford satisfaction to a judicious reader; to whom a part would only serve to shew the necessity of reading the *whole*, in order to judge of the consistency and force of lord *Grey*'s evidence.

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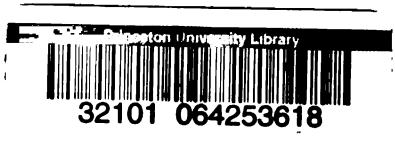
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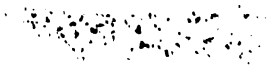

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